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A CHRISTIAN minister and a Jewish rabbi were recently discussing in a friendly way their respective religious beliefs. The discussion soon led to a consideration of the chief and vital difference: the Old Testament Messianic predictions and their fulfilment in Jesus of Nazareth. "You certainly admit," said the former, "that the Old Testament contains a series of increasingly explicit predictions concerning a personal Messiah?" The latter, who had the greater part of the Hebrew Bible at his tongue's end, replied, "I do not find them there." Greatly astonished, the minister exclaimed, "You certainly do not mean to say that we Christians read all these predictions into the Old Testament?" With the utmost suavity the rabbi said, "You will pardon me, but that is precisely what I mean to say." This incident is not related for the purpose of showing how "until this very day at the reading of the Old Covenant the same veil remaineth unlifted" that in Paul's day obscured the Jewish perception of the prophetic contents of their Holy Scriptures; but for the purpose of illustrating the inherent obscurity of Messianic prophecy in its narrower application to an ideal theocratic king. Instead of attributing the rabbi's inability to wilful and invincible prejudices, may it not be more reasonable to inquire if it does not find a measure of justification in the very nature of these predictions?

DID those to whom the Messianic prophecies were addressed perceive in them clear and explicit references, beyond the immediate historical occasion, to a personal Messiah in any such sense as do those who now accept their New Testament interpretation? The question is not, what do

these prophecies mean to us in the light which now falls on them from the entire course of Old Testament history and from their fulfilment in Christ, but what did they mean to the prophets and to their contemporaries? May we assume that there was graciously given to them an esoteric interpretation that does not lie upon the surface of the words, in consequence of which the faith of the Old Testament believers was not far behind that of their New Testament followers in apprehending the fundamental truths concerning the person and work of Christ? Here the modern critical interpretation of prophecy comes into direct conflict with the old. The old theology had grasped the idea of several stages in the work of redemption, of successive covenants and dispensations; but it had not grasped the idea of law, of an organic development in the history of revelation; for the working out of this idea is of comparatively recent date even in secular history. Hence it was unable to perceive that the Light which lighteth every man, although it was eternal and archetypal, had not always shone with the same brightness as now. Prophetic voices sounded through the long dark night preceding the sunrise, but we listen in vain for one clear unmistakable description of Christ's real nature and work. Looking back at these predictions in the light of their fulfilment, the ultimate reference to him is in most instances sufficiently clear; in some, however, it seems so arbitrary that no modern interpreter, in the absence of apostolic precedent, would have ventured to have given them a Messianic import. If the application seems precarious subsequent to the fulfilment, it may safely be assumed that originally the words had no Messianic import whatever. A scientific interpreter of prophecy must never lose sight of the cardinal principle that "what can be recognized only in the time of fulfilment is precisely that which is not contained in the prophecy itself." The interpretation must include only what was more or less clearly present to the prophet's consciousness. Any meaning larger than that which is admitted by the plain sense of the words and which must be read into them from the point of view of the fulfilment, however consistent with the goal of God's gracious revelation, is clearly illegitimate.

Criticism endeavors, moreover, to discover in each Messianic prediction an immediate reference to some of the historical circumstances in which it was spoken. In order to have possessed any direct value it must have addressed itself to the hopes or fears of those who heard it. Such a phenomenon as a prophet, in the face of impending national disasters, seeking to inspire confidence by appealing to an event yet seven centuries in the future, is simply inconceivable. Such another phenomenon as that of a prophet being transported in spirit away from his own age into a totally different religious and political environment for the purpose of comforting generations yet unborn, finds no support except in the traditional authorship of Isaiah 40-66, a passage which, had it stood alone, no one would ever have thought of removing from the period of the exile. It may not be possible in every instance to determine the original historical reference, but this does not prove that none such existed.

THAT this reference to some object above the prophet's horizon did not exhaust the content of the prophecy must in most cases have been clear to the prophet himself. Out of a narrow historical present it expands into an ideal painted in far stronger colors than would have been warranted had the fulfilment been limited to the immediate historical circumstances. It appears, furthermore, that as these alter from age to age the Messianic ideal assumes corresponding aspects. At one time it takes the form of a divine theocratic king, then of an exalted priest, then again a personification of the entire Israel, or of a "holy remnant." Critical study of these shifting ideal forms, for example of Isaiah's "Immanuel" or of "the Servant," makes it appear that in very many, the idea of an actual person, apart from the immediate subject of the prophecy, was not present in the prophet's consciousness. All this contributed greatly to the difficulty of understanding these prophecies, and of perceiving their application to him who was their ultimate goal.

The extent of this difficulty may be appreciated from the fact that Christ's own disciples who had walked and talked

with him, had heard his marvellous discourses and witnessed his stupendous miracles, failed to recognize him as the predicted Messiah until after his resurrection "beginning from Moses and all the prophets he expounded to them in all the Scriptures the things concerning himself." John the Baptist was proclaimed by Christ as the greatest of the prophets, and yet so little did the actual ministry of Jesus correspond to John's conception that in his sore perplexity he was forced to send and inquire, "Art thou he that should come, or do we look for another?" Christ's disciples and John shared the common Messianic ideas of their time—ideas that in every important detail were shaped by the Old Testament prophecies. So vague and for the most part impersonal were these, that when these earnest and God-fearing men stood in the living presence of the fulfilment, they failed to realize it until qualified by special divine illumination.

The modern Jew who rejects the Christian interpretation of these ancient oracles and refuses to see their fulfilment in Jesus of Nazareth stands to them in much the same attitude as did the contemporaries of the prophets. We may blame him for rejecting the light, but having rejected it we cannot blame him for not seeing in these prophecies more than was seen before Christ came. When we express our amazement at his not seeing what seems so clear to us, and inquire if he thinks that we are reading all these interpretations into the words of the old prophets, we need hardly be surprised when he answers, "You will pardon me, but that is precisely what I mean."

It has not infrequently been remarked—and correctly so—that rationalism and dogmatism, though by many persons regarded as constituting opposite poles of thought, are in fact generically one. Both assume that ultimate truth has been reached in some direction, and either estop all further investigation in that direction or limit such investigation to the task of discovering new arguments for the already established truth. Rationalism is indeed merely one type of dogmatism; rationalists differing from other dogmatists as other dogmatists differ among themselves as to what propositions are to

be regarded as settled beyond the possibility of further investigation. The dogma of rationalism is the needlessness—usually also the non-existence—of supernatural revelation. To this “dogma” evidence and “reason” itself have been, by some at least, sacrificed as ruthlessly as ever dogmatist of the traditional type disregarded the rights of exegesis in his zeal for his pet dogma.

Now dogmatism, whether of the rationalistic or the traditional type, everywhere objectionable, is especially so in interpretation. In the attempt to frame one's own scheme of what is true, one is perhaps justified in regarding some things as finally settled and hence to be made the basis of all further reasoning, but in interpretation in which our business is to find out another's thought, the only safe method is to surrender ourselves unreservedly to him whose thought we are studying, wholly uninfluenced by any prepossession that our author must have said this or could not have said that, because it is not what we hold to be true.

Rationalism has tended more and more to leave the ground of pure exegesis—in other words to cease to govern its interpretation of what the Scripture writers meant to say by its presuppositions of what is in itself true. No rationalist of to-day would resort to such forced expedients as those by which Semler and Paulus sought to save in some degree the authenticity of New Testament records while eliminating as far as possible the supernatural. Rationalism of to-day is not so much rationalistic interpretation as it is rationalistic criticism of the results of interpretation. Under these circumstances it is certainly pertinent to raise the question whether those of us who reject the rationalistic dogmatism have been as forward in separating our interpretation from our dogmatic prepossessions, as have the rationalistic dogmatists. It is reported on good authority that a professor who ten years ago occupied the chair of dogmatic theology in one of the leading seminaries in this country openly declared that a student must first decide what his general dogmatic position was to be and then interpret the Scripture accordingly. Probably that avowal would not be made in many schools to-day, perhaps in none. But it may be questioned

whether the general spirit of it does not to a great extent influence some of the most eminent and devout students of the Scripture that we have.

This then is the thing that we criticise—approaching the interpretation of a passage with the presupposition that its teaching when found will be in harmony with our opinions. In other words it is the assumption that that teaching when found will necessarily be within certain bounds of what we now hold as truth. And the course which instead we are now suggesting is that of approaching each question of interpretation wholly unembarrassed by our own opinions of what is true, and restricting ourselves entirely to inquiring what the author meant to say. If there is to be criticism—if we must needs make our own opinion the standard of truth—let that criticism come afterwards. If we hold as does the rationalist that our own judgment is a better guide to the truth than that of the writer before us—and of course this is true of some writings and some interpreters; whether this is true as between the Scripture writer and ourselves is a question entirely distinct from the question of interpretation—then let us frankly recognize that fact. Let us then first find out what the biblical writer meant to say and then decide whether it is true. Let us not hoodwink ourselves into the thought that we are interpreting Scripture, when in fact we are merely compelling it to recite our opinion.

The modern rationalist is at least consistent. He believes that on some points he is a better judge of truth than the Scripture writer. He accordingly first finds out what the Scripture says and then decides whether it is true. If his estimate of his own wisdom is wrong, his method is nevertheless right.

The general adoption of this plan; viz,—the clear distinction between interpretation and criticism of the results of interpretation—would be an immense gain to biblical science. First, it would tend, as it has already tended, to a truer interpretation of Scripture. There are very few modern interpreters whose cast of thought is so exactly the same as

that of the biblical writers that a mingling of their opinions with the task of interpretation does not tend to the obscurity rather than the clarifying of the thoughts, of the biblical writers—very few who can by assuming that the results of interpretation must necessarily fall within the fence which they have erected around their own opinions and which they designate as boundaries of the truth, more certainly and exactly determine the meaning of the biblical writer than by approaching the exegetical task wholly without prepossessions. It can hardly be doubted that the effect of all presuppositions respecting what must be the results of interpretation tends to give us on the whole a weaker, a less valuable thought than that which pure interpretation would give. No one can doubt that the pouring of the stream of the interpreter's thought into that of the biblical writer, has on the whole tended to weaken and enfeeble and impoverish it rather than the reverse.

And then the general adoption of this principle would greatly tend, as it has already tended, to uniformity in the results reached by the interpreter. The dogmatic method or the dogmatic spirit in interpretation—and we use the term now broadly enough to include all kinds of dogmatism whether orthodox or heterodox; all dogmatism is heterodox when it enters the field of interpretation,—is responsible for one-half of all the diversity of opinion respecting the interpretation of the Scripture that prevails to-day, and unwillingness to act in accordance with the plain teaching of Scripture is responsible for the other half. When men lay aside their presuppositions respecting what the Bible ought to mean and enquire only for the evidence which proves what it does mean they do not greatly differ as to what that evidence proves. We sometimes hear men say: Of course from my standpoint, I should not look at it in that way. In other words, you suffer your standpoint, i. e. your prepossession to dominate your estimate of evidence. The interpreter has no right to have any standpoint, except that of the judge weighing evidence. He must indeed be in sympathy with his author, but it must be that sympathy which leads him to surrender himself to the leading of his author, not that which compels the au-

thor to surrender to him. It is his duty to find the point of view of his writer, to sink his own thoughts in order that he may find that of his writer. Returned from the voyage of exploration he may sit down and if he believes himself competent for the task weigh and value the results of his own process. But to mix interpretation and criticism is to make one's own opinion the measure of that of the biblical writer. Strangely enough this seems to some people a reverent way of treating the Bible. In truth it would not be decently respectful to a contemporary, and is as far as possible from being reverent toward any writer.

Finally, the adoption of this plan would make it possible to face more squarely than we do now that central question of Biblical Criticism—What is the Bible? What weight are we to give to its opinions? Is it for us an authority or a suggestion? If we fear to face the question it would be well for us to go on mixing up interpretation and criticism. If it is well for the world generally to look that question squarely in the face, then we can hasten that consummation by clearly distinguishing between interpretation and dogma, and keeping each in its own sphere.

AMERICAN NEW TESTAMENT SCHOLARS:
LLEWELYN JOAN EVANS, D. D., LL. D.

By Prof. ARTHUR C. MCGIFFERT,
Cincinnati, O.

Llewelyn Joan Evans, D. D., LL. D., Professor of New Testament Greek and Exegesis in Lane Theological Seminary, Cincinnati, was born at Trenddyn, near Wold, North Wales, June 27, 1833.

Both of his grandfathers, the one as a clergyman, the other as a ruling elder in the Welsh Presbyterian church, were long leaders of religious thought in Wales, and did much to modify the original Calvinism of the church to which they belonged. His maternal grandfather, Roberts, was a man of marked poetical talent and was the author of many well known Welsh hymns. His paternal grandfather, though not a clergyman, was a theological writer of considerable note. Prof. Evans' mother possessed her father's poetical temperament and talent and was a woman of rare intellectual gifts and attainments. His father was a clergyman in the Welsh Presbyterian church and a man of acknowledged ability, but owing to his retiring disposition he possessed less influence than his own father and his wife's father had enjoyed.

Early in the Fifties the family removed to this country and the father became pastor of the Welsh church in Racine, Wisconsin. While still in Wales the subject of this sketch attended college at Bala, giving promise even at that early day of a brilliant career. He was noted among his acquaintances both for intellectual ability and for oratorical powers and was often heard on public platforms while still but a boy. Removed to Wisconsin he continued his studies at Racine college, graduating there with the degree of B. S. in 1854 and of B. A. in 1856. Soon after his graduation he was elected a member of the Wisconsin legislature, but after serving for a few months he went to Cincinnati and connected

himself with the editorial corps of one of the local dailies. Within a short time he made up his mind that the path of duty for him lay in the line of the Christian ministry and he therefore entered Lane Seminary, graduating thence in 1860. Immediately upon his graduation he became pastor of the Seminary church, and three years later professor of Church History in the same institution. In 1869 he was transferred to the chair of Biblical Literature and Exegesis and for four years taught both Hebrew and Greek, being relieved of the latter in 1871 by the creation of a new professorship of New Testament Greek and exegesis. In 1875, after the death of Prof. Thomas, the first incumbent of the new chair, Prof. Evans succeeded him, and has thus been for sixteen years in his present position. Since the death of Dr. Henry Smith in 1879 he has been the senior member of the faculty.

That the Bible should be the subject of Prof. Evans' life-work was foreshadowed in his early training. As is well known the Welsh Christians are peculiarly diligent in the study of the Word of God and in his family the attention given to that study was unusual even for that place and time. During his boyhood his talented and devout mother gave an hour of every day to the instruction of her children on religious subjects, and especially in the Scriptures. The result of it was that even as a boy Dr. Evans was "mighty in the Scriptures" and in a youthful way was already something of a commentator and sermonizer.

As Lane Seminary pastor from 1860-'63 he produced a profound impression. There are many that still remember the power and the charm of his earliest sermons in which his profound religious insight and his fine literary talent were already marked. He has always been one of the most fascinating and inspiring of preachers, and that not by virtue of voice or presence, but by reason of his clear apprehension of spiritual truth and his thorough sympathy with it, coupled with his marvelous power of giving that truth adequate expression. The regret is very deep and widespread especially among those who knew him best and heard him oftenest that of late years owing to poor health his voice has not been heard in the pulpit.

But it is as a teacher that Prof. Evans has done his greatest work and left his deepest impress. His rare scholarship, his keen insight and broad outlook, his logical grasp and his literary genius, unite with his personal qualities to make him one of the most fascinating and inspiring of instructors. The universal and enthusiastic affection and admiration of his students are the best testimony to his power. As it was not my privilege to enjoy the benefits of his instruction I have asked one of his pupils to write me his impressions of Dr. Evans as a teacher. I cannot do better than to quote a few sentences from his letter;

"I find it to be less easy than I thought to write out even the brief notes you ask of me concerning Dr. Evans. Even at the best I leave the life out, and in Dr. Evans more than in most men, it is what he is rather than what he does or says that is the man. The student at first glance is liable to underestimate Dr. Evans. In the broad, thoughtful brow and level abstracted gaze he reads good warrant for the professor's reputation among his students for almost omniscience, but fails to see that personal charm on which all Dr. Evans' pupils love to dwell. But let some student come forward in those few moments which precede the opening of the recitation to ask some question or state some difficulty, and the professor's face lights up with such a cordial smile, there is such an unaffected warmth and candor in his whole manner, that one understands at once a part of his great power over his students." "He enters always into the student's difficulty whatever it may be, he seems to place himself at the questioner's standpoint, and as a result none who comes to him with a perplexity goes away unhelped."

"In the class room the professor's vast scholarship makes luminous every least detail of the work in hand. If the term's work be on an epistle of Paul the surroundings are re-created. Land, people and time we learn to know with him. That great thought-atmosphere, through appreciation of which alone can a true prospective of the past be obtained, we enter and appreciate with him. Chiefest of the services which he renders us is that we learn to know the writer whom we are reading. So thoroughly does he know and love

Paul's form of thought and expression that it sometimes seems to us that thus might Paul himself comment on and make clear his own writings."

"But if in noting the rigidity of Paul's logic and the accuracy of his intellectual processes Dr. Evans is luminous, in noting the scope of his doctrine, and even more, when in some swift apostrophe or appeal the man Paul stands before and above his logic, the exposition becomes alive. Then notebooks are pushed aside and we can only listen. No pen can follow the swiftness of that utterance and no sentence dare be missed. Each new one is a new phase of the truth. The thought does not fit itself to a formula which the student may learn and repeat *ipsissima verba*, but forms a picture in the memory which is a perpetual surprise in its constant vitality and suggestiveness."

"So the student's impression of Dr. Evans is that he is the simplest, kindest, clearest, purest of men, royally gifted; and he is at the same time so grandly modest and unassuming that he inspires in them a loving loyalty such as few men have been blessed withal." No one that has known many of Dr. Evans' pupils can doubt the representative character of this testimony.

Theologically Dr. Evans is broadly liberal, yet sound in the faith. He is honest and earnest in his search for the truth and frank and fearless in his utterance of it. He is abreast of the best New Testament scholarship of the age and recognizes the value of the most searching Biblical criticism, but in his careful and reverent hands such criticism is always constructive.

Dr. Evans has not published as extensively as his pupils and friends wish that he had, but in all his writings is manifested a broad and accurate scholarship combined with remarkable depth and vigor of thought. From 1863-66 he was corresponding editor of the *Central Christian Herald*, and from 1887 until 1890, he was one of the associate editors of the *Presbyterian Review*. In 1874 he translated and edited Zöcker's commentary on Job (in the Schaff-Lange series). He has also published many articles, among them the "Doctrinal Significance of the Revision," (*Presbyterian Review*, 1883)

and the "Biblical Doctrine of the Intermediate State," (*ibid.* 1887), besides numerous reviews, sermons and addresses. Notable among the latter is the address on "Biblical Scholarship and Inspiration," which appeared last spring and attracted widespread attention. His papers on the Revision of the Westminster Confession called forth by the recent movement in the Presbyterian church were also widely read. It is the hope of all that know him that theological literature may yet be enriched by a commentary from his pen on the epistles or at least on the greatest epistle of Paul. Those of us that have heard even a part of his exposition of Romans know that such a contribution would be of great and permanent value.

From his mother and maternal grandfather Prof. Evans inherits a very marked poetical talent which he has put to good use in the composition of a large number of Welsh hymns. In all his writings—of whatever character—evidences of his talent appear, and in his sermons and addresses passages of rare beauty and of genuine poetic power recur again and again.

But no sketch of Dr. Evans could lay claim to even partial completeness which failed to take account of a lighter side of his nature exhibited in social converse and in many minor productions of his pen. Blessed with a vein of sparkling wit and with a keen sense of humor he is one of the most entertaining of men, not simply to his students and to his professional brethren, but also to a very wide circle of friends, who know him not as a theologian but only as a man, to whom he has endeared himself by his personal charms as well as by his unaffected warmth and simplicity of heart.

It has been my privilege for three years to be associated with him as a colleague, and I have learned, with my brethren of the faculty, to know and to esteem his sound judgment, his high scholarly ideals, his intense devotion to his life work and his deep interest in the welfare of the students under his charge. May he long be spared to the institution which he loves and to which he has given more than thirty years of honorable and honored service!

A STAGE IN PAUL'S SPIRITUAL DEVELOPMENT.
AN INQUIRY.

By Prof. CHAS. H. SMALL, B. D.

Washington, D. C.

He who was debtor to Jew and Gentile, bond and free, underwent a spiritual development that presents a fascinating study to the student of Christianity. It is not my purpose, however, to enter here upon such a task, pleasant though it would be,* but I wish to inquire as to the exact character of the change which made Paul a Christian disciple and faithful apostle; and to offer the suggestion that the experience we are accustomed to term *Paul's conversion was the rather a new stage in his remarkable spiritual development, and not the first stage.*

Although they are very familiar let us have before us the facts.

1. *The facts.* Well taught and well trained at the feet of Gamaliel, Paul was exceedingly zealous of the traditions of his fathers. The knowledge of God and the true worship were to be found in Judaism alone, he believed. All opposition thereto must be put down at whatever cost, for in so doing he did God service. He therefore persecuted the church of Christ and made havoc of it (Gal. 1: 13); he was a persecutor, a blasphemer, and injurious (1 Tim. 1: 13); he delivered into prison both men and women, and when they were put to death he gave his vote against them, he persecuted them even unto foreign cities being exceedingly mad against them (Acts 22: 4; 26: 10, 11.) This is his own indictment of himself. Luke says of him that he started for Damascus, breathing threatening and slaughter against the disciples of the Lord; and Ananias said that he had heard from many of this man how much evil he did to the saints at Jerusalem. (Acts 9: 13.)

*See *Spiritual Development of St. Paul.* By Rev. George Matheson, D. D.

But on the other hand, while Paul naturally looked back upon his manner of life as a Jew with regret, while he denounced his former conduct and spoke of himself as a persecutor and injurious to the church of God, while he realized that his zeal against the disciples of the Lord was misdirected zeal, nevertheless, he declares that he did it all ignorantly. He does not advance this as an excuse for his conduct, nor as a plea that he did not act unwisely, but to show that therefore the mercy of God was extended to him and that he was accepted of God though thus erring. That Paul was a delighted spectator of the persecution in which he was engaged is not found in any narrative, nor is there the slightest intimation that he was. On the contrary there were compunctions of conscience which were the goads against which it was hard for him to kick. There is no foundation for the assertion of some that he was a "malignant murderer." Paul believed that he was doing his duty in stamping out heresy. In his second letter to Timothy Paul writes, "I thank God whom I serve from my forefathers in a pure conscience" (1: 13.) Looking back over his life, then almost closed, he can say that he has served God in a pure conscience, both as a Jew and as an Apostle. Although the chief of sinners his purpose was pure.

The general estimate of his pre-Christian life may be seen from a few extracts. Says Dr. Schaff, "Saul was a Pharisee of the strictest sect, not indeed of the hypocritical type, so witheringly rebuked by our Saviour, but of the honest truth-loving and truth-seeking sort, like that of Nicodemus and Gamaliel."*

Prof. Geo. P. Fisher says, "Religion, the relation of man to God, was the ruling, absorbing thought of his mind. . . . He was elevated above the influence of a vulgar ambition, and he was an utter stranger to insincerity."†

"We find no likeness in him to those self-complacent Pharisees whose hypocrisy Christ painted in colors of fire. He does not seek to deceive God and men by vain forms nor

*History of Christian Church, vol. I. p. 292. It has been said that Paul did not have the mild and tolerant temper of Gamaliel. Dr. W. M. Taylor has well answered this, see his "Paul the Missionary," p. 32.

†Discussions in History and Theology, p. 488.

flatter his conscience that he has satisfied the law when he has paid tithe of mint, and anise, and cummin. This young Jew is a zealous and scrupulous observer of all the ordinances of Moses; he receives them with all seriousness, he practices them with all exactness."*

I will summon but one other witness from the many that might be brought forward. Dr. Wm. M. Taylor says, "When he 'persecuted the church of God and wasted it,' he did so not to glut any personal cruelty or to gratify any private revenge, but because he verily believed that he was doing God service."†

These very briefly are the main facts in the case.

2. *How ought we to view the facts?* If Paul was an "honest, truth-loving and truth-seeking" Jew, "an utter stranger to insincerity," if he "verily believed that he was doing God service," if he sought "to serve God in all good conscience," was he not a child of God before he became an apostle? and can we call his experience on the road to Damascus, and in that city, his conversion? When one is earnestly striving to serve God to the best of his knowledge according to his own testimony and as others believe, is he nevertheless unconverted?

But if Paul's Damascus experience was not his conversion, what was it? It was a call to the apostleship; it was a step to a higher plane of Christian living, it was another stage in his spiritual progress. Paul needed correcting and enlightening but this was not conversion. "He was not," says Dr. Schaff, "converted [if it is proper to use that word] from infidelity to faith, but from a lower faith to a purer faith, from the religion of Moses to the religion of Christ, from the theology of the law to the theology of the gospel."‡

This is not an undervaluing of the Damascus experience, on the contrary it was vastly important. It was a testing. If Paul stood the test there was progress, higher and better things were in store; if he did not there was retrograding. If he had failed to take that step there would have been a

*Pressensé—*Early Years of Christianity*, p. 102.

†*Paul the Missionary*, p. 542.

‡*History of Christian Church*, vol. I. p. 301.

breaking down, but there was not; he heard the call and was ready to go forward. Yea, the Lord knew that the zealous Jew would be a zealous apostle.

There are others whose experiences have been more or less parallel to that of Paul. When Nathaniel came to Jesus he was an Israelite in whom was no guile, but he took a step then in spiritual development. So with others of the disciples. When Cornelius the centurion received the truth from Peter according to divine direction it was a great advancement in spiritual life. Luther's conversion took place probably in his twenty-first year when his soul was aroused to seek salvation and he became a pious Catholic; but he moved to a higher plane of spiritual living when the clouds of Catholic formalism were lifted from his soul, and he learned that the just shall live by faith, and these words were truly to him "the gate of Paradise." No doubt many in these days whose hearts have been turned God-ward have made great spiritual progress when the truths of the gospel have been revealed to them for the first time or in fresh light.

Does any one object that this view removes the need of the gospel? How miserably meagre the conception that the gospel is merely to save one from the just condemnation of his sins. It is to save the life. Is not the scope of the gospel far broader than this objection would indicate?

The practical bearing of our inquiry will be evident to those who will follow it out.

In closing our inquiry I would leave as a suggestion the question, Does conversion to Christianity always coincide with the true conversion of the soul?

A QUESTION OF SPACE.

By Rev. WM. H. COBB,

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To the popular mind, space is a void; but exegetically, it may be full of significance.

In the American Appendix to the Revised Version, the note occurs at Isa. 14: 23, "Omit the space after this verse." On turning to the body of the Revision, we find that the space in question serves to separate the prophecy against Babylon, 13: 1—14: 23 from that against "the Assyrian," 14: 24—27. If these are indeed separate prophecies, the Revision is right; if they belong together, the Appendix is right.

The former view does not stand or fall with the exilic origin of 14: 1—23; for all agree that the space which *follows* 14: 27 separates two prophecies which differ only in subject, both being conceded to Isaiah. Hence the question of authorship is not necessarily involved.

Whatever explanation is to be adopted, the matter was not regarded by the Revisers as one of slight consequence; for a multitude of minor differences between the two Committees were adjusted by mutual concessions; the Appendix presents only those suggestions which the Americans decided to insist upon.

A glance at the history of opinion will be instructive here, as often. The apparent contrast in subject between verses 24—27 and the previous part of the chapter was perceived by Vitringa, (to go no farther back). In his masterly Commentary (1714) which would repay much more through study than at present it usually receives, he treats the four verses in question as a postscript, annexed directly to the previous prophecy against Babylon, in order to give credence to it by instancing an event soon to take place; viz., the destruction of Sennacherib, see verse 25. He has no question as to the Isaian authorship of the whole.

Clericus (1731), while sharing the same conviction as to the authorship of the chapters, and as to the future reference of

the oracle against Babylon, has the following note on 14: 24: "It is a new prophecy against the Assyrian, and one that was fulfilled much sooner than the former." Hence he begins a paragraph with verse 24.

A third view was expressed by Lowth (1778), namely, that the brief prophecy against Assyria is an integral part of that against Babylon, the whole apparently relating to the destruction by the Medes and Persians under Cyrus. He concedes that 14: 24-27 may refer to the overthrow of Sennacherib's army, but adds that it may have a further fulfillment.

We enter a new atmosphere with the modern rationalists, of whom Rosenmüller (1811) may stand as an early example. According to this fourth view, the so-called book of Isaiah is a collection of many oracles composed by different prophets at wide intervals of time. The prophecy against Babylon was impossible before the exile; it therefore belongs to the sixth century. The prophecy against Assyria, 14: 24-27, belongs to Hezekiah's time, being a fragment of a larger oracle on the same subject. This general view is held by nearly all the later German critics from Gesenius (1821) to Dillmann (1890).

But it is also true that all four of these theories have been maintained down to our own time, as I will show by adducing a familiar example of each.

The only important American commentator, Alexander (1846; work revised 1865), agrees in the main with Vitringa, and so comes under class (1). On 14: 24 he observes: "From the distant view of the destruction of Babylon, the prophet suddenly reverts to that of the Assyrian host, either for the purpose of making one of these events accredit the prediction of the other, or for the purpose of assuring true believers that while God had decreed the deliverance of his people from remoter dangers, he would also protect them from those near at hand."

Orelli (1887) belongs in class (2), as he defends the Isaian authorship of 13: 1-14: 23, but makes a new section there-after saying: "14: 24-27 plainly formed an epilogue to a collection of Isaianic prophecies published in the Assyrian period, and containing oracles of the fall of this power before

Jerusalem, as well as similar ones against other heathen nations." He believes that the oracle against Babylon once held the last place, but was afterwards put first, on account of the importance of Babylon.

Kay in the Bible Commentary (1875) has the same general view as Lowth (class 3): "Conspicuous above all is Asshur-Babel, which after fourteen centuries of comparative quiet was now reviving the idea of universal empire. Isaiah prophesies with the utmost distinctness (14: 24-27) that Asshur should be broken and trodden under foot in the Holy Land; and it is certain that Assyria never recovered from the blow it sustained in the defeat of Sennacherib's army. But this was not all. He looked yet farther into the future, and saw the doom of Babylon, the city which had never ceased to be the real centre of the empire."

These positions are directly traversed by the fourth class above mentioned, which includes not only most of the German critics, but such English scholars as Cheyne, Davidson, Driver, G. A. Smith, and Robertson Smith. The most recent example is Driver (Introduction, 1891) who holds to the exilic authorship of the prophecy against Babylon, and remarks on 14: 24-27; "The date is no doubt during the period of Sennacherib's campaign against Judah in 701. The prophecy has no connection with what precedes."

Reviewing these four theories, it is plain that (2) and (4) favor the Revision, (1) and (3) the American Appendix.

The balance of recent opinion inclines decidedly to the fourth view, and hence it seems astonishing that the eminent scholars upon the American Committee should plant themselves squarely against it. Their note indicates two judgments; first, that Isaiah wrote the prophecy against Babylon; second, that the postscript against the Assyrian is an integral part of the same discourse.

On this, as on so many other points, it would be interesting to know the reasons which decided them; but the very fact that the subjects of such curious interest are so numerous will probably prevent any authoritative statement. It is not necessary to believe, however, that the Appendix is committed to what might be called (by a familiar analogy) the mechanical in opposition to the dynamical view of prophecy;

for the four theories we have noticed do not exhaust the possibilities of the case.

There is a fifth view, which I present in some detail, because, although familiar to special students, it has not, I think, been set before the general public with the fullness and fairness which it merits. It is found in the work of Sir Edward Strachey: "Jewish History and Politics in the Times of Sargon and Sennacherib" (1874; first ed. 1853, under the title, "Hebrew Politics" etc.) Perhaps the book would have become more widely known, if its leading title had been what is now its sub-title: "An Inquiry into the Historical Meaning and Purpose of the Prophecies of Isaiah." At all events, the work is a thorough and thoughtful commentary on all the prophecies of the book of Isaiah, combining the historical and the scientific methods of investigation, and so far from being wedded to traditional ideas that the miraculous element in prophecy is everywhere minimized. On the point before us, Strachey agrees with Lowth and Kay as to the unity of the Assyrian-Babylonian empire, but completely reverses their position by making the Assyria of Isaiah's time, not the Babylon which Cyrus conquered, the objective point of the prophecy. We are not concerned, he thinks, with the literal fulfilment of particulars; what Isaiah saw in vision was the great world-power which threatened Jehovah's land brought low by successive strokes—her armies overthrown upon Jehovah's mountains, her great city sacked and destroyed. However strange the fact may be, it is a fact, that Isaiah never mentions Nineveh in his prophecies. The same is true of his contemporary Micah, who predicts the exile to Babylon (4: 10). Isaiah in an admittedly genuine prophecy (11: 11) foretells a restoration of his people from Shinar. Sept. *Babulônia*. It may be inferred that Sargon carried Israelite captives to Babylon from the fact that he colonized Babylonians in Samaria (2 Kings 17: 24). The same treatment may have been frequent with the prisoners of both the northern and southern kingdoms, thus making Isa. 14: 1-4 natural and appropriate.

Babylon, as Lenormant shows, was of great importance during the Assyrian supremacy. "It had apparently," says Strachey, "an importance something like that of Pasargadæ

after Cyrus had made Ecbatana his capital, or Ecbatana when Darius resided at Susa; of Delhi during the reigns of those Mogul emperors who lived at Agra, or of York in the days of our forefathers, and of Edinburgh and Dublin in our own time; and it was, in truth, as its earlier and later history shows, the more permanent of the two centres of the great Mesopotamian empires."

It is noted in this connection that the captivity which Isaiah foretold in 39: 6 was to Babylon, not Nineveh; that the conquest of the land of Immanuel by the Assyrian (8: 7, 8 cf. 7: 20) is an overflow of the Euphrates, not the Tigris, and that Babylon's overthrow is predicted in 21: 1-10, and in chaps. 40-66. The "Medes" and the "Chaldees," it is shown, were clearly within Isaiah's horizon.

If it be asked whether even thus the king of Assyria could be called "king of Babylon" (14: 4), Strachey replies that Tiglath-Pileser calls himself by a title equivalent to king of Babylon; that Brandis calls Sargon "the ruler of the double kingdom of Nineveh and Babylon," and that Sargon styles himself "the great king, the king of Assyria, and the lord paramount (or the high priest) of Babylon," as kings both before and after him did. Also that this same Sargon wrested Babylon from Merodach-Baladan, and reigned there in his own or his son's name till near his death, receiving there the tribute of various kings; while Sennacherib his successor had to reconquer Babylon once and again before he was secure in its possession.

The capture of Babylon by Sargon may serve as the initiatory fulfilment of the prophecy in the book of Isaiah, as well as its capture by Cyrus; for even on the traditional theory, the fulfilment must be spread over hundreds of years in order to match the predicted desolation.

This whole theory is presented with modesty by Strachey, who awaits the verdict of the Assyrian Inscriptions, when their evidence shall be fuller; who also gives credit to Grotius for the first suggestions of this line of argument, and mentions the fact that Maurice and Stanley have favored his interpretation of the data. Some points in this argument have been confirmed by later researches. Thus the reference of Strachey to Isa. 21: 1-10 was addressed somewhat apolo-

getically "to those who are content to take the text as it is."

But at present, the Isaian authorship of that passage is held even by many who believe in the exilic origin of other disputed chapters. Again, the captivity in Babylon of multitudes of Isaiah's countrymen in his own time, illustrating 14: 1-4, is made probable by the customs of the Assyrian kings; see Schrader, K A T. English trans., 2: 77 ff. cf. 1: 268 ff.

In presenting this theory, however, I must not be understood as converted to it. There is much to be said in opposition; see e. g. Cheyne's commentary *in loco*. The opposition comes from conservative as well as radical critics. I quote the following from Geo. Rawlinson in the Pulpit Commentary on Isa. 13: 1 sq. He is controverting the view of Dr. Kay, which in this particular agrees with Strachey's: "Neither Isaiah nor any other sacred writer knows of an Assyro-Babylonian kingdom or empire. Assyria and Babylonia are distinct kingdoms in Genesis (10: 8-12), in 2 Kings (18-20), in 2 Chronicles (32), in Isaiah (36-39), and in Ezekiel (23, 30 and 31). They had been at war almost continuously for above seven centuries before the time of Isaiah. Assyria had, on the whole, proved the stronger of the two, and had from time to time, for a longer or a shorter period, held Babylonia in subjection. But the two countries were never more one than Russia and Poland, and, until Tiglath-Pileser assumed the crown of Babylon in 729 B. C., they had always been under separate monarchs."

Dr. Rawlinson ought to be good authority on a question of Oriental history, but he may not fully appreciate the bearing of this last concession, which shows (in connection with similar facts in the reigns of Sargon and Sennacherib) that *precisely in Isaiah's time* the king of Assyria held also the crown of Babylon.

To sum up: we must not be in haste to decide the question before us. Probably other pertinent facts are yet to be discovered, which will either fill up, or justify, the "space" at Isa. 14: 23. We may gain already a new appreciation of the delicate and intricate nature of the problems with which biblical exegesis is concerned.

THE PROVERBS OF THE BIBLE AND OTHER
PROVERBS.

By Rev. GEORGE S. GOODSPEED, Ph D.,

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It is not difficult to discover the resemblances of the proverbs of the Bible to those in other literatures. A proverb is a proverb the world over. The form of statement, brief, sententious, with a series of parallel phrases, or clauses, cumulative in effect or condensed into a sharp antithesis,—these are essential characteristics of the proverbial style. Whether the English say, “The receiver is as bad as the thief;”—the Scotch, “A man may love his house well without riding on the ridge;”—the Spanish, “An ass knows in whose face he brays;”—the Italian, “A misfortune and a friar are seldom alone;”—the Chinese, “Towers are measured by their shadows and great men by their slanderers;”—the Persian, “A stone that is fit for the wall is not left in the way;”—or the Hebrew, “He that spareth the rod hateth his son;”—in each and all we discern the common qualities of expression.

The biblical proverbs stand in line with others also in the subjects of which they treat. This form of expression seems to be the chosen vessel into which to pour the good wine of prudence, common-sense, experience, practical wisdom. Not the impassioned oratory of the prophetic diction, but the calm, cool, didactic maxim of the sages seems to be the kind of speech suited to conveying moral truth to the people. The prophet flies, the sage walks;—and there are many more sages than prophets. In the wisdom literature of the Bible, therefore, we find the intersecting or tangential point, the especial one, where it meets and blends with the writings of the whole world. The favorite realms of all proverbs are certain spheres of life such as the family, everyday society, commerce, public and private morals. Thus parallel with the Bible we have these sentences from other nations:—The

beginning of wisdom is the fear of God; He that honoreth his father prolongeth his days; Robbery taketh away much wealth; Be content with what God giveth and thou shalt be rich. The Egyptians say, "Do not seek after the advice of a fool:—Make not a companion of wicked men"—admonitions which might occur in the mouth of any earnest and holy man. The warnings against the strange woman make themselves heard from the land of the Nile long before Solomon preached without practicing. The Buddhists say, "If the traveler does not meet with one who is his better or his equal, let him keep firmly to his solitary journey, there is no companionship with a fool;" "The fool who knows his foolishness is wise at least so far, but the fool who thinks himself wise, he is a fool indeed;" "As a solid rock is not shaken by the wind, wise people falter not amidst blame or praise;" "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."

Thus comparisons might be indefinitely multiplied. Some among the most important are those admonitions which may be quoted from the Egyptian sage Ani. "Eat not bread in the presence of a servant who stands before thee without offering him a morsel; there is peace to him who acts brotherly." "Speak gently to the stubborn," "A man falls through his tongue." "A man must learn to be content with his lot." "Thou hast made for thyself a well-watered garden; thou hast inclosed thy land with hedges; thou hast planted rows of sycamore; thou fillest thy hands with thine own flowers;—yet a man grows weary of all this."

There seems to be an interesting and instructive parallel between the chapters of the Book of Proverbs in which is inscribed the praise of wisdom, and an Egyptian papyrus on the praise of learning. A lover of study writes a poem in praise of his mistress and compares her to other pursuits. "The scribe [i. e., the learned man] gives satisfaction and is not inactive." He is exhorted, "Love Letters, [i. e., learning], as thy mother. I will make its beauty appear unto thee. It surpasses all other work. It makes one who avails himself of it from his infancy a counsellor. He receives dig-

nity and honor, is sent on embassies. I have never seen a blacksmith go on an embassy. He spends his time at the furnace, his fingers black and hard like a crocodile skin. [Then the proud student of learning goes on with his comparisons.] The carpenter, the barber, the gardener passing the morning watering vegetables and spreading muck, the farmer whose clothes are for eternity [he wears them so long,] the weaver—all do not bear comparison with the scribe. He belongs to the royal council. He eats the things of the royal palace of the king. Therefore, be attentive and heed sound learning and instruction."

It is a much more difficult and delicate task to mark the contrasts between the two intersecting spheres of related literatures here under consideration. In general it may be said, that the Scripture Proverbs differ from the mass of other proverbs in being the outgrowth not of popular experience but of literary study. This Hebrew book was the production of a class of wise men, teachers, whose business it was to impart their instruction in this sententious fashion. Popular proverbs spring up we know not where nor how. They are the expression of an average sentiment; they are traceable to nobody in particular; they are the deposit of universal experience. But the former have arisen from the experience and profound thought of men of no ordinary wisdom, men of special endowments, passing their lives in the study of the elements of right-living, shrewd and careful observers, who have condensed into this book the cream of their wit and wisdom.

But again, this difference in origin would naturally be followed by a difference in the mode of expression. The vocabulary of the one would be unlike that of the other, and so we find it. The literary man, the sage, has his style, keen, critical, but artificial or, at least, artistic. The child of the common people would be bright indeed and sharp, but rough, simple, artless. Thus while, in measured phrase, the wise father in the Proverb exhorts his son to avoid the way of evil men lest he be led astray, the word of the people is "He that lies down with dogs shall rise up with fleas." Thus, again and again, while traveling along the same path

of common human experience, the two speakers utter the same thought in widely different modes of expression.

But we are reminded that all comparisons are difficult and do not always hold. One great literature, instead of revealing these two differences of origin and form, shows a remarkable likeness in both respects to the wisdom of the Bible. I refer to the literary production of the Confucian philosophy. Its writers were sages. Parallelism, as in Hebrew, is the characteristic mode of expression. As the Hebrew of the Book of Proverbs is pure and classical, so is the Chinese of the Confucian analects. Between the two men, Solomon and Confucius, an interesting and close parallel might be drawn, for, as Martin says, "the latter won for himself the title of *Su Wang*, 'the unsceptered monarch,' whose intellectual sway was acknowledged by all ages. Confucius understood the power of proverbs and, incorporating into his system such as met his approval, he cast his own teachings into the same mould. His speeches are laconic and oracular, and he has transmitted to posterity a body of political ethics expressed in formulæ so brief and comprehensive that it may easily be retained in the weakest memory."

These very likenesses, however, serve but to emphasize more strongly the great, and we may say, the universal contrast which holds between biblical and other proverbs—the predominance in the former of the moral and religious element. No student of this form of literary expression can fail to discern how isolated and singular the biblical wisdom stands in this respect. Study it numerically. Take any collection of proverbs of any other nation or body of men and count up the number of sayings that are touched with moral or religious sentiments and motives; the ratio falls far below that of the Scriptures. In a similar way observe what subjects are admitted to these collections, that the Book of Proverbs utterly omits. How much worldly wisdom, how much villainy, how much of what is far worse do these others contain. Finally, compare them not horizontally but perpendicularly. Observe the lofty height to which these biblical Proverbs at times rise, the severe tone of austere morality, the loveliness of the divine mercy, the ideal which

is maintained; take each at its best, and there can be but little doubt that the wisdom of the Hebrew sages with all its narrowness is, after all, "the best, the purest, the wisest and most useful treasury of proverbial literature." The student is reminded of that anecdote of Pres. Wayland of Brown University. A skeptical student once informed him in his class that "certainly it needed no inspiration to write the Book of Proverbs. A man not inspired could have done it as well. Indeed, I have often thought that I could write as good proverbs myself." "Very well, my son, perhaps you can," was the prompt reply. "Suppose you make the experiment. Prepare a few proverbs and read them to the class to-morrow. The next." It is hardly necessary to add that the attempt to rival the wisdom of Solomon came to an abrupt and inglorious termination.

Like all the literary efforts of that nation to whom God revealed Himself as He did to no other people, in whose life He was present and active as in no other, this portion of Holy Scripture, where the Divine seems most humbly to bow itself down to mingle with the common life of men and to concern itself with that which is external and practical, does it not have a strength, a serenity and a beauty, both in what it says and in what it does not say, that lifts it above other corresponding literature, composed under other and more human, or rather less Divine conditions and make it therefore the ideal directory "of every one's active life and social demeanor"?

THE BIBLE IN ENGLISH LIFE AND LETTERS. III.

By Rev. J. G. K. McCLURE, D. D.,

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Is the Bible to-day a commanding force in the thought and life of those who use the English tongue? Is it probable that it will be a commanding force among English speaking peoples as time goes on? These are questions of great interest to every Bible student.

The Bible is indissolubly associated with all that is best and noblest in English speaking history. So Huxley critically testifies. He calls the Bible England's national epic. Theodore Parker declared that it is woven into the literature of the scholar, and that it colors the talk of the street. Its language, its characters, its scenes, are familiar to all classes. It is the universal volume of high and low, of cultured and simple. It is the one common ground where all English speaking people meet understandingly: it is the one medium of communication for all the branches of the English race.

The Bible came to the English when they were still barbarians. It laid hold of their thought when they were learning the first elements of civilization. It came to them when they were "in the mounting flood of their new destiny." Dean Church has drawn the contrast between the condition in which Christianity found the Greeks and Latins, and in which it found the Teutonic races. The Greeks and Latins had centuries of civilization behind them, with habits and ideas formed by that civilization. "They were in deep disasters, in the overthrow and breaking up of society, amid the suffering and anguish of hopeless defeat." But the Teutonic races were at their formative period of civilization, and were buoyant with the possibilities of power. Augustine's opportunity in England was to *make* a civilization, and make it for *those starting out to do their work in the world's advance*.

How well he and his successors met that opportunity is to-day a matter of history. They succeeded in impressing the Bible on this rising race, until English institutions, English purposes, English standards became rooted and grounded in that Bible. They began their work as school-masters, legislators, disciplinarians. They interested themselves in every feature of the national life. They made it inevitable that when efforts at reform should be pressed, they should be pressed on the basis of the Bible: that when a Magna Charta should be demanded by a nation, or barbarous methods of massacring in the American war should be condemned by Pitt, or the abolition of the slave trade should be urged by Wilberforce, the teachings of the Bible should be quoted as argument. The fact is recognized that the deeper sentiments of the English race cannot be reached except along the lines of Bible ideas. Brougham, Patrick Henry, Otis, Webster, every orator who wishes to lead his hearers to large resolve and larger action hopes for success according as he can voice Bible language and Bible thought.

The Bible has done more than create codes of conduct: it has created an atmosphere that surrounds and permeates English life. Even when writers and thinkers are unaware of its presence it affects them. Many of the masters of poetry and prose do their work in recognition of its power, as Tennyson in his "In Memoriam," Longfellow in his "Psalm of Life," Bryant in his "Thanatopsis," Mr. Browning in his "Saul," Mrs. Browning in her "Bertha in the Lane," Carlyle and Emerson in all their essays. But even when they themselves are unconscious of its influence the best writers of romance are actuated by its spirit. Taine puts Miss Austin, Miss Brontë, Mrs. Gaskell, George Eliot, Bulwer, Thackeray, Dickens and many others together and says of them all: "Englishmen have a special craving which with them is national and dates from the preceding century: they desire that the novel, like the rest, should contribute to their great work, the amelioration of man and society. They ask from it the glorification of virtue and the chastisement of vice, they make it the means of remedying abuses, succoring miseries, avoiding temptation. A singular work which has

not its equal in all history, because in all history there has been no society like it."

Bible ideas do not hold the field of thought and life unchallenged. But they are on the field in commanding position. It becomes increasingly clear to our race that those ideas tend to work out man's best and happiest estate. They are coming into larger and larger reception in our theory of living. Song gave them place in popular welcome when English literature began, and song still is helping them on to victory, as hymnology grows in volume and in beauty. The deep undertone of society is Biblical, and though evils exist everywhere, and at times special evils become rampant, that undertone always asserts itself, and eventually condemns the evils. The thoughts which the people, as the people, cherish, whether their practice corresponds thereto or not, are thoughts which the Bible through the long process of the centuries has stamped upon the consciousness of the English race.

But what of the future? Von Dollinger of Munich thinks "that the intellectual supremacy of the world will be certain some day to fall to the Anglo-Saxon race." Grimm thinks that "the English language may with full propriety be called a world language." Gladstone, taking the one hundred and five million of English speaking people of to-day, predicts that in the year 2,000 A. D. they will have increased to eight hundred and forty millions. He believes that those who speak English will be enormously in excess of those speaking any other old world language, and probably in excess of all the speakers of such languages put together. "Our tongue, with all that belongs to it, will be the one most fully represented at every point on the surface of the globe. It will be strange indeed if these English speakers do not become in a marked degree the leaders of opinion, and through opinion, of practice everywhere. They will reach almost to every human being."

The outlook is inspiring. The English race, surpassing all others in successful colonization and commercial enterprise, stands in the front ranks of the peoples of the earth. It has a language with such an admixture of Hebrew, Latin, Dutch, Italian, Spanish, Arabic and Persian words, that it is

the most cosmopolitan tongue of the globe. That race regards the whole world as its field for influence. Its language is fast becoming the world's language. The institutions, the literature, the civilization which the Bible has made in England, America, and Australia, are being carried everywhere. Men and women are going forth into every accessible land with the avowed purpose of sowing them with Bible thoughts. In India, Japan, China, Persia, Africa, they are creating literatures in the native languages that bear the Bible impress. In every land they are printing standard books. In Syria two such men gave the Arabic speaking world of fifty millions and the Arabic reading world of two hundred millions a translation of the Bible that is adjudged a classic for style by the best Arabic scholars themselves. The advance guard of the best English influences, missionaries, build hospitals among the heathen in the Physician's name of whom the Bible speaks. In that same name they plant schools and colleges. In that same name they teach the eternal principles of self-control, truth, justice, and domestic virtue.

There is much land still to be possessed by the Bible, and there are great and terrible adversaries to be conquered by it. But the Book that entering the England of Ethelbert could, under God, create the English Life and Letters of to-day, has no harder work before it than it has already accomplished. "Let the mission to this hopeless race be given up," Augustine pleaded with Gregory, when having learned in France how fierce and wicked the people were he turned back to Rome. But Gregory sent him on with that package of books, and that package of books, the Bible, transformed England, and we believe can and will transform the whole earth.

INDUCTIVE STUDY OF THE FOUNDING OF THE CHRISTIAN CHURCH.

This new course of Inductive Studies is the Fourth in the English New Testament Department of the *American Institute of Sacred Literature*. It will be prepared by Mr. C. W. Votaw, and will begin appearance in the January issue of the *STUDENT*. The design of the Course is to present in a scholarly, complete and organized form, the entire history of the Christian Church in its first era, from the year 30 A. D., when Christ withdrew from his *visible* connection with it, until the year 100 A. D., when the activity of the original Apostles came to a close. Every element of the New Testament Scriptures which throws light upon these 70 years of the Church will be made to contribute to the study. In the main, the external history—the outward conditions and circumstances, are presented by the Book of Acts; while the internal characteristics of life, growth and teaching, are set forth in the twenty-two New Testament Epistles (including the Revelation).

The first aim of this Course is to secure to every student of it an exact and thorough knowledge and appreciation of the circumstantial history of the Church during this primitive era of its existence, its full significance as divinely ordered history, and its relation to and meaning for the Christian Church, individually and organically, to-day. It is believed that earnest, sensible, immediate contact with the Christians of the first days, through the New Testament writings, is the means by which to awaken in present-day Christians the genuine zeal, devotion, joy and confidence in the Gospel, which characterized and glorified the Primitive Church. This is the mission to which this Course is now sincerely dedicated.

It has been thought best to extend the publication of these Studies over two years, in view of the fact that no less time, on the part of the average student, will secure to him the

desired results. The first year will carry the history down through the Conference at Jerusalem, about the year 52 A. D. (Acts 15: 35.) The first two studies of the Course will appear in the *STUDENT* for January.

By special request of the Editor, the framework of the Course is herewith given:—

THE FOUNDING OF THE CHRISTIAN CHURCH.

TIME: 30-100 A. D., THE PRIMITIVE ERA. MATERIAL: THE ACTS OF THE APOSTLES, THE EPISTLES, AND THE REVELATION.

INTRODUCTION.

Sec. 1. The Historical Records to be Used.

I. The Acts of the Apostles. II. The Epistles and the Revelation.

Sec. 2. General Survey of the Course.

FIRST DIVISION. PERIOD OF JEWISH CHRISTIANITY.

TIME: FIVE YEARS, 30-35 A. D. LEADERS: PETER AND STEPHEN. MATERIAL: ACTS 1: 1-7: 60.

Sec. 3. Exaltation of Jesus Christ, the Head of the Church.

May, 30 A. D. Mt. Olivet, then Jerusalem. Acts 1: 1-26.

Sec. 4. Christ's Spiritual Presence with His Church, Directing its Organization.

May 28th, 30 A. D. Jerusalem. Acts 2: 1-47.

Sec. 5. Renewed Hostility of the Jews toward the Christians.

30-31 A. D. Jerusalem. Acts 3: 1-4: 31.

Sec. 6. Property Relations and Beneficence in the Jerusalem Church.

31-33 A. D. Jerusalem. Acts 4: 32-5: 11.

Sec. 7. Apostolic Miracle-Working and Continued Jewish Persecution.

32-33 A. D. Jerusalem. Acts 5: 12-42.

Sec. 8. Introduction of the Diaconate, as an Adaptation of the Church Organization to the New Conditions Occasioned by Growth.

33-34 A. D. Jerusalem. Acts 6: 1-7.

Sec. 9. Stephen's Career. His Defense of his Doctrine that the Gospel was Superior to, and would Free itself from, the Outward Forms of Judaism.

34 A. D. Jerusalem. Acts 6: 8-7: 60.

SECOND DIVISION. PERIOD OF GOSPEL EXPANSION.

TIME: SEVENTEEN YEARS, 35-52 A. D. LEADERS: PETER, JAMES AND PAUL. MATERIAL: ACTS 8: 1-15: 35.

Sec. 10. First Extension of Organized Christianity beyond Jerusalem.

35 A. D. Samaria and elsewhere. Acts 8: 1-40.

- Sec. 11. The Conversion of Paul from Judaism to Christianity.
35 A. D. Damascus. Acts 9:1-19a; cf. 22:6-16, 26:13-18.
- Sec. 12. Paul's Early Christian Activity.
35-38 A. D. Damascus, Arabia, Jerusalem, Cilicia. Acts 9:19b-31; cf. Gal. 1:17-18.
- Sec. 13. Peter's Tour of Visitation to the Palestinian Churches.
39-40 A. D. Circuit through Palestine. Acts 9:32-43.
- Sec. 14. Divine Light on the Gentile Problem—Peter Inspired to Receive Cornelius and his Friends, as Gentiles, to the Church.
40-41 A. D. Joppa, then Cæsarea. Acts 10:1-48.
- Sec. 15. Concurrence of the Jerusalem (Jewish-Christian) Church in Peter's Reception of the Gentiles, and in the Establishment of the Gentile-Christian Church at Antioch.
41-43 A. D. Jerusalem, Antioch. Acts 11:1-30.
- Sec. 16. Persecution of the Church by Herod. Martyrdom of the Apostle James and Deliverance of Peter.
44 A. D. Jerusalem. Acts 12:1-25.
- Sec. 17. Paul's First Evangelizing Tour (in Asia Minor)—Its Origin, Characteristics and Results.
45-48 A. D. Antioch, Cyprus, Asia Minor. Acts 13:1-14:28.
- Sec. 18. Joint Christian Conference at Jerusalem. Formal Affirmation by the Whole Church of the Freedom and Universality of the Gospel.
52 A. D. Jerusalem. Acts 15:1-35.

THIRD DIVISION. PERIOD OF GENTILE CHRISTIANITY.

TIME: TWELVE YEARS, 52-64 A. D. LEADER: PAUL. MATERIAL: ACTS 16:1-28:31. TEN PAULINE EPISTLES—I. AND II. THESSALONIANS, GALATIANS, I. AND II. CORINTHIANS, ROMANS, COLOSSIANS, PHILEMON, EPHESIANS, PHILIPPIANS.

- Sec. 19. The Condition of the Pagan World at the Advent of Christianity.
Material for the study to be gathered from the Acts and from the Epistles, especially Rom. and I. and II. Cor.; also from histories and treatises upon the subject.
- Sec. 20. Paul's Second Evangelizing Tour. Establishment of the Christian Church in Eastern Europe—the Gospel versus Human Wisdom.
52-55 A. D. Asia Minor, Macedonia, Greece. Acts 15:36-18:22.
- Sec. 21. Two Epistles to the Church at Thessalonica. Assurance, Instruction, Correction.
54 A. D. Written from Corinth. I. and II. Thessalonians.
- Sec. 22. Paul's Third Evangelizing Tour. Confirmation of all the Churches. The School of Christian Instruction at Ephesus.
55-59 A. D. Asia Minor, Ephesus, Eastern Europe. Acts 18:23-21:16.
- Sec. 23. The Epistle to the Galatian Churches. Paul's Defense of his Authority and his Teaching.
57 A. D. Written from Ephesus. Galatians.

- Sec. 24. The First Epistle to the Church at Corinth. Rebuke for Schism, Correction of Moral and Social Evils, and Doctrinal Teaching.
58 A. D. Written from Ephesus. I. Corinthians.
- Sec. 25. The Second Epistle to the Church at Corinth. Power of the Gospel, and Warning against his Assailants.
58 A. D. Written from Macedonia. II. Corinthians.
- Sec. 26. The Epistle to the Church at Rome. Systematic Exposition of the Pauline Theology.
59 A. D. Written from Corinth. Romans.
- Sec. 27. Paul's Activity Interrupted through the Enmity of the Jerusalem Jews, and his Consequent Arrest.
59 A. D. Jerusalem. Acts 21:17-22:29.
- Sec. 28. Trial of Paul before the Sanhedrin. Comparison with the Trials of Stephen and Christ.
59 A. D. Jerusalem. Acts 22:30-23:35.
- Sec. 29. Trials before Felix and Festus. The Cæsarean Imprisonment and the Appeal to Cæsar.
59-61 A. D. Jerusalem, then Cæsarea. Acts 24:1-25:12.
- Sec. 30. The Hearing before Agrippa. Paul's Vindication of his Career and his Gospel.
61 A. D. Cæsarea. Acts 25:13-26:32.
- Sec. 31. Transfer to and Imprisonment at Rome. Two Years of Gospel Ministry in Chains.
61-64 A. D. Cæsarea, Melita, Rome. Acts 27:1-28:31.
- Sec. 32. The Epistles to the Colossians and Philemon. Christianity versus Pagan Philosophy and Practice.
60-61 A. D. Written from Cæsarea. Colossians, Philemon.
- Sec. 33. The Epistle to Ephesians. The Union between Christ and his Church.
60-61 A. D. Written from Cæsarea. Ephesians.
- Sec. 34. The Epistle to the Philippians. Paul's Spiritual Experiences in Bonds.
63-64 A. D. Written from Rome. Philippians.

FOURTH DIVISION. THE HOLY CATHOLIC CHURCH.

TIME: THIRTY-SIX YEARS, 64-100 A. D. LEADER: JOHN THE APOSTLE. MATERIAL: EPISTLES—I. AND II. TIMOTHY, TITUS, JAMES, I. AND II. PETER, JUDE, HEBREWS, REVELATION, I, II. AND III. JOHN; THE GOSPELS, ESPECIALLY LUKE AND JOHN.

- Sec. 35. The Two Epistles to Timothy, and the Epistle to Titus. Instruction in Pastoral Duties.
65-67 A. D. Asia Minor. I. and II. Timothy, Titus.
- Sec. 36. The Catholic Epistle by James, Brother of Jesus. Exhortations to Higher Planes of Living.
50-60 A. D. Probably written in Palestine for Jewish-Christians. James.

Sec. 37. The First Catholic Epistle of Peter. Comfort in Tribulation, with Practical Advice.

54-67 A. D. Probably written from Palestine to Jewish-Christians in Asia Minor. I. Peter.

Sec. 38. The Second Epistle of Peter and the Epistle of Jude. Warnings against Unbelievers and False Teachers.

66-67 A. D. Probably written in Palestine for Jewish-Christians. II. Peter, Jude.

Sec. 39. The Epistle to the Hebrews. A Plea to Judaistic Christians against Apostasy.

66-67 A. D. Written from Italy to Jewish-Christians. Hebrews.

Sec. 40. The Revelation of the Apostle John. Hope and Prophecy in the Despair and Trial of the Church.

68 A. D. Written from Asia Minor for the whole Church. Revelation.

Sec. 41. The Three Epistles of the Apostle John. Rebuke of Current Heresies.

80-90 A. D. Written in Asia Minor. I, II. and III. John.

Sec. 42. Contribution to the History of this Period Made by the Four Gospels, which during this Time were either Written or Received their Present Form.

Matthew, Mark, Luke, John.

The Course comprises fifty Studies, into which the material is divided as follows:—

Study	I, Sec. 1.	XI, Review.	XXI, Review.	XXXI, Sec. 26.	XLI, Review.
"	II, " "	XII, Sec. 10.	XXII, Sec. 19.	XXXII, " "	XLII, Sec. 35.
"	III, Sec. 2.	XIII, Sec. 11.	XXIII, Sec. 20.	XXXIII, Sec. 27.	XLIII, Sec. 36.
"	IV, Sec. 3.	XIV, Secs. 12, 13.	XXIV, " "	XXXIV, Sec. 28.	XLIV, Sec. 37.
"	V, Sec. 4.	XV, Sec. 14.	XXV, Sec. 21.	XXXV, Sec. 29.	XLV, Sec. 38.
"	VI, Sec. 5.	XVI, Sec. 15.	XXVI, Sec. 22.	XXXVI, Sec. 30.	XLVI, Sec. 39.
"	VII, Sec. 6.	XVII, Sec. 16.	XXVII, " "	XXXVII, Sec. 31.	XLVII, Sec. 40.
"	VIII, Sec. 7.	XVIII, Sec. 17.	XXVIII, Sec. 23.	XXXVIII, Sec. 32.	XLVIII, Sec. 41.
"	IX, Sec. 8.	XIX, " "	XXIX, Sec. 24.	XXXIX, Sec. 33.	XLIX, Sec. 42.
"	X, Sec. 9.	XX, Sec. 18.	XXX, Sec. 25.	XL, Sec. 34.	L, Review.

The first year will present Studies I-XXI, inclusive; the second year, Studies XXII-L, inclusive.

THE GOSPEL OF JOHN.

~~THEME~~

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

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¶ 3. Chapter 17: 20-26.

Division III. 20: 1-29. The Victory of the Resurrection.

REMARK.—Jesus is dead and buried. The preceding division has shown the apparent victory of his enemies, his real victory in the midst of defeat, at each step he showing himself master of the situation. The rage of his enemies overreached itself and rested on themselves, shaming them instead of him, while he rules even from the cross. The fuller realization of the victory not only in but after apparent overthrow is now to be described—a victory not over enemies only but also over the despair of friends.

§ 1. Chapter 20: 1-10.

1. The Scripture Material:

- 1) Vs. 1, 2. Early on the first day of the week Mary Magdalene, finding the stone removed from the tomb, tells Simon and the beloved disciple, The Lord has been taken away, we know not where.

- 2) vs. 3-5. Both run to the tomb; the other disciple, outrunning Peter, looks first into the tomb at the linen cloths lying, without going in.
- 3) vs. 6, 7. Peter follows, goes in, sees the linen cloths and the napkin rolled up by itself.
- 4) vs. 8-10. Then the other enters, sees and believes, for they did not understand the prophecy of his rising. So they return home.

2. **The Resurrection discovered:** Early on Sunday Mary Magdalene discovers that the tomb is open and brings word to Simon Peter and the beloved disciple that They run to the tomb, the latter reaching there first, but Peter following and leading the way into the tomb when they see The sight and they return home.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *To Simon Peter and*, etc. (v. 2), (a) note who is made prominent (cf. also vs. 3, 6, 8), (b) did both live together?
- 2) *we*, who?
- 3) *believed* (v. 8), what? (a) the fact of the resurrection, or (b) in Jesus as the Christ in a fuller sense?

2. Connections of Thought:

For as yet, etc. (v. 9), (a) note connection, CBJ., (b) what particular Scripture is meant?

3. Literary Data:

- 1) *Did not run* (v. 4), (a) significance of this from the point of view of an eyewitness? (b) note other details in the same line.

4. Review:

The student may review points 1 and 2 as before.

4. **Religious Teaching:** *The Resurrection as a fact means to Jesus the fulfilment of the Father's promises and the consummation of his work for men. To a believer on Him it means the assurance of acceptance with God, the incentive to a new life, the power of attaining it, the certainty of a personal resurrection.*

2. Chapter 20: 11-18.

I. The Scripture Material:

- 1) Vs. 11-13. Mary stands weeping and looks into the tomb; she sees two angels sitting and in reply to their question concerning her grief she says, Because I cannot tell where they have taken my Lord.
- 2) vs. 14-16. She turns and sees Jesus, but taking him to be the gardener replies to a similar question from him by saying, If you have removed him, tell me and I will take him away. He answers, Mary; she replies, Rabboni.
- 3) vs. 17, 18. He adds, Do not touch me for I am not yet ascended, but tell my brethren that I ascend to our common Father and God. She tells them of seeing the Lord and of these his words.

2. Mary Magdalene sees the risen Jesus: Mary Magdalene remains at the tomb weeping. Seeing two angels within she. . . . Turning about she meets one whom she supposes to be the gardener. Him she questions about Jesus. He reveals himself to her in saying "Mary," and she replies, "My Master!" Forbidding her to cling to him in adoration and affection, because he is about to ascend to the Father, he sends a message to

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Knew not* (v. 14), was this owing (a) to her preoccupation and grief, or (b) to the change in Jesus' appearance?
- 2) *touch me not* (v. 17), (a) lit. "be not touching me," i. e. cling to or handle me not, (b) with what feeling was Mary moved?
- 3) *I ascend*, cf. CBJ.

2. Connections of Thought:

- 1) *For I am not yet*, etc. (v. 17), is this (a) do not cling to me in admiration, (b) as though I was exalted to my heavenly glory, (c) "for I am not," etc., (d) but will soon ascend;—or (a) do not seek to renew the old forms of human intercourse and affection, (b) for though I am not yet ascended, (c) I will ascend soon, (d) and the old life is already essentially broken off.
- 2) *go unto my*, etc., i. e. (a) tell those who are still my brethren, (b) that I am not to stay, but to go away, (c) but it is to ascend to my Father and God, (d) who is yours also, (e) hence you will not be forgotten.

3. Manners and Customs:

- 1) *Garden* (v. 15), light on (a) Joseph's position, (b) villa life in Jerusalem?
- 2) *in Hebrew* (v. 16), (a) i. e. Aramaic, (b) the common language of Palestine (c) used between Jesus and his disciples.

4. Comparison of Material:

She had seen, etc. (v. 18), (a) note the testimony of the Synoptics to Jesus' appearance to Mary, (b) why should she have been given to see him first?

5. Literary Data:

Which is to say, etc. (v. 16), note (a) light on nationality of writer, (b) character of readers?

6. Review:

With this additional material the student may review 1 and 2.

4. Religious Teaching: *Jesus appears first to the one for whom He had done the most and who seemed to need him the most. "John had love's insight. Mary had the want which love creates. John's insight taught him first to conclude that his Lord had risen; Mary's want brought her Lord first to her to satisfy it."*

§ 3. Chapter 20: 19-29.

1. The Scripture Material:

- Vs. 19, 20. That evening when the doors are shut for fear of "Jews," Jesus stands among them saying, Peace be unto you. They are . . .
- 2) vs. 21-23. He adds, Peace be unto you. I send you as the Father sent me. Breathing on them he says, Receive the Holy Spirit; as you forgive or retain sins, so are they forgiven or retained.
 - 3) vs. 24, 25. One disciple, Thomas Didymous, who was absent and is told how they have seen the Lord says, I will not believe till I see and feel the nail prints and put my hand into his side.
 - 4) vs. 26, 27. Eight days after Jesus comes through closed doors to the disciples with Thomas and says, Peace to you. Thomas, prove me as you said. Continue not in unbelief but believe.
 - 5) v. 28. Thomas says, My Lord and my God.
 - 6) v. 29. Jesus replies, You believe after seeing. Blessed are they who believe without having seen.

2. The disciples believe—even Thomas. At evening on Sunday Jesus stands in the midst of the disciples assembled He shows them that he is the same Jesus, now exalted as the Christ, and gives them power and their commission to preach forgiveness.

But Thomas Jesus removes his despair and calls forth exalted faith. He adds

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Jesus came*, etc. (v. 19), (a) i. e. through closed doors, (b) light on his physical characteristics at this period?
- 2) *receive ye*, etc. (v. 22), what is the relation of this experience to that of Pentecost, (a) merely a foretaste or (b) here the reception of the Spirit for personal life, then reception for official life?
- 3) *I will not believe* (v. 25), is this (a) belief in the resurrection, or (b) belief in all that resurrection means, (1) the Messiah, (2) whose purposes are gloriously fulfilled?
- 4) *Thomas answered* (v. 28), did he accept the privilege Jesus offered him?
- 5) *my Lord*, etc., observe (a) whether it is an address to Jesus, (b) the significance of putting this incident at the end of this Gospel?
- 6) *yet have believed* (v. 29), what is the basis of their belief?

2. Connections of Thought:

- 1) *The disciples, therefore*, etc. (v. 20), i. e. (a) since Jesus showed them the marks of the wounds, (b) which showed he was the same Jesus, (c) who was glorified through suffering, (d) *therefore*, etc.
- 2) *vs. 22, 23*, note line of thought, (a) receive the Holy Spirit as the basis of personal life (enlightening and quickening), (b) and thus remit or retain sins (1) either by proclaiming the conditions on which God does this, or (b) by possessing the insight which enables man to do this absolutely, cf. CBJ.

3. Manners and Customs:

- 1) *Evening on that day* (v. 19), light on writer's method of counting the hours? CBJ.
- 2) *after eight days* (v. 26), cf. CBJ.

4. Comparison of Material:

- 1) Make a special study of the Resurrection material in this and the other Gospels with a view to organizing and harmonizing the details.
- 2) As a result of the comparison of the material of the Gospels relating to the last week of Jesus' life, formulate conclusions as to the following:
 - (a) how much does this Gospel omit?
 - (b) how much new material does it give?
 - (c) how explain the particular material given in it? (1) the writer intended only to supplement and correct the other earlier accounts,
 - (2) he had a special idea of his own to emphasize which governed the choice of material,

(d) how far does the general purpose of the Gospel govern the special choice of material here and in what respects do the various sections and scenes fit into this special purpose ?

5. Review :

The student may review and criticize the material of 1 and 2.

4. **Religious Teaching:** *We are to rejoice that the privilege is given us of accepting Jesus, not on what He appears to be to the eye of sense or even of reason, but on what He proves Himself to be to the earnest and honest spirit, seeking and accepting the truth and the life that are in Him.*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

- DIVISION I. *The "Word" and the world.* 1:1-13.
 DIVISION II. *The "Word" is Jesus Christ.* 1:14-18.

Part II. The Early Manifestation of Jesus and the Belief on Him.

- DIVISION I. *The Testimonies of John.* 1:19-36.
 DIVISION II. *The Belief of the First Disciples.* 1:37-51.
 DIVISION III. *The First Sign in Galilee.* 2:1-12.
 DIVISION IV. *The Manifestation in Judea.* 2:13-3:36.
 DIVISION V. *The Manifestation in Samaria.* 4:1-42.
 DIVISION VI. *The Second Sign in Galilee.* 4:43-54.

Part III The Central Manifestation and the Conflict.

- DIVISION I. *The Outbreak of Opposition at Jerusalem.* 5:1-47.
 DIVISION II. *The Crisis of Galilean Faith.* 6:1-71.
 DIVISION III. *Clearer Light and Sharper Conflict at Jerusalem.* 7:1-8:59.
 DIVISION IV. *The Formal Breach with the Religious Leaders.* 9:1-10:42.
 DIVISION V. *The Great Sign and its Issue.* 11:1-57.
 DIVISION VI. *The Last Appeal and the Solemn Judgment.* 12:1-50.

Part IV. The Final Manifestation and the Victory.

DIVISION I. *The Master and his Friends.* 13:1—17:26.

DIVISION II. *The Victory of the Humiliation.*

- § 1. 18:1—11. In the Garden.
- § 2. 18:12—27. In the High Priest's House.
- § 3. 18:28—19:16. Before the Roman.
- § 4. 19:17—42. On the Cross.

DIVISION III. *The Victory of the Resurrection.*

- § 1. 20:1—10. The Resurrection Discovered.
- § 2. 20:11—18. Mary Magdalene sees the risen Jesus.
- § 3. 20:19—29. The disciples believe—even Thomas.

Part V. THE CONCLUSION AND APPENDIX.

REMARK.—The course of the manifestation of Jesus to men has been followed through to the end. His Divine life in a true humanity, his human life revealing the Divine, have been portrayed in a selection of striking and critical scenes and words. The purpose of the whole remains to be restated and some additional material bearing on the issue of the events completes the whole.

Division I. 20:30, 31. Conclusion: Your Faith and Life, the End and Aim of this Gospel.

I. The Scripture Material:

- 1) V. 30. Jesus did many other signs before his disciples, not written here.
- 2) 31. What is here is written that you may believe in Jesus as the Christ the Son of God and thus may find life in his name.

2. Your Faith and Life the End and Aim of this Gospel:

What has been written in this book has been selected from much that was done by Jesus before his disciples as "signs" of his manifestation of the Father. Its purpose is to arouse and deepen your faith in Jesus, the one whom we knew and saw; to convince you that he is the Messiah, the Son of God, and thus to secure for you, as you believe in him as the revelation of the Father, that life which is Divine and eternal.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Ye* (v. 30), who—believers or unbelievers ?
- 2) *may believe* (v. 31), is this (a) begin to believe, or (b) grow in depth and stability of belief ?

2. Connections of Thought :

- 1) *Many other signs, therefore* (v. 30), cf. CBJ.
- 2) *that Jesus is*, etc. (v. 31), cf. CBJ.

3. Literary Data :

- 1) Note characteristic words and style here.
- 2) Consider carefully (a) the limitations of the book's purpose as here indicated, (b) the scope of it, (c) the dominant religious element, (d) recall the outline and course of the book's progress in carrying this out.

4. Review :

With the aid of this material the student may review points 1 and 2.

4. Religious Teaching: *As the book is read, let it be distinctly remembered by us all that the great aim of it is accomplished, not when we understand the critical questions connected with it or the beauties of its style and mode of presentation, but as we realize more fully the faith and life of Jesus the Son of God.*

Division 2. 21:1-25. Appendix: The Work and the Worker.

REMARK.—While the Gospel has been rounded up and its purpose fulfilled, there is yet in the writer's mind a desire to add other material which, while not entering directly into the plan of the work, has yet an intimate relation to it—the following on of the thread of the Master's life into the future as He comes into fellowship with His earthly followers, especially with those who have in charge the destinies of His Kingdom.

§ I. Chapter 21:1-14.

1. The Scripture Material :

- 1) Vs. 1-4. Jesus manifests himself again to seven of the disciples as they go a fishing at the sea of Tiberias. They have caught nothing all night, and Jesus, though unknown to them, stands at dawn on the shore.
- 2) vs. 5-8. He learns that they have caught nothing and at his bidding they cast on the right side of the boat and catch a multitude of fish. The beloved disciple recognizes the Lord and Peter while the other

- 3) vs. 9-14. There they see a fire and food prepared. When he bids them, Peter lands the net full of fish. Jesus invites them to eat and distributes the food, while they dare not ask who he is, really knowing. This is his third manifestation after his resurrection.

2. The Christ gives fish and food to His Servants: In the third manifestation of Himself to His disciples Jesus stands on the shore of the lake of Tiberias and They find that He has prepared a meal for them to which are to be added Invited but reluctant to accept, they are given food by Him, while they

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Manifested himself* (v. 1), is this (a) simply "showed himself" as risen, or (b) manifested his glory?
- 2) *I go a fishing* (v. 3), is there (a) anything more than (1) an impulsive desire to be doing something, or (2) purpose to supply temporal wants—or (b) a feeling of discouragement and idea of returning to the old trade?
- 3) *knew not*, etc. (v. 4), is anything supernatural suggested?
- 4) *ought to eat* (v. 5), why ask what they had to eat, and not what they had caught?
- 5) *a fire*, etc. (v. 9), does it intimate that these came about miraculously?

2. Connections of Thought:

Jesus cometh, etc. (13), i. e. (a) v. 12 Jesus invites them to come and eat, (b) they hang back (1) though they know who it is, (2) yet after all doubtful and afraid to ask, (c) he comes to them and gives them food.

3. Manners and Customs:

- 1) *his coat* (v. 7), note garb of the fisherman.
- 2) *fire* (v. 9), cf 18:18 and observe additional details about food.

4. Historical Points:

Consider the meaning of this scene; (a) is it merely a narrative of fact, another manifestation of the risen Jesus, or (b) is there a symbolical meaning in it (1) the failure of work apart from Jesus, (2) the success of those who obey Jesus, (3) he provides for their wants.

5. Literary Data:

one hundred, etc. (v. 11), (a) observe work of eye witness, (b) is there anything symbolical in the number?

6. Review:

The student may use this material in reviewing 1 and 2.

4. **Religious Teaching:** *The servants of the Christ need constantly to be re-assured that they who labor in His service with single hearted devotion shall both be sustained by Him and given real and abounding success in their work.*

§ 2. Chapter 21: 15-23.

1. The Scripture Material:

- 1) Vs. 15, 16. After eating, Jesus asks Simon twice, Lovest thou me? and when he answers, Yes, replies, Feed my lambs, tend my sheep.
- 2) vs. 17-19. Asked a third time, Simon in grief says, Lord as thou knowest all, thou knowest this. I do. Jesus repeats his former command and adds concerning his death, You girded yourself when young, but when you are old another shall take you where you would not. Follow me.
- 3) vs. 20-23. Peter turns and sees and says Jesus answers, If I wish him to wait till I come [not, He will wait and shall not die (as some thought), but if I wish him to wait] what care you. Follow me.

2. "Feed my Sheep; Follow me:" Jesus now reminds Peter of his recent fall by asking thrice, "Lovest thou me?" Peter humbly yet steadily replies, "I do," and is thrice bidden as a shepherd to care for the sheep, while the end of his life is hinted at in the words But he is rebuked for his curiosity about the future of the beloved disciple and bidden, "follow me, though I keep him waiting till I come."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *More than these* (v. 15), what? CBJ.
- 2) *stretch forth*, etc. (v. 18), does this mean for (a) guidance, or (b) crucifixion?
- 3) *and what*, etc. (v. 21), (a) cf. marg., (b) i. e. "What is to become of him," (c) spirit of this question?

2. Connections of Thought:

- 1) *Jesus saith*, etc. (v. 15-17), i. e. (a) do you love me (1) with that self-assertion that once you showed, (2) or with real humility and self-abnegation? (b) (he replies) I love you, I love you, according to your own estimate of my love, (c) (answer) then you are fitted for service to others in my name.

2) *Verily, verily*, etc. (v. 18), i. e. (a) you are now fitted to feed my sheep, for (b) once, you were self-willed and impetuous, (c) but, from this time on, you will be meek, consecrated to my service, growing constantly into a state of mind in which (d) the time will come when your martyr's death will be the crown of your life of service to the glory of God.

Peter therefore, etc. (v. 21), i. e. (a) v. 20, as this disciple was beloved and confided in by Jesus, (b) Peter, perhaps enviously, concluded that he was to have a happier lot, (c) and *therefore* asked, etc.; (d) Jesus does not indulge this feeling but replies (1) that does not concern you, (2) if he has a happier lot; (3) one service of me is as important as another, (4) do your work—that is the chief thing.

3. Manners and Customs:

- 1) *girdedst* (v. 18), follow out hint of manner of wearing clothes.
- 2) *saying went forth* (v. 23), note method of communication among early believers.

4. Historical Points:

- 1) Is this scene recounted (a) chiefly to narrate Peter's restoration, or (b) to teach the characteristics, duties and obligations of Christian workers?
- 2) Look up the traditions relating to the future career of Peter and John.

5. Literary Data:

- 1) *Lovest thou me* (vs. 15-17), (a) cf. marg., (b) any difference of meaning intended?
- 2) *should not die* (v. 23), (a) did he die? (b) if so, why not mentioned? cf. CBJ.
- 3) Consider (a) whether this chapter is (1) an original part of the Gospel or (2) an appendix, (b) whether written by the author of the Gospel or added later, (c) the purpose of the chapter as related to the Gospel.

6. Review:

Having mastered the re-examination, the student may review 1 and 2.

4. Religious Teaching: *The Master wishes each of His followers to recognize all kinds of service to Him as legitimate and useful and thus "give himself up to His will in cheerful, exact, habitual obedience, deeming all his orders wise, acknowledging His right to dispose of us as He pleases, content to serve Him in a little place or in a large one, by doing or by suffering, for a long period or a short, in life or by death, if only He be glorified."*

§ 3. Chapter 21: 24, 25.

1. The Scripture Material:

- 1) V. 24. This is the disciple who testifies and wrote this—and we know that he testifies truly.
- 2) v. 25. The world would hardly be large enough to hold the books, if the other deeds of Jesus should all be written.

2. The Final Notes: The beloved disciple is the one who wrote this book of his own testimony.

We know that his testimony is true.

Should all that Jesus did be written, the world could not contain the books.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *This is the disciple* (v. 34), i. e. the beloved disciple to whom reference was just made.
- 2) *beareth witness*, how? (a) by word of mouth, or (b) as written?
- 3) *we know*, who? (a) the writer, or (b) others, friends or readers?
- 4) *would not contain* (v. 25), in what sense?

2. Literary Data:

- 1) Study the views held as to the relation of these views to the Gospel as a whole.
- 2) *this is the disciple* (v. 24), (a) note the reference to the "beloved disciple," (b) recall the scenes in which this disciple is referred to, (c) observe the fullness of detail in these scenes, (d) note the claim made here, (e) grounds for regarding this disciple as identical with John the apostle.

3. Review:

The student may review 1 and 2 as directed.

4. Religious Teaching: *What Jesus did by his presence, words and work,—what He has done and is doing, may well be the theme left with us as we close our study. One question may be added—What am I doing to broaden and deepen His work?*

Contributed Notes.

Matthew 27: 9, 10. But few, if any, of the quotations from the Old, into the New Testament, afford to the candid student greater difficulty than the above. The difficulty is a peculiar one. In most of the other quotations which have not been found in the Old Testament the evangelist, or apostle, has either quoted from the Septuagint, or has evidently designed to give merely the sense of the passage in question, but in the present case, many of the words, and those the most essential even to the sense, appear neither in the Hebrew nor in the Septuagint, nor, indeed, in any other of the ancient versions ordinarily appealed to. The Syriac version presents somewhat less difficulty in that it omits the name of *Jeremiah* from the text, thus relieving us of the necessity of finding the words in any given prophet, but such relief is of little consequence when, upon investigation, it is seen that the most important part of the question is found in the writings of none of the other prophets, nor in any of the other writers of the Bible.

But what is most surprising in the matter is the method adapted by many of our commentators in disposing of the difficulty. So far as we have examined these, we find uniform agreement that the words are not given by Jeremiah, and almost equally uniform agreement that the word *Jeremiah* is an error that, in some way, has gotten into the text instead of *Zechariah*. Zech. 11: 12, 13 is said to be the passage had in mind when Matthew wrote; and some of the Commentators treat the passage in such a way that the reader, taking it for granted that the name *Jeremiah* is the only error in the case, would read on without further examination and remain, perhaps, forever in ignorance of the real facts involved. For instance "Jameson—Faussett—Brown"—we quote only from such authors as are in ordinary use,—with their characteristic disregard of critical accuracy, merely make their comment on the meaning of the evangelist, and, quoting such words of the passage as are found in *Zechariah* and making parenthetical reference to Zech. 11: 12, 13, produce the impression that all the words quoted by Matthew are to be found in the verses of the prophet. Bloomfield, though giving a somewhat extended discussion of the subject leaves the reader under very much the same impression viz.: that the substitution of the word *Zechariah* in the stead of *Jeremiah* would solve the difficulty.

Even DeWette, quoted by Lange, appears more disposed to evade than candidly to face the difficulty. "There is a similar passage," says he, "found in *Zechariah* 11: 12. Even Origen, Eusebius, Jerome and Augustine found the common reading, which cannot be disputed. Origen supposes that the passage is found in an apocryphal book of Jeremiah. Jerome found the passage in an apocryphal book of Jeremiah. The quotation from *Zechariah* is freely made, the phraseology being different from the Hebrew text, and from the Septuagint."

After a long struggle with the case Lange himself sums up the matter by saying: "The passage in question combines four different quotations, *Zechar-*

iah 11:12—Genesis 37—the narrative of the text, with special reference to Zechariah—and Jeremiah 32: 6, 8."

"A struggle" we call this effort of Lange to remove the difficulty from the text. What has the learned Commentator undertaken? Only this; to prove that when Zechariah says "If ye think good, give me my hire, and if not, forbear. So they weighed for my hire thirty pieces of silver"—and when Moses gives the account of Joseph's dreams and of his being cast by his brethren into the pit,—and Matthew relates the purchase of the potter's field,—and Jeremiah tells us of his buying the field of Hanameel in Anathoth,—all taken together mean "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me!"

We have said that the essential part of the quotation,—that which makes the purchase of the potter's field the fulfillment of an ancient prophecy—is nowhere found in sacred writings. The ascribing of words to Zechariah is a mere evasion. There is no "potter's field" either in the Hebrew, the Septuagint, or any other of the versions used in the study of the text. The *Hebrew* has it, as in our English version; though we would prefer a parenthesis with a slight change of a few words,—“if ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver, and the Lord said unto me, Cast it unto the potter—(at a beautiful price was I valued by them!) And I took the thirty pieces of silver, and cast them into the house of the Lord, unto the potter.” The *Vulgate*, followed by Luther, has substantially the same. The more ancient versions differ still more widely from the words of Matthew.

Says the *Syriac*—(we are a little doubtful as to our parenthesis):—"If it is good in your eyes, give me my hire, and do not rob me. And they weighed for me my hire, thirty pieces of silver, and the Lord said to me, Cast it into the treasury (great glory did I get from them!) and I took the thirty pieces of silver and cast them into the Treasury, into the house of the Lord."

The Targum: "If it is right in your eyes, make ready (to do) my will; and if not, forbear. And they did my will—some of them (did). And the Lord said to me, write on parchment a memorial of what they have done, and place it in the sanctuary, and give it into the hands of the Prefect, (for I had made them greatly revere me!) And I wrote the memorial of their deeds, and placed it in the Treasury of the Lord, under the hand of the Great Prefect (or High Treasurer.)"

The Septuagint: "And I will say to them, 'If it is good in your sight, give me my hire, or refuse; and they put my hire at thirty pieces of silver. And the Lord said to me, Cast it down into the furnace, and I will consider whether it is genuine in the same way as I was tested by them. And I took the thirty pieces of silver and cast them into the house of the Lord, into the furnace.'"

Corollaries:* 1.—Allowing that our *Hebrew Text* is the form, or the nearest approach to the form, in which the Old Testament was given to the world, we must surrender the idea commonly entertained that the more ancient the text from which a revision has been made the more authentic it must be,—for we see from the above revisions that the ones ordinarily considered the oldest—the Septuagint and Targums,—show the widest departure from the original

*There are many, who, with us, would hardly be willing to grant the validity of some of these corollaries, in the form in which they are given the EDITOR.

narative, while the greatest resemblance is found between the Hebrew and the more recent revisions.

2.—Or, we must believe that a variety of texts existed at as early a date as those of the Septuagint and the Targums, differing fundamentally from each other, and that we now have no means of ascertaining which of these texts represented revelation given by God.

3.—Or, again, inasmuch as both Jesus himself and the evangelists are said generally to have quoted from the Septuagint, we should discard the Hebrew as containing the original word of God, and make the Septuagint our supreme authority in matters of religion.

4. If we admit both the Septuagint and the Hebrew as of divine authority, —and the New Testament writers, equally with Jesus, quote from both—we have two divine records in many places differing very materially from each other; which fact calls for better explanation than has yet been given by the critics.

5.—There being a number of quotations in the New Testament which can be found neither in the Hebrew, Septuagint, nor any other ancient version, there must have been divinely inspired records which have been wholly lost,—or else all the ancient texts had been, when the New Testament was written, so generally complete that none of them could have been regarded as the infallible revelation, unless we admit that both Jesus and the evangelists were mistaken in the quotations which they made.

6.—Either the whole subject of the divine origin and the infallible authority of the Scripture, as we would now have them, must be reopened for investigation, as many are now insisting must be done, or the whole subject is of very little importance, except as matter of mere antiquarian research or curiosity.

THOMAS J. DODD.

Synopses of Important Articles.

The Seat and Sources of Authority in Religion.* This problem which so exercises the mind of today is simply a new form of the old question concerning the relations of Reason to Faith. It has been created in its present form by the rise and growth of what is termed the higher criticism as applied to the Sacred Scriptures. This higher criticism is but a name for scientific scholarship scientifically used. Grant such scholarship legitimate, and the legitimacy of its use to all fit subjects must also be granted. To allow that many of its conclusions are arbitrary, provisional, or problematical, is simply to say that it is a human science, created by men, worked by men, yet growing ever more perfect with their mastery of their material. Now, the Scriptures either are or are not fit subjects for scholarship. If they are not, then all sacred scholarship has been and is a mistake, and they are a body of literature possessed of the inglorious distinction of being incapable of being understood. If they are, then the more scientific the scholarship the greater its use in the field of Scripture; the more it is reverently exercised on a literature that can claim to be the pre-eminent sacred literature of the world, the more will that literature be honored. With the many new elements entering into sacred scholarship, it was impossible that traditional views and traditional causes should remain unaffected. If ever anything was inevitable through the progress of science, it was the birth of the higher criticism, and once it existed, it was no less a necessity that it should have a mind and reach conclusions of its own. Where scholarship has the right to enter, it has the right to stay; and it cannot stay in idleness. What it does and decides may be wrong, but the wrong must be proved by other and better scholarship. Is the Protestant doctrine of the authority of the Scriptures in matters of faith and conduct negated by a critical handling of them? Must we maintain the traditional view of the Bible over against the critical, in order that it may remain to us the authoritative Word of God? Dr. Martineau and certain conservative though not therefore orthodox, theologians, answer affirmatively. But this is the kind of defense that loses the citadel by concentrating the forces on the weakest, least defensible, and most superfluous outwork. The existence of Scripture as the authority in religion is staked on questions that, whatever may be said and done, critical scholarship alone can decide, and will decide, in its own way, and so decide as to be ultimately believed. Neither to Dr. Martineau nor to the traditional conservative can we concede this, that criticism invalidates the Bible as a religious authority. Further, the theory is inconsistent with the inspiration of the books and the men who made the books. Their authority is made dependent on the traditional canon, and on their being what it represents them as being. But a law does not become authoritative by being codified; it is codified because it is authoritative. So a book does not become inspired by being authenticated or canonized. It is to their essential character and contents that the books owe their authority. The tradition or the polemic

* By the Rev. A. M. Fairbairn, D. D. L. L. D., in *Christian Union*, Oct. 10 & 17, 1891.

that obscures these hides the authority; the criticism that makes them most manifest reveals it. Criticism has, by bringing the sacred books into relation with sacred history, done something to restore them to their real and living significance. By binding the book and the people together, and then connecting both with the Providential order of the world, criticism has given us back the idea of the God who lives in history through his people, and a people who live through His Word. And so the Word of God is a large term; it does not denote a closed, but a living history; not something that is dead, a letter that can be printed in black on white, a book which compositors have set up and binders have bound and educated people can read. It is living; it has no being without the Spirit of God; were that spirit to be withdrawn, the Scriptures would cease to exist; where they were, a literature would remain, but not the word of the living God.

These ideas of Dr. Fairbairn's, while perhaps not new, are yet important. They present one view, and that an increasingly acceptable one, of this fundamental theological problem upon which thought is at present engaged.

St. John in Modern Christian Thought.*—During the Middle Ages, Paul was little known and less understood. The Reformation may be said to have rediscovered him, and since that time St. Paul has dominated the thought and life of the Christian Church. But the movement now is toward St. John; his writings are coming to a fuller recognition than they have ever yet received. His characteristic thoughts have never yet penetrated theology and church life as have St. Paul's, but his day is at hand—our age is discovering him. Much preparatory work is necessary before St. John's teaching can be understood as a whole, and in relation to the rest of Scripture. That this preparatory work is being done is evinced by the large number of the very finest and most scholarly commentaries which are now appearing, treating of the Johannine writings. If St. John can be made as much the common property of the church as is St. Paul, the result can be only good. And there is no reason to think that the effect of the present direction of thought will be to displace St. Paul. This could only be the case if the teaching of the two Apostles were mutually antagonistic, but it is not so. Their teaching is mutually complementary. The difference in regard to the truth common to both is simply one of expression and proportion.

Among the New Testament problems which now engage the attention of Christian scholars and Bible students, that concerning the Johannine writings is obviously paramount. St. John's day, as Prof. Banks says, has come. The questions which this problem involve are many and delicate; they concern, first, the authorship, but that is only the grosser aspect; secondly, the conditions to which the material of the writings was subject in its historical transmission by John. Here is the vital question. How did John's personality, and his sixty years of life between the receiving and the recording of Jesus' teaching, affect that teaching? To this we may well give earnest study and thought.

Wendt's Der Inhalt der Lehre Jesu.† This volume by Prof. H. H. Wendt on the *Contents of the Teaching of Jesus* was preceded, five years since, by a preliminary volume in which he essayed to separate the original and authentic portions of the Gospel narrative, which would furnish the basis for the present work, from such accretions and manipulations as he conceived

* By Rev. Prof. J. S. Banks, in the *Expository Times*, Nov. 1891.

† Reviewed by Prof. W. P. Dickinson, D. D., in *Critical Review*, Oct. 1891.

the Gospels had suffered. Fortunately, the value of the second volume does not depend upon the complete accuracy of the first. Dr. Wendt deduces his main representation from the Synoptic sources, the Gospel of Mark standing first in importance. The five sections of the book have the following subjects for treatment: (1) The historical points of attachment which the teaching of Jesus found in the religious views of the Jews of his time. (2) The outward form of Jesus' teaching, (3) the Kingdom of God (which is the main theme, and receives extended and logical discussion). (4) Jesus' testimony to his Messiahship (including consideration of the nature and significance of his death, and the heavenly future of the Messiah). (5) The glimpses given by Jesus as to the further development of the kingdom of God on earth. In the *Conclusion* Wendt calls attention to six salient aspects of the teaching of Jesus: its grand inner unity, the consistency of its detailed application, its purely religious character free from all mere speculative elements, its thoroughly moral nature and aims, its pervading reference to the underlying principle of the fatherhood of God, and the close and complete correlation of doctrine and of life. The work is marked by care in detail, skill in the presentation and weighing of facts, candor in the consideration of opposing aspects of truth, and freshness in style of treatment. It is independent in tone, makes few direct references to other scholars, and is written with clearness and fluency. It is remarkably suggestive. Indeed, Dr. Wendt's volume deserves to be ranked among the most important contributions to Biblical theology. It is adapted to the use of intelligent laymen, and there is an evident desire on the part of the author to make himself clearly and fully understood.

It is unfortunate that this highly valuable work is accessible as yet only to readers of German, but it will no doubt soon be translated. Prof. Dickson has not over-estimated its importance. It is another great contribution to the study of biblical theology, the department of theological study so recently entered upon, and which promises to throw so much light upon the rise and character of Christian truth.

Book Notices.

The Wider Hope.

The Wider Hope. Essays and Strictures on the Doctrine and Literature of Future Punishment. By numerous writers, lay and Clerical, including Archdeacon Farrar, Dean Plumtre, Prin. Tulloch, Rev. Wm. Arthur, etc. With a paper by De Quincy, etc. New York: E. P. Dutton and Co. Pp. XVI., 436.

When Archdeacon Farrar's book of sermons entitled "Eternal Hope" appeared some years ago, a series of articles in discussion of its teachings was published in the *Contemporary Review*. These articles written by distinguished men and considering so grave and vital a subject have been collected in this book for permanent use and wider circulation. An article written by Thomas De Quincy in 1853 precedes these contributions, advocating the now familiar view that *aionios* means "pertaining to the cycle of existence that belongs to any object not individually for itself, but universally in right of its genus," thus avoiding the idea of "everlasting" as the universal meaning of the term. It is a question whether the articles as a whole deserve reprinting. That by Dr. Salmon seems to be the most concise, weighty and judicious. Readers will find food for thought and opportunity for a review of thinking on this solemn and difficult theme in these pages. A fairly complete bibliography of the subject up to about 1889 closes the volume.

Some Books on Gospel Chronology.

New Light from Old Eclipses: or, Chronology Corrected and the Four Gospels Harmonized by the rectification of errors in the received astronomical tables. By William M. Page. St. Louis: C. R. Barns. Pp. XV., 590. Price \$2.50.

The Genesis and the Exodus of the Gospel; or the two Eminent Days of our Lord Jesus Christ. A Treatise. By Rev. W. P. Ten Broeck, La Crosse, Wis.: W. J. Boycott. Pp. 80.

Chronology of Christ's Life. By Rev. Andrew P. Stout, Indianapolis: The Author. Pp. 414. Price, \$2.00.

What is uncertain is an attractive if not a fruitful field for a certain class of minds. Each writer hopes or rather believes that his book has settled the vexed question but, somehow, it persistently reappears after each solution has had time to settle itself. Such a state of things would seem to teach its own lesson to successive investigators, but up to this time it has failed to do so. Mr. Page has proved that our Lord was born about the Passover season of B. C. 3 and died on Thursday March 17th A. D. 29. But by Mr. Ten Broeck's calculation it is infallibly shown that the former event occurred Dec. 25th, B. C. 8 and the latter on March 26, A. D. 28. Mr. Stout allows that the exact date of the birth is a matter of uncertainty, but inclines to Wieseler's date of 4 B. C. The student whose time is precious hesitates to embark on this sea of

uncertainty when many a valuable hour has been lost. The books of Mr. Page and Mr. Stout contain the harmony of the gospels arranged chronologically, each according to the scheme of the respective authors. While one may well admire the industry and perseverance of these writers, it cannot be denied that much labor has gone to waste which might have been occupied in more useful studies. None of them has the correct point of view or is possessed of scientific principles which make books of this kind of real value.

Isaac and Jacob.

Isaac and Jacob: their Sins and Times. By George Rawlinson, M. A., New York: A. D. F. Randolph and Co. Pp. VIII., 186. Price \$1.00.

This book adds neither to Canon Rawlinson's reputation nor to the "Men of the Bible" series to which it belongs. It is a weak dilution of the biblical material with patches of information culled from popular writers like Geikie, Robinson, Thomson, etc., and dreary wastes of platitudinous description from the commonplace imagination of the writer. One would never know from this story that there were any difficulties in the book of Genesis needing explanation, or any thing more than a moderate degree of sin in the early career of Jacob and such as is quite excusable. The reader's time will be wasted in looking at this feeble imitation of the strong and simple narrative of Genesis.

A Popular Apologetic.

The Impregnable Rock of Holy Scripture. By the Rt. Hon. W. E. Gladstone, M. P. Revised and enlarged from the Sunday School Times. Philadelphia: John D. Wattles. Pp. 358.

Mr. Gladstone's book has become well known to many among us. It has peculiar excellences and defects, but its excellences are by far the more numerous and striking. It is an endeavor to offer an argument for the Divine character of the Bible, especially the Old Testament, on the part of one who has been accustomed to weigh and estimate reasonings from the point of view of the non-specialist, the popular reasoner and persuader. Such an effort is bound to be interesting and when a mind like that of Mr. Gladstone is behind it, the findings cannot fail to command respect. A peculiar tinge of interest is added to the discussion by the introduction of illustrative material borrowed from the prehistoric antiquity of Greece, a field which this great statesman has found time extensively to cultivate. As to the results of the whole inquiry and argument, three remarks may be made, (1) it is gratifying to find that Mr. Gladstone holds that no essential breach has been made in the trustworthiness and authority of Scripture by the assaults of negative criticism, (2) still he recognizes and acknowledges practically and incidentally that the Bible is authenticated by the character of the religious element in it and not by its accuracy in historical or scientific detail, (3) the book reveals clearly the inability of any writer, however broad minded and clever he may be, to write satisfactorily about the Bible from a standpoint totally removed from the body of results which historical criticism of the Bible has established. Mr. Gladstone has essayed to do it; he has made some acute observations and offered some striking arguments; but he has fallen frequently into two extremes of a *priori* reasoning—an inheritance of his earlier days—and of generalization from insufficient and improbable data. In other words the discussion is well

worth reading not so much for positive results as because it contains many acute and valuable remarks upon the Bible and present discussions of it by a cultured Christian man—and that man, Mr. Gladstone. The publisher has issued it in very good taste; clear type, broad margins and an excellent frontispiece of Mr. Gladstone with an autograph letter, making it an attractive volume.

The Epistles to the Thessalonians.

The Cambridge Bible for Schools and Colleges. The Epistles to the Thessalonians: with Introduction, Notes and Map. By the Rev. George G. Findlay, B. A. New York: MacMillan and Co. Pp. 183. Price, 50 cts.

The latest issue of this valuable series shows no falling off in character or contents, unless it may be in the map which is not so artistic and clear as those in former volumes. Very full introductions are supplied by Prof. Findlay, discussing (1) the city of Thessalonica, (2) how the Gospel came to Thessalonica, (3) the Gospel of Paul at Thessalonica (already printed, by the way, as an article in the *Expositor*), (4) the occasion of the two Epistles, (5) their genuineness, (6) their style and character, (7) Analysis and digest (this latter a new and valuable feature). In an Appendix of eleven pages a detailed historical exposition is given of the great problem of these Epistles—the Man of Lawlessness (or Man of Sin). Prof. Findlay finds himself in general agreement with the views of Dorner, Olshausen, Riggenbach, Alford, Ellicott and Eadie upon the question. The commentary will add to its author's growing reputation as a biblical scholar and reflect credit on this excellent series of books.

The Epistle to the Galatians.

The Cambridge Bible for Schools and Colleges. The Epistle to the Galatians, with Introduction and Notes. By the Rev. E. H. Perowne, D. D. New York: MacMillan and Co. Pp. xxviii., 91.

A sound and useful commentary in brief compass is given by Dr. Perowne in this volume. It pursues the same course along the same lines as those which previous volumes of the Cambridge Bible have made familiar to the student. The Introduction is lucid and full, and an appendix contains some detailed discussions of special passages and a consideration of Paul's Arabian sojourn. The judgments expressed and interpretations given are largely those of Bishop Lightfoot in his ample and unrivalled Commentary, but they show independent study and thought, on the part of Dr. Perowne.

General Notes and Notices.

"Egyptian and Phœnician Archæology" form the subjects of two important courses of lectures at University College, London, this winter. They are to be delivered by Prof. Reginald Stuart Poole, and each lecture will be illustrated by a visit to the galleries of the British Museum.

Two interesting works in the department of Primitive Church history are announced from the publishing house of T. & T. Clark. The first, just issued, is by the late Prof. David Duff of Edinburgh, entitled "The Early Church, a History of Christianity in the First Six Centuries." The second, soon to appear, is a translation of the substance of Prof. Bickell's work "Messe and Pascha" made by Mr. Wm. F. Skene under the title "The Lord's Supper and the Passover Ritual." An introduction by Mr. Skene will discuss the "Connection of the Early Christian Church with the Jewish Church."

The Lecture Association of the University of Pennsylvania announce for the coming season seven courses of lectures, the sixth of which is upon *Ancient Worship*. The course is to be given during late February and early March, in Association Hall (Philadelphia.) It is the longest of the seven courses, comprising in all nine lectures. The first three are to be delivered by Dr. Jno. P. Peters, of the University of Penn., and treat of the "Religious History of Israel," as follows: (1) Origin: Early Religious Ideas of the Hebrews, and their Relation to those of Kindred and Surrounding Nations. (2) The Prophets; or the Progressive and Spiritualizing Tendencies. (3) The Priesthood and the Temple: the Ritual, its Development, Meaning and Effect. The second three lectures will discuss "Early Religious Ideas," to be given by Mrs. Sarah Yorke Stevenson of Philadelphia. The divisions: (1) Primitive Egypt and its Relation to the Stone Age. (2) Development of Religious Ideas. (3) Organized Religion: The Temple and the Priesthood. The last trio is to be presented by Prof. Morris Jastrow, Jr., of the University of Penn., upon certain "Phases of Ancient Worship," namely: Sacrifice, Fire, and Dances and Processions. The limitations of locality are always a matter of regret; they will be doubly so in this instance to many an eager Bible scholar. It is to be hoped that the substance of these valuable discussions may in some form or other reach a wider public than that to which they will be primarily delivered.

A new and carefully revised edition of Dr. Andrews' "Life of Our Lord" is soon to be published by Scribners. The book has long stood among the first in its department, especially in its treatment of the chronology of Jesus' life. It will now be qualified for still greater usefulness by being brought fully abreast of the latest scholarly results.

The statement contained in the November *STUDENT* that Profs. W. F. Moulton and R. L. Bensley of England, were to assume positions in the University of Chicago, was incorrect and inadvertently inserted. Also, credit should have been given the *Independent* for the translation of Prof. Cornill's chronological arrangement of the Old Testament Literature. The presentation of this synopsis has been misunderstood as indicating the position of the *STUDENT*, which it only pretends to present that of Prof. Cornill.

In a recent discussion concerning the Jewish Colonization of Palestine, Prof. Shodde calls attention to the fact that the Hebrew is a living language, used by millions of people to-day. "It is no exaggeration to say," he writes, "that 'as many Jews employ it now as their sole literary vehicle, and in a jargon 'form as a means of intercommunication, as spoke it when Moses led the 'children of Israel out of Egypt. Of the six and one-half or seven millions of 'Jews on the globe, more than four millions are in Southeastern Europe and 'Western Asia, and all these use the Hebrew tongue.'" Its literary vitality is seen in the large number of translations into Hebrew, e. g. Pilgrim's Progress, Paradise Lost, Gøthe's Faust, the Quran, and Eber's Biblical novel, Joshua. A complete Hebrew commentary on the New Testament, by Dr. Litchenstein, is now being published in Leipzig, while both "Delitzsch's and Salkinson's "versions of the New Testament have had circulations even exceeding the "most noted works of fiction. Of the former, fully eighty thousand copies "have been circulated, chiefly among the Eastern Jews." He states that the periodical literature, both religious and secular, in both jargon and Biblical Hebrew, is large and constantly increasing.

Most commendable and attractive courses of Bible Study are offered at Cornell University this year. There are eight in all. The first two are of a general character, treating the history, biography, geography, and institutions of the Old and New Testaments respectively, as an introduction to more restricted and advanced work. All of the courses are open to the whole University, except the Study upon the Books of Samuel, which only women may elect. Course Four is upon the Life of Christ according to John, Five treats of the Career and Character of Paul as seen in the Acts and his Epistles. The last three courses are intended for scholarly and special study. The Sixth is upon the Minor Prophets, especially Hosea and Amos. The Seventh is an Introduction to the History of the Jews, embracing an extended examination of the Pentateuch, and tracing the history down to the time of Christ. The Eighth course is upon Hebrew Poetry, treating the books of Job and Psalms from the standpoint of a sympathetic literary criticism. The Inductive Studies of the *American Institute of Sacred Literature* are to be used wherever they cover the ground to be traversed, as in Courses Three and Four. In addition to these established courses, some series of lectures on topics of general Bible interest are promised. The presentation of such a programme of Bible Study in one of the great and not distinctively religious Universities, is a matter for general rejoicing, and has a significance which all may profitably consider.

The *Expository Times* (London) has arranged a "Guild of Bible Study," a loose form of organization to secure good concerted study of the Scriptures. The only condition of membership is the promise to study carefully, with commentary aid, the portion of the Bible designated. The assignment of material for the next six months has been made, being the First Twelve Chapters of Isaiah, or the Epistle to the Hebrews, or both. No examinations or statements of progress are required, but all are invited to send in to the Editor from month to month the results of their study in the form of exegetical, expository or critical notes, from which certain papers will be selected each month for publication, and prizes will be awarded their Authors, the prizes being modern books of value. No fees are exacted, and contestants will be grouped, those without theological training not coming into competition with those who have attained it.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

A new correspondence course will be added to the list of English Bible courses January first. This course will be called the "Founding of the Christian Church." It will be based upon the Inductive Studies, an outline of which is given in the preceding pages of this magazine. The Institute general examination for next year will also be upon this subject, and the International Lessons take up the Book of The Acts July 1st, 1892. Many students who have been giving time and thought to the *events* of the life of Christ in a study of Luke's Gospel and to the Divine *teachings* of the Gospel of John will be glad to turn now to this new course, affording as it does, in its history of the triumphal progress of the Church which rose from the sepulchre of the Christ, a strong contrast to the sorrowful events which preceded his entrance there.

The course will also be arranged for Club use at once. The young peoples' societies will be able to study here the beginnings of the Church to which they have pledged allegiance. Such knowledge will be for them a sure foundation for a structure of faith and works.

The courses in New Testament Greek prove attractive to many who have been studying the English Bible under the direction of the Institute. A desire to read the New Testament in the original is frequently born of such study and a statement of what may be accomplished in one hour a day through a year will be of interest to those who are afraid to undertake so formidable a task.

One who has never studied New Testament Greek will learn; a) to pronounce the language with considerable ease; b) acquire a knowledge of the most important grammatical principles; c) gain a vocabulary of three thousand words; d) thoroughly master the first four chapters of the Gospel of John; e) lay a solid foundation for further work in the language and in New Testament exegesis.

One who has already studied New Testament Greek and desires to review will obtain a scientific knowledge of the whole of New Testament Greek etymology; acquire an extensive vocabulary; be able to read with ease and accuracy the Gospels, the Acts and the easier Epistles. These statements refer, not to the exceptional student (who can possibly do much more than this) but to the average person of mature years.

A plea for the study of the Hebrew will also be appropriate here. As the Sunday schools pursuing the International Lessons turn back to the Old Testament once more, many ministers will also turn there for their Sunday evening texts. He is fortunate who can turn also to his Hebrew Bible and from text and context learn the full scope of his subject and its legitimate applications. To those who have once possessed such knowledge, but from whom it has slipped by time, the Institute offers a special course of study. Its results may be summed up as follows: a) ease of pronunciation; b) a working and also a scientific knowledge of Hebrew etymology; c) a vocabulary of one thousand words; d) mastery of the first eight chapters of Genesis; e) ability to read

with accuracy and ease any part of the historic portions of the Old Testament.

The minister who has *never* studied Hebrew has been deprived of a valuable instrument for his work, but if he have any appreciable number of years of active service before him he will not find it too late to *begin now*, and he may obtain a working knowledge of the language within two years. The Institute would like to hear from all such.

The examination on the Gospel of John which takes place January 15th is receiving much attention from Sunday school workers. Indeed it has been difficult to increase the corps of Examiners sufficiently to meet the demand of Sunday schools and individuals. The Institute has therefore decided to broaden the plan to accommodate the demand, and announces as follows: Any minister, Sunday school superintendent, or Bible class teacher will be considered, *ex-officio* and for this examination only, an authorized examiner, provided there is not a Special Examiner in his church or congregation. At a nominal price he may obtain a set of the questions in four grades. With these he will receive the printed regulations under which the Examination *must be taken if it is to be recognized by certificates from the Institute*. If he is unable to persuade any members of his constituency to take the examination under these regulations, he will be permitted *after the date of the Examination, Jan. 15th*, to use the questions as review and test questions, giving an opportunity, if he pleases, for looking up the answers and for free discussion of the questions.

The character of the questions will be: a) *Simple*; the first two grades will be answered without difficulty by those who have studied with a moderate degree of thoroughness the International Lessons from July to Dec., 1891. b) *Comprehensive*; covering the entire Gospel. c) *Suggestive*; requiring the examinee to think and to draw inferences for himself. d) *No catch questions*; contested points and those upon which denominations differ will be avoided. e) *Inspiring*; designed to arouse a desire for more careful and systematic Bible study.

The time is fast approaching when the demand for more thorough study in the Sunday school will render the final examination at the close of a series of lessons a necessity. So far as we are aware this is the only Institution which provides for grading the Examination papers in the same place where the questions are prepared. The work has also been so adjusted that individual candidates may take the examination in places where no Special Examiner has been appointed.

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American and Foreign Publications.

265. *The Book of Leviticus*. Expositor's Bible Series. By Rev. S. H. Kellogg, D. D. New York: A. C. Armstrong and Son. \$1.50.
266. *Who was Jehovah?* By J. P. Hopps. London: Williams and Norgate. 1891. 1s.
267. *Life and Times of Joseph in the Light of Egyptian lore*. (By-Paths of Bible Knowledge.) London: Tract Society, 1891. 2s. 6d.
268. *La ruine de Ninive et l'oracle de Nahoum, étude historique, exégétique et critique*. (Thèse.) By F. Vernier. Montauban: Granié, 1891.
269. *Präparationen zu den kleinen Propheten*. 6. Hft.: *Maleachi. Analyse, Uebersetzg., Disposition*. By J. Bachmann. Berlin: Mayer and Müller, 1891. m.—. 60.
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271. *History of the Jews. Vol. I. From the earliest period to the death of Simon the Maccabee*. By H. Graetz. Philadelphia: Jew. Pub. Soc. of Am., 1891. \$3.00.
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274. *Kanon und Text des Alten Testaments*. By Prof. Dr. Frants Buhl. Leipzig: W. Faber, 1891. m. 6—.
275. *The Cradle of the Semites*. Two Papers by D. G. Brinton, M. A., and Morris Jastrow, Jr., Ph. D. Philadelphia: Publications of the University of Pennsylvania, 1890.
276. *The Story of Jerusalem*. By Rev. Hugh Callan, M. D., in Bible Class Primer Series. Edinburgh: T. and T. Clark, 1891. 8d.
277. *The Pentateuchal Analysis and Inspiration*. By Prof. E. C. Bissell, in Hartford Seminary Record, Oct., 1891.
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279. *Genung's Job: The Epic of the Inner Life*. Rev. by D. H. Chamberlain in New Englander, Oct., 1891.
280. *Christ in the Psalms*. Pt. I. By Rev. Moses Arnot, in Evangelical Repository, Oct. 1891.
281. *The Prophet Jeremiah. A study of his development in thought and utterance*. By A. Duff, in Expositor, Oct., 1891.
282. *The Original Rechabites*. By Ernest Bowden, in Theological Monthly, Sept., 1891.
283. *The First Six Chapters of Daniel*. By François Lenormant, in Magazine of Christian Literature, Sept., 1891.
284. *Die Vision von den drei Männern Noe, Daniel u. Job bei Ezechiel 14: 14, 20: u. ihre symbolische Deutung im Juth. Theol.* By N. Nilles. Ztschr. f. kath. Theol. 1891.
285. *Zechariah*. By W. G. Elmslie, in Expositor, Oct., 1891.
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287. *What was the Original Language of the Wisdom of Solomon*. By J. Freudenthal, in Jewish Quarterly Review, July, 1891.
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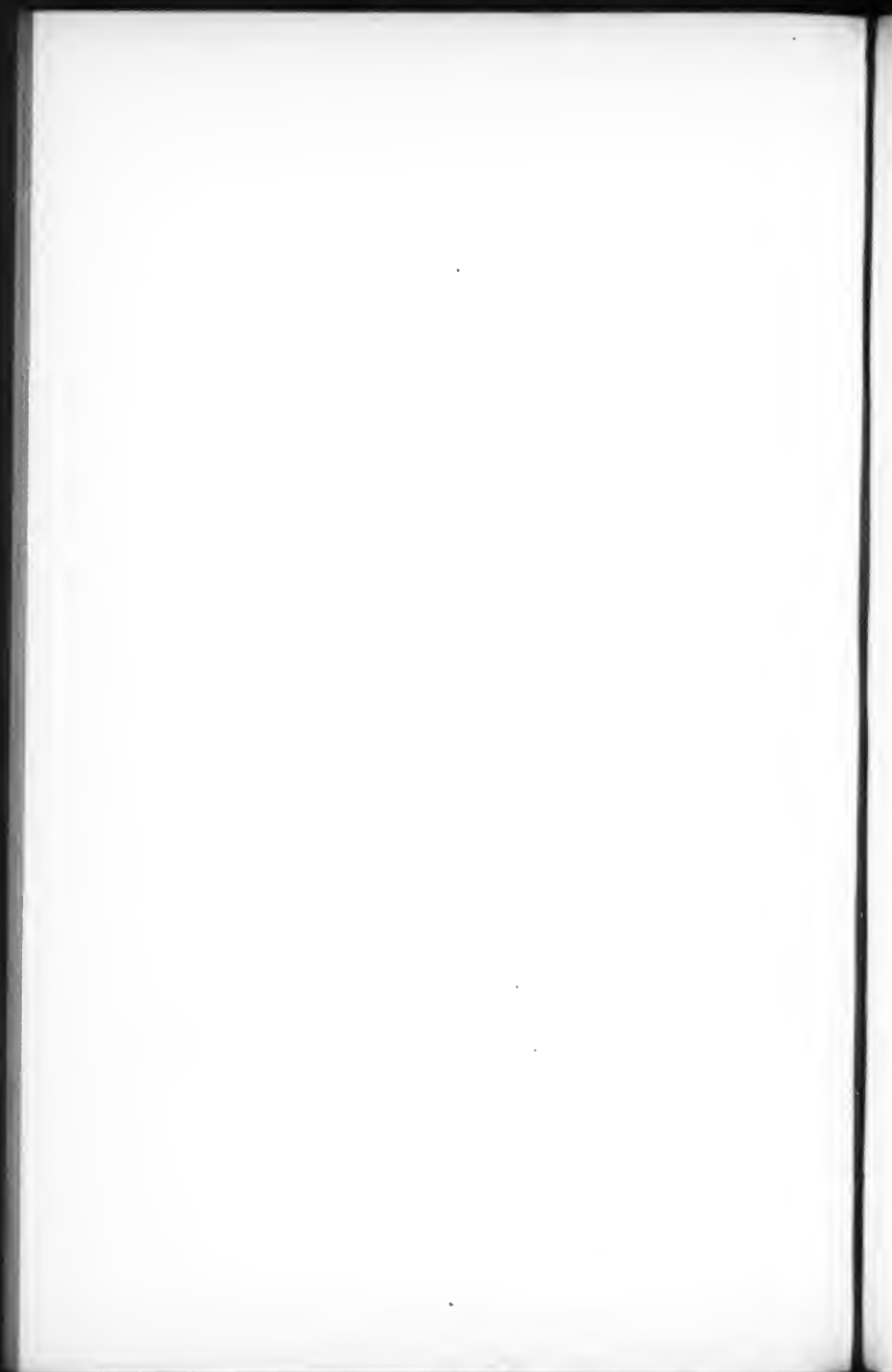
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299. *Introduction to the Johannine Writings.* By Paton J. Gloag. New York: Scribners, 1891.
300. *The Apocalypse.* By David Brown, D. D. New York: Christian Literature Co. \$1.25.
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- Articles and Reviews.**
305. *The Aramaic Gospel—the Galilean Dialect.* By Prof. J. T. Marshall, M. A., in Expositor, Sept., 1891.
306. *Simon Peter in the School of Christ.* By Geo. T. Purves, in Presbyterian and Ref. Review, Oct., 1891.
307. *Christ's Single Exception to the Mo-
saic Law.* By Talbot W. Chambers, D. D., in N. Y. Independent, Oct. 29, 1891.
308. *Le Psaume XXXII et la Passion de Jésus.* By D. Simonsen, in *Révue des Études Juives*. Apr.-Jun., 1891.
309. *Candidates for Discipleship. Luke IX; 57-62.* By Dr. Marcus Dods, in Expositor, Oct., 1891.
310. *Wendt on the Fourth Gospel.* Rev. by James Iverach, D. D., in Expositor, Sept., 1891.
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312. *Note on Logismoi, in II Corinthians X.* By J. Ll. Davies, in Expositor, Oct., 1891.
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314. *Testimony of Paul's Epistles to the Chief Facts of Christianity.* By Canon Row, in Magazine of Christian Literature, Sept., 1891.
315. *F. W. H. Meyer's Saint Paul.* Rev. by Rev. Geo. Jackson, in Expository Times, Oct., 1891.
316. *The Vocabulary of the New Testament.* By J. Ritchie Smith, in Presbyt. and Ref. Review, Oct., 1891.
317. *Popular Books among the Jews in the Time of our Lord.* By Prof. Allan Menzies, D. D., in Expository Times, Oct., 1891.
318. *The Genesis of the New Testament, with a few Words respecting Higher Criticism.* By Prof. L. T. Townsend, in Methodist Review, Nov.-Dec., 1891.
319. *Greek Papyri.* By Prof. J. P. Mahaffy, in S. S. Times, Oct. 31, 1891.
320. *The Present Position of Biblical Criticism in England.* By Rev. Wm. T. Davison, M. A., in N. Y. Independent, Oct. 29, 1891.



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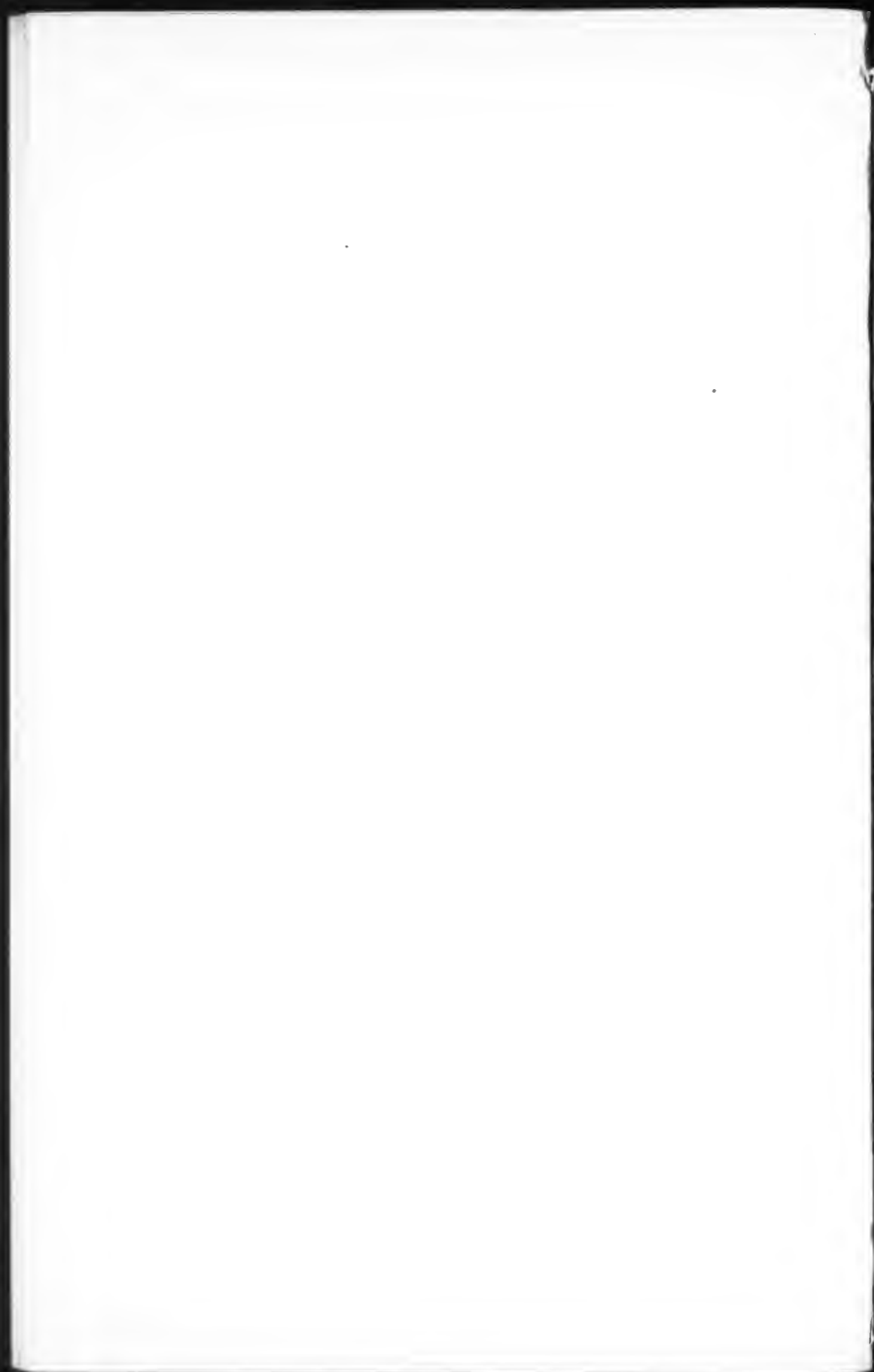
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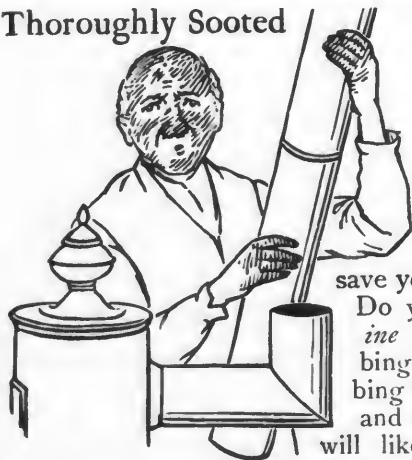
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