

# THE OLD & NEW TESTAMENT STUDENT

A MONTHLY MAGAZINE.

Editor: WILLIAM R. HARPER,  
CHICAGO.

*(The Editor is not responsible for the views expressed by contributors.)*

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SEE SECOND PAGE OF COVER.

# To Subscribers of the Student.

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As is announced on another page, the present number of the STUDENT is the last that will be issued from Hartford. Hereafter this magazine will be known as the BIBLICAL WORLD, and will be issued from Chicago. All persons owing for either the STUDENT or HEBRAICA, are earnestly urged to settle their accounts at once. Prompt attention to this request will be regarded as a great favor.

The change from Hartford to Chicago will be an advantage in many ways. It will enable the editors to furnish the material for publication more promptly and thus insure a better service to its patrons than has been given during the past year. All the other publications of this Company, including the **Inductive Lessons** will continue to be issued from this office. The following courses are now ready:

1. **The Life of Christ in the Gospel of Luke**, by Dr. W. R. Harper, in four grades 40 cts., each a year.
2. **The Life of Christ in the Gospel of John**, by Dr. W. R. Harper, and Dr. G. S. Goodspeed; 40 cts., a year.
3. **The Founding of the Christian Church**, by C. W. Votaw, M. A., in two parts. The First Part is now ready. The Second Part will be ready early in 1893.
4. **Samuel, Saul, David, and Solomon**, by Dr. William R. Harper, 30 cts. This is a fine course for all who desire to get a good conception of this most interesting period of Jewish History.

## IN PREPARATION:

5. **"The Triple Tradition of The Exodus,"** by Rev. Benjamin Wisner Bacon. This book will be issued early in 1893. "The Genesis of Genesis" by the same author has been cordially received by thinking men both in this country and Europe.
6. **The Age and the Church**, by Dr. J. H. W. Stuckenberg, pastor of the American Church in Berlin, Germany. \$1.50. This work is now in press and will be ready early in 1893.
7. **The Post-Exilic History of Israel**, by Prof. Willis J. Beecher of Auburn Seminary. \$1.25.

We have also in contemplation a "Study of the Life of Christ," in three grades to be prepared for use in 1894.

STUDENT PUBLISHING CO., Hartford, Conn.

THE

# Old and New Testament Student

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VOL. XV. NOVEMBER-DECEMBER, 1892. Nos. 5-6.

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WITH this number, THE STUDENT completes its fifteenth volume. Its history has been one not unattended with interest, for many and varied have been its experiences. That it has had a work to do, and that it has done a work, all will concede. The time has come for another and still more important change. The next number will be published from Chicago, under the name of "THE BIBLICAL WORLD, continuing the Old and New Testament Student." For the prospectus of the journal under its new name and in its new form, the reader is referred to the "announcement" upon another page. The readers of the journal may expect something better than has ever yet been given them.

The editor desires publicly to acknowledge his indebtedness to C. A. Piddock, Hartford, Conn., who during the three last years, as publisher, has so generously and ably helped him in a work which both have carried on because of their love for it, and not because of anything which they have gained from it. May the new interest in Bible study grow still greater. The removal of the *Student* to Chicago, will not interfere with the continuance of the business of the Student Publishing Co., in Hartford.

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IT IS a blessed thing that religion is not all intellectual; that it is not forever a judicial process consisting in a summing up of opposing arguments, a deciding as to the meaning of doubtful texts; that it is something larger than biblical

criticism and biblical exegesis and interpretation. The heart has its place in the Gospel as well as the head. The Bible is the plain rule of conduct as well as the foundation of theology. Jesus Christ is a friend to be loved if He is also the object of study and criticism. If He has challenged investigation, He has also said "Follow me." It is a joy to find difficulties of the mind dissolving in this clear atmosphere of obedient trust. For example, we may not understand the purpose, the possibility, the rationale of Prayer. No one of the great minds of the Church has as yet succeeded in the solution of this problem. But there is a fact about it which the life of Christ reveals and that fact illuminates the whole dark field. How can Prayer be rational? The reply may not be forthcoming, but one thing is true—*Christ prayed*. Here is a fundamental fact. He put the whole weight of His character and life behind the practice of prayer. Or, again, we may query as to the truth of the Old Testament Scriptures, their trustworthiness, the relation of the reason to faith in them, their usefulness to-day, and other difficult matters. Here the example of Jesus is a fact of great moment. It may be hard to understand how the statement of Paul is justified when he said that "Whatsoever things were written aforetime were written for our learning," but the fact remains that our Lord read, studied, was educated through the medium of, these same Scriptures. From the mouth of this more than Teacher—this Friend, come the simple words, "Follow me." Yes, Religion is more than reasoning, more than the solution of theological puzzles, more than speculative philosophizing over the enigmas of existence; it is faith in the Saviour, it is the love and friendship of the Christ of the Bible, fellowship with Whom as He is revealed in those pages is "eternal life."

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GOETHE has somewhere written concerning the Bible these words: "I am persuaded that the Bible becomes ever more beautiful the more it is understood; that is, the more we consider that every word which we apply to ourselves has had at first a particular, peculiar, immediate reference to certain special circumstances." Not many people, we fear, would

agree with the German poet and thinker in his definition of what it is to understand the Bible. They would not accept him as an authorized or competent exponent of biblical truth or as, in any sense, one who understood the Bible in its real essence. They are doubtless right both in their general judgment of the man and in their particular decision in the present case. To understand the Bible is a good deal larger thing than Goethe thought here. Still, even an observer of the Bible from the outside can teach those within. The architecture of a cathedral is often more truly perceived from without than by those who stand under its roof. The principle which Goethe enunciated, though incomplete when it proposes to cover the whole ground, is, in its sphere, a true principle which men are beginning to appreciate and adopt more and more in their study and use of the Scriptures. It is a fundamental principle, which in its acceptance works great changes in one's apprehension and application of Bible truth. It is only another way of saying that the Bible must be studied historically, as a record of lives lived somewhere in specific circumstances under specific conditions. It must first be thus studied, and the results of these primary studies carried into the higher spheres and advanced lines of more spiritual investigation. It is not all knowledge to know the Scriptures in this way. It may be—to return to our figure—but little more than to know the architecture of the cathedral without grasping the significance of the worship which is being offered within its walls. If only this, such knowledge is halting and unsatisfactory. It should be more, namely, the means to larger truth. Thus grasped, the principle of the historical knowledge of Divine revelation can rectify our conceptions of God and truth in a thousand ways, but it will never, when rightly applied, either bedim or deny the higher spiritual realities of that revelation. It will rather illuminate and exalt them.

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THERE are two points of view from which the work of biblical investigation and criticism is justified. One of these is the point of view of personal faith. It behooves every believer in Christianity to have certainty concerning the foun-

dations of his faith, or, where certainty is not possible, at least reasonable probability. In a recent editorial\* this side of the subject was presented and it was urged (1) that satisfaction in believing is only safe when resting on firm grounds, and (2) that men have often an unquestioning faith which is so because it has never been tested, and (3) that, therefore, one should be ready and, indeed, desirous of applying all reasonable tests to one's beliefs and shrink from no investigation into the foundations of faith.

In distinction from this point of view, viz., the uncertainty of personal faith and the need of its rectification and establishment on right grounds, is the other standpoint, that of the absolute immovability of the Christian foundation of fact. The former was subjective, the latter is objective. Christ and His Gospel are invulnerable. The Bible as Divine revelation is invincible. Let us test it in every possible way. Let us subject it to every kind of critical examination. Let us uncover the massive foundations and invite the closest and most penetrating scrutiny. Why? (1) Because weak faith is made strong, firm faith is made firmer, by examination of the immovable foundation on which it rests. If faith is the well-spring, the motive power of religious life, then its strengthening means the enlargement and beautifying of the spiritual life in every direction. In this sense, are investigation and criticism the allies of spiritual Christianity. Their work is akin to that stirring about the roots of the tree which fixes it more firmly in the soil and aids in its larger growth in the upper air. If these processes of inquiry into the Bible could show its weaknesses and uncover its hidden defects, they would be far from being handmaids of religion. But precisely because the Bible is what it is, they are its best friends, and the best friends of a nobler and fuller faith in it.

(2) Because the most rational preparation for war is knowledge of one's strength in times of peace. Faith may court investigation into its defences, may walk about and inspect its bulwarks with the assurance of acquiring ever increasing confidence in the impregnable character of its fortifications. Then when the trial comes, and there is no time for this kind

\*Cf. OLD AND NEW TESTAMENT STUDENT, May, 1892, p. 259 sqq.

of work, one may with steadier front and stouter courage face the enemy, knowing from personal examination that "the firm foundation of God standeth." "He who at his leisure has carefully surveyed the fortress in which he trusts is best prepared to hold it against the assault of foes."

(3) Because such careful, critical study alone gives power to help others. To know the ground on which you stand is the prime condition of persuading others to stand with you upon it. This is an age of doubt, they tell us. If so, to decline to consider and discuss vital points of faith and truth is no way of dissipating doubt. To be unwilling to know the worst about one's religion is to be unable to know the best. Christianity being what it is, and the Bible being what it is, Divine truth and Divine life, our deepest investigations and sharpest scrutiny will help every one of us better to commend it to others and to help them receive it.

For every reason, then, faith has nothing to fear and everything to gain from criticism. Candid and thorough investigation proves everywhere the handmaid of true religion. This is perfectly natural when we consider that they cannot be essentially antagonistic. Belief and criticism are but two ways of getting at truth, and here as everywhere "two are better than one."

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THE study of the Apocryphal Books of the Old Testament is in itself most interesting. The position of these books is unique, standing just outside the gate of the sacred temple of the Word, ever seeking, never gaining entrance, speaking with a voice which is hollow, and a tongue that stammers, yet within hearing of the full and rich tones of the canonical Scriptures. Their utterances, often lacking in strength and solidity, often bordering on the grotesque and fanciful, now and then sound out thoughts of depth and power and depict scenes of pathetic beauty and striking impressiveness. They constitute a subject for study and thought which has fascinated many able students and yielded good results.

These Apocryphal Scriptures, when brought into connection with the new results of Old Testament criticism, suggest indi-

rectly many important queries. Take, by way of example, one of the favorite conclusions of some biblical scholars, namely, that the entire history of the Hebrew people was a God-inspired history and that therefore the literature which that history produced was God-inspired. Their life was unique. Their writings are unique. How is it now that this period of four hundred years of Hebrew History between the Testaments has no inspired books? Is the history in no way different from secular history? Yes, it is a divinely inspired history. What then shall we say of the literature which that history produced?

Modern biblical study has met this question and solved it by a transference of certain canonical Scriptures formerly supposed to date from exilic times or earlier, into this four hundred years epoch. Chronicles, Daniel, Ecclesiastes, certain of the Psalms and other Books are brought into this period. So that now this era of the Hebrew history as well as earlier and later ones may claim its Divine literature.

There is then presented the phenomenon of a canonical and a non-canonical Hebrew literature existing side by side. Did this phenomenon appear in earlier times also? Was there in Isaiah's time an outside growth of literary activity which has not been preserved to us, or has survived only as its best elements have been gathered up into the canonical books of the time? This seems to be favored by references in the Books of Samuel and Kings. The canonical books of the Old Testament may, from this point of view, be said to contain the cream of Hebrew literature in its every age. The reason of the preservation of the Apocrypha alongside the pure Scriptures of the same age is found in the late date, in the development of literary life, methods of literary preservation and the dispersion of the Hebrew people among the nations,—all this making it easier as well as more desirable to preserve all the literary work of Hebrew writers, the better and the worse.

The presence of this Apocryphal Scripture suggests, therefore, this most fruitful line of inquiry, whether every age of Hebrew life had its inspired literature. It invites the student to the endeavor more or less approximately to arrange and



classify this literature into its respective periods. Such an investigation would settle the fate of many hypotheses which are now cherished by scholars, hypotheses which concern not merely the literary material of the Bible, but doctrines such as inspiration and canonicity. No student can solve these problems without taking the Apocryphal books into the account. There are some reasons which seem to indicate that one would do well to begin with them in the investigation of many points of Old Testament history and literature.

## ARE THERE MACCABEAN PSALMS? II.

By HARLAN CREELMAN,

Worthington, Mass.

## PSALM 74.

This Psalm has been assigned either to the invasion of Nebuchadnezzar, or to the time of the Maccabees. It has been thought by some that it refers to the time of the Persian General Bagoses (See Josephus' *Antiq.* 11: 7.) But this occupation was not accompanied by any injury to the building itself, much less by reducing it to ashes. And so critics are in general divided in opinion between the dates first mentioned.

1. *Arguments in favor of its Maccabean authorship.* The plundering of the Temple, the massacre of the citizens, and the selling of others into slavery, favor this time. Such an invasion, for instance, as when Apollonius was sent by Antiochus to punish the inhabitants on account of an uprising, 167 B. C. On this occasion the city was laid waste by fire and sword, houses were destroyed as well as the walls of the city. Several of the Temple gates were burned, and many of the apartments were razed. Thousands were slain and others were taken captive.

But this Psalm may not refer to this invasion alone, but as well to the ones which had just preceded it, when Antiochus first began to meddle in the affairs of Jerusalem.

Expressions in the Psalm which favor the Maccabean view: (1) With vv. 4-8 compare the expression in 1 Macc. 4: 38, "They saw the Sanctuary desolate, and the Altar profaned, and the gates burnt up, and shrubs growing in the courts as in the forest, or on one of the mountains; yea, and the Priests' chambers pulled down." (2) In v. 4 the "signs" were in the place where Jehovah was wont to reveal Himself. This would harmonize with the "abomination of desolation," the image which Antiochus had caused to be placed on the Altar of the Court (1 Macc. 1: 54, 59). Whatever its specific

reference may be, it is no doubt contrasted with "our signs" in vs. 9. (3) The LXX renders the expression "carved work," in v. 6, as "doors" or "gates;" this is in striking correspondence with 1 Macc. 4: 38; 2 Macc. 8: 33. Compare with these, v. 7 of the Psalm. (4) In v. 8 the "places of assembly of God" refer to the Synagogues (cf. R. V.). This indicates a late origin of the Psalm. (5) V. 9 states that Prophecy had ceased, "There is no more any prophet" (cf. 1 Macc. 4: 46; 9: 27). At the time of the Maccabees the voice of Prophecy had been silent for two hundred and fifty years. (6) In v. 20a, "Have respect unto the Covenant," refers naturally to this period. The Covenant referred to is that of Circumcision. Many were put to death for observing it. Hence this sign, which was originally a sign of God's protection, became the very opposite at this time. And so this prayer to God to remember his ancient covenant, made with His people, would be natural and fitting under these circumstances. (7) V. 20b, "For the dark places of the earth are full of the habitations of violence," naturally refers to the Maccabean period. From 1 Macc. 2: 26ff, and 2 Macc. 6: 11, we learn that those who were persecuted took refuge in the mountains, but were tracked thither and slain in their hiding places, and thus those places came in reality to be 'habitations of violence.' (8) The thought of reproaching God, as found in v. 10, 18, 22, is worthy of notice. It certainly harmonizes well with the spirit of the Maccabean conflict, as it was essentially a war against the God of the Jewish people.

2. *A Consideration of the arguments for placing it in the Chaldean times.* (1) In general, it is said that there is nothing in this Psalm inconsistent with the Chaldean invasion. The desolation of Jerusalem is applicable to that event, and while certain verses (8b and 9b) favor the Maccabean period, other expressions are more in accord with the earlier period; such as v. 7, "They have set thy Sanctuary on Fire." This, it is maintained, can only refer to the destruction of the Temple by the Chaldeans, because Antiochus, although he plundered the Temple, only burnt the gates and porches of it. There was not such a complete destruction in the Maccabean period

as implied in this Psalm. (2) The expression "synagogues of God" in v. 8, being a strong point in favor of a late date, has called forth several explanations from those who oppose this view. The literal translation, as we have already noticed, is "meeting places of God (El)," and so some have referred it to the ancient Sanctuaries of the land, the high places, etc. To this the answer is given that it is hard to see how any pious Israelite would lament the destruction of these high places, because after the founding of the Central Sanctuary at Jerusalem, they became the seats of false religious worship. Nor can it refer to the Temple, as some suppose, as representing all the assemblies of God in the land, because the Temple has already been mentioned in v. 7, and this evidently refers to something different. These explanations seem unnatural and forced, in order to explain away a weighty argument in favor of a late authorship. (3) The same may be said of the expression in v. 9, "There is no more any prophet," which some try to fit into the Chaldean period. We have already noticed that it is entirely applicable to the Maccabean period. The explanations of those who would refer it to the earlier period seem very labored—such as, that the prophetic work of Jeremiah terminated with the destruction of the Temple, hence the cessation of his office gave rise to this complaint; or, that it may refer to the middle of the exile, which was devoid of prophetic utterances. These as well as others of similar purport, seem forced. If v. 8 refers to the Synagogues, v. 9 harmonizes with it, giving a like sounding lament. Compare 1 Macc. 4: 46; 9: 27; 14: 41, in which the absence of prophets is mentioned.

These are some of the chief arguments on each side of the question in reference to this Psalm. And, though we do not find every particular to fit with mathematical precision, it, nevertheless, seems far the more reasonable, from the evidence we have before us, to assign this Psalm to the Maccabean period.

But may not a different theory offer a possible solution of the question. We have seen that there are references in these Psalms, which seem to favor an earlier time than that of the Maccabees. Is there anything unreasonable in suppos-

ing that this Psalm (as well as some others, e. g., 44, 79, 83) was written at an earlier period,—perhaps Psalms 74 and 79 being originally composed at the time of the Chaldean invasion (cf. discussion above)—and that afterwards in the Maccabean struggle they were worked over and given a fresh setting, with new expressions and references in harmony with the condition of affairs at this later period? Will not this theory cover the facts, and meet the difficulties more satisfactorily than any other?

PSALM 83.

This Psalm describes a league of nations, whose object was to destroy Israel from being a nation. Some (e. g. Hupfield and De Wette) think we must regard this as a poetic description, since we have no record of any time in the history of the chosen people when all the nations here mentioned were united in a league against Israel. It is contrary to the facts of history that some of the nations here mentioned should have done so. All the enemies that Israel ever had are poetically described as rising against her at this time.

But the more general opinion is, that this Psalm serves to supplement some definite, historical event; and those of this mind are divided in their views between two dates for its composition:

a. To the events recorded in 1 Macc. 5, and Josephus' *Antiq.* 12: 8.

b. To the war of Jehoshaphat against the Edomites and surrounding nations. See 2 Chron. 20.

1. *In favor of the Maccabean period.* (1) In general it is stated that there is no period that will explain the situation so well as that recorded in 1 Macc. 5. It is recorded that after Judas had caused the altar of the Temple to be built, and the Sanctuary to be repaired, it displeased the surrounding nations, and they made a league to destroy the Israelites. It is maintained that this was at the instigation of the Syrians. (2) A difficulty arises when we consider the nations mentioned. Of the ten ethnic nations mentioned in vs. 6-8 of this Psalm, six are found included in the list of nations men-

tioned in 1 Macc. 5. The remaining four not mentioned there are the Hagarenes or Hagriles, Gebal, Amalek, and Assyria. The Hagarenes or Hagriles are mentioned in Assyrian inscriptions, also in 1 Chron. 5: 10, 19, 20; 40: 38; 27: 31. Gebal is only mentioned once in the Old Testament (Ezek. 27: 9) as the name of a city. It is mentioned in the Targums and in Josephus' *Antiq.* 2: 1, 2, as a part of Idu-mea. Prof. Cheyne says that "the name was applied illegitimately to a part of the south country of Judea appropriated by the Edomites." Thus these two names may have continued down to the times of the Maccabees. A greater difficulty occurs in accounting for the two remaining names. From 1 Chron. 4: 42, 43 we learn that Amalek was destroyed as a nation. This is met by saying that Amalek is mentioned here perhaps in a poetic way, as one of the old enemies of Israel, though she was at this time a subject nation. A parallel is suggested in the Book of Esther 3: 1 where Haman is represented as a descendant of Agag. The mention of the Assyrians here, also, does not harmonize with this late date, for in the time of the Maccabees Assyria no longer existed as a nation. But in 2 Kings 23: 29 (cf. Josephus' *Antiq.* 10: 5, 1), Jer. 2: 18 and Lam. 5: 6, the word is used to indicate Babylon; and in Ezra 6: 22 it is used to denote Persia. And so, it is said, why may it not as well have been applied in this connection to the Syrians (as according to some it is used in Isa. 19: 23-25; 27: 13 and Zech. 10: 11)? (3) Now when we come to apply this Psalm to the events recorded in 2 Chron. 20, in the time of Jehoshaphat, we are met with difficulties equally great, if not greater, in attempting to account for the nations. Even granting that some of these doubtful names can be accounted for at this time, there remain Amalek, Philistia, Tyre and Asshur which are not mentioned by the Chronicler in this connection.

2. *A consideration of arguments for the early date.* (1) From the subordinate position in v. 8, it is argued that this favors an early date, before Assyria had become a leading nation. In this Psalm they are described as allies of the Sons of Lot. Further, it is maintained, that even granting that the term Assyria is used to indicate the Syrians, on the supposition of

a Maccabean date, it is hard to account for the subordinate position they seem to occupy, according to the representation of this Psalm. In the Maccabean period they were leaders. But Hitzig has pointed out the fact that on at least three occasions the Syrian troops acted a subordinate part in the great struggle (1 Macc. 3: 41; 7: 39; 11: 60). (2) The nations Amalek, Philistia, Tyre and Asshur not being mentioned in 2 Chron. 20 is accounted for by saying that, though in all probability included in this league, they occupied a subordinate place in it. (3) The comparison of Jehoshaphat's prayer in 2 Chron. 20: 11 with Psalm 83: 11, and also the remark with which the narrative ends, "and the fear of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel" (2 Chron. 20: 29) which seems like an answer to the prayer with which this Psalm closes, have been suggested as favoring the earlier date. (4) Other arguments, such as these, that the attempt of this league was to destroy Israel as a nation, and the fact that they attempted to keep their plans secret, which have been brought forward to favor the time of Jehoshaphat, can refer equally well to the event referred to in the time of Maccabees.

These are some of the principal arguments for and against the Maccabean authorship of this Psalm. The great difficulty, as we have seen, is to account for the list of nations in either of the two periods mentioned. On the whole, it seems to favor the Maccabean period. And this view is strengthened when we compare the spirit of the Psalm (which is an important factor in deciding such a question), with the other Psalms which more probably refer to this late period.

#### PSALM 79.

We have now come to the last Psalm we shall consider in this connection. Critics are quite generally agreed that Psalm 79 refers to the same circumstances as are described in Psalm 74, and therefore whatever arguments go to prove the Maccabean authorship of the latter may be applied to the former. Graetz, however, while maintaining the Maccabean

authorship of Psalm 74, refers this Psalm to the time of the Chaldean invasion.

The facts of similarity of style\* in both Psalms,—that they have the same Asaphic stamp, the same complaints being found in each, as to the destruction of the city and Temple, and the massacre of the servants of God; and that the general idea pervading both Psalms is suffering in behalf of one's faith,—strongly favor the inference that these two Psalms refer to the same calamity, even if not written by the same poet.

We might let the matter rest there, were it not for the fact that strong grounds have been taken against the Maccabean authorship of Psalm 79, and so the inference might be drawn, since both of these Psalms evidently refer to the same general period, and since Psalm 79 cannot be Maccabean, therefore Psalm 74 is not.

Leaving out of consideration several minor points which have little or no weight in the question, let us confine our attention to two of the more weighty objections against the Maccabean authorship of this Psalm.

1. Verses 6 and 7 of this Psalm,

Pour out thy wrath upon the heathen that know thee not,  
And upon the kingdoms that call not upon thy name.  
For they have devoured Jacob,  
And laid waste his habitation,"

are almost exactly paralleled in Jer. 10: 25. It is claimed that Jeremiah quotes from this Psalm, and not the Psalmist from Jeremiah. If so, this excludes the Maccabean authorship of this Psalm. As favoring the prior authorship of the Psalm the following points may be mentioned: (1) It is the custom of Jeremiah to quote from other writers. This by

\* Comp. 79: 5, "how long . . . forever," with 74: 1, 10, "Why hast thou cast us off forever?" "How long . . . forever." Also, 79: 10, "Be known," etc., with 74: 5, "They seemed," etc. (R. V.), "made themselves known" (R. V. margin). Also, 79: 1, "The desecration of the Temple," with 74: 3, 7, "Evil . . . done in the sanctuary," "profaned the dwelling-place of thy name." Also, 79: 2, "The flesh of thy saints unto the beasts," etc., with 74: 14, 19, "meat to the people inhabiting the wilderness," "soul of thy turtle-dove unto the wild beasts." Also, 79: 12, "Their reproach, wherewith they have reproached thee," with 74: 10, "How long . . . shall the adversary reproach" (cf. vs. 18, 22).



itself favors the passage in the Psalm in this connection being the original one. Jer. 10: 24 is thought to be based on Psalm 6: 1. (2) The verses in the Psalm have a more natural position than in Jeremiah. In Jer. 10: 25, the prayer that God would punish the heathen, follows immediately the complaint of his wrath burning against Israel. (3) In Psalm 79: 7 the difficult singular verb "devour" is changed into the plural in Jer. 10: 25, and this thought is expanded in the following phrases, "yea, they have devoured him and consumed him."

As favoring the prior authorship of the Jeremiah passage the following points may be noticed:\* (1) It is maintained that the Jeremiah passage is not out of place in its connection, but is more definitely situated than where found in the Psalm. A contrast is expressed between the fact that God would correct his own people with judgment (i. e. in a measure), but all his fury would be poured out on his enemies. This points to the passage in Jeremiah being the original one. Others, however, do not think that the connection in Jeremiah is any closer than in the Psalm. And so they leave the question an open one as to which is the original position. (2) A much stronger point may be mentioned. If the Psalm was written before the Jeremiah passage, it must refer to the Chaldean invasion. And if so, it must have been composed after the city had been captured, as shown by the language. Now if we say that Jeremiah in this connection quotes from this Psalm, a serious difficulty arises, for in a previous part of this same chapter, the Captivity is predicted (vs. 17, 18), and this indicates that this chapter was written some time before the Psalm. This point is met by saying that the chapter in the present form was not written till after the destruction of Jerusalem. But there is no proof for this statement. While we may regard the question an open one, this last point seems

\* We may leave out of consideration the question of language (which has been brought forward to show that the language in the Psalm passage is less original and elegant, than found in Jeremiah), as this is rather a doubtful method of proof. In reference to the singular verb *akal* in vs. 7 it may be well to note that the more probable explanation is the impersonal use of the verb, "one hath devoured," with which the plural might readily alternate.

to throw the balance of probability in favor of the earlier authorship of Jeremiah.

2. The second objection against the Maccabean authorship of this Psalm can now be taken up. In 1 Macc. 7: 16, 17, where is described the treacherous massacre of sixty scribes by Alcimus and Bacchides, vs. 2 and 3 of this Psalm are quoted: "Howbeit he took of them threescores men, and slew them in one day, according to the words which he wrote, 'The flesh of thy Saints have they cast out, and their blood have they shed 'round about Jerusalem, and there was none to bury them.'"

Now it is asserted that the introductory formula, "according to the words which he wrote" (the Syriac inserts "the prophet"), is the common mode of quoting from the Canonical Scriptures; hence the quotation could not have been from a Psalm which had its origin in the Maccabean struggle. But this is not conclusive, for no doubt this Psalm had already been introduced into the Temple hymn-book. And further it would be quite natural for the author of 1 Maccabees to quote from a hymn, which had its origin in the events he is describing.

It is interesting to note in this connection that, according to some, another reference is found to this Psalm in 1 Maccabees 1: 37 (comp. *Psa.* 79: 1, 3). Others find a reference in the Book of Daniel to this Psalm (comp. *Dan.* 9: 16 with *Psa.* 79: 8, 4).

While this is an open question, as is that of the quotation from Jeremiah, it seems on the whole more natural to think that the quotation in 1 Macc. is from a Psalm which had its origin, at least in its present form, in this conflict.

Murray, in his "Origin and Growth of the Psalms" (pp. 124, 125), says in reference to Psalms 74 and 79. "by some they have been referred very unfitly to the period of the Chaldean invasion, but this had immediately no religious end in view, nor was, in any sense of the word, a persecution; it was a piece of political and military strategy to break the defensive power of Egypt by removing from its boundary a people who were naturally friendly to it." These words

have much weight, since they come from one who is on the whole opposed to the Maccabean theory.

Of the four Psalms considered, the date of the 83d seems the most doubtful. But it not only harmonizes better with the circumstances of this late period than any earlier one, but also with the general spirit which pervades the other Psalms, which it seems more reasonable to refer to the Maccabean times.

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## POST-EXILIC LEGALISM AND POST-EXILIC LITERATURE.

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In the Old Testament discussions of recent years the Psalms have not enjoyed the prominence which has been accorded the Law and the Prophets. For this there were good reasons. The new scheme of the development of the religion of the Old Testament, whatever its merits or demerits may be, is based primarily upon the readjustment of the sources as found in the Pentateuch, and secondarily, upon the bearings of the prophetic writings upon these rearranged sources. According to the new views, the Pentateuch still furnishes the leading *motif* for the unfolding of the religious ideas found in the Old Testament, although it is no longer conceded the historical priority formerly claimed for it. The Psalms, on the other hand, when contrasted with the legal and prophetic writings, did not have a primary importance or bearing upon this reconstruction of Old Testament history and religion, and as the most natural thing in the world, their closer literary and religious study was left to be done when the fundamentals and foundations of the new scheme should have been settled and fixed to the satisfaction of the builders. Recently, though, the work of adjusting the Psalms also to the accepted ideas of Old Testament criticism and theology

has been undertaken. It is chiefly the merit of Professor Cheyne and his Lectures to have brought this problem into the forefront of Old Testament debate. In this respect the English school is outstripping the Germans and the pupils surpassing their masters. Cheyne is entitled to the distinction of being a pioneer and pathfinder in this task, although he is not the first or only one who claims that practically the whole of the collection of the Psalms is post-exilic. That the Psalms constitute the "Hymnbook" of the second temple has been a current claim in German critical circles for years, but not before has so systematic an attempt been made to vindicate in detail this era for these sacred lyrics. That such a date may be and doubtless is demanded by consistency in maintaining the Graf-Wellhausen reconstruction theory, scarcely admits of a doubt. The great question, however, remains, whether the contents of the Psalms are such that they can be explained as the product of a period of the kind and character of the post-exilic. Could such a soil produce such a harvest?

Fortunately the sources for our knowledge of the post-exilic period are, on the whole, excellent and abundant. Some of them we have in the canonical Scriptures themselves. Then come the Apocrypha, the Apocalypses and allied writings, Josephus, Philo, the New Testament, and even the later literature of Judaism. For even if many of these documents were written at a later date, their roots nevertheless reach down to this period, and they present the results of forces and factors that have been operative ever since the Return. The *Pirke Aboth*, for instance, although a part of the Mishnah, is nevertheless a source of the first quality for the study of post-exilic Judaism. These works, all, even those that were edited at a comparatively late date, are all the more valuable, because it is acknowledged on all hands that the general trend and tendency of Jewish spiritual and religious life was the same throughout the post-exilic period. The time is passed when such productions could be regarded merely in the light of curiosities of literature; they are sources of prime value for the investigation of the religious ups and downs in the Israel of this period.

The one controlling factor in this religious life was the nomistic principle. It matters not whether we regard the law as a new or an old thing in Israel in the days of Ezra, certain it is that the law and its observance became for the people the one central thought and aim, and to this one idea was harmonized and adjusted the entire religious thought and life of the nation. To use a word of Deutsch, in his *Literary Remains*, the Jews returned from the captivity a "pilgrim band," that expected from the observance of the Torah the deliverance and prosperity of Israel. This nomism had its beginning in the restoration of Ezra and Nehemiah. The relations between God and his people are determined exclusively by the establishment of the law, and the promise to comply with this law in the establishment of a covenant with God (Ezra 10: 2, 3; Neh. 10: 1sq.). The prayers of Ezra (Ezra 9; Neh. 9) do not close with a petition for pardon, but with a renewed promise to do the deeds of the law, and upon their obedience the hope is based that God will re-establish his former relation to his people. Nehemiah closes his report of his work with the petition that God would remember this work and deal with him accordingly (Neh. 13: 31, cf. vv. 14, 22; 5: 19). The books of Ezra and Nehemiah base, in a one-sided manner, their system upon the law; they practically ignore the prophets. Accordingly post-exilic prophecy in the voice of Malachi cries out against this false position. It passes judgment of condemnation upon the legalistic features of contemporary religious life, and declares that external legal obedience without true regeneration is worthless, leading to hypocrisy. The voice of warning resounds unheard, and the legalistic tendency once operative became all predominant, among the people. Israel becomes a people of the Law. The Law is the Revelation of God (Ez. 9: 13, 14), even prophecy aims to reestablish the Law (Ez. 9: 29); all evil comes from a transgression of the Law (Ez. 9: 34). When Jehovah renews his relations to Israel, this is indeed an act of mercy (Ez. 9: 19, 27, 28, 34) but is conditional upon the people's promise to obey the Law (Ez. 9 and Neh. 9). The prophetic message which demanded faith is crowded back in the consciousness of the people and

supplanted by the legalistic ideal entirely (cf. Weber *Die Lehren des Talmuds*).

Searching a little more closely as to the ideas and ideals which formed the basis of this nomistic principle and the absolute reign of the Law in Israel, it is seen in the conviction that it regulates entirely the relation of God to man, and that strictly, in a juristic sense, God deals strictly with man according to their obedience or disobedience to the law. The principle of salvation by the deeds of the law, which Christ and his apostles, particularly St. Paul, were compelled to combat in so determined a manner, is the keynote of post-exilic Judaism. This demarcation between Christ and the official leaders in Israel in his day was by no means the mushroom growth of a night, but was the result of factors and forces which had been active in the religious development of Israel for centuries, in fact ever since the Exile. Practically the relation between God and man had been reduced to a mathematical problem, in which rewards and punishments were meted out strictly in accordance with the obedience or disobedience of the minutiae of the law. It is not at all surprising that the Messianic idea of the inter-Testament and the New Testament Judaism had degenerated from the high spiritual ideals of Isaiah and had assumed the carnal character as we hear it from the tongues of the Pharisees and Scribes in the New Testament days, and as we find it recorded in such works as the Psalms of Solomon, the Book of Enoch (particularly the first part), and other works of this period. The relation between God and man depending upon the law alone, there was no need of any Messiah or Messianic kingdom other than to establish the people of the Law in their kingdom of earthly splendor to which their obedience would entitle them. The Law from being a means to an end, and that end (to quote St. Paul) the being a schoolmaster to Christ, had become an end in itself, thus everything in the old Prophetic system of Israel's religion had to be readjusted to this new supreme principle, and accordingly, too, post-exilic Judaism is not a further development along national lines of pre-exilic Judaism, but is a new departure and a radical deviation from prophetic teachings. The prophetic ideas of the

covenant, of which trust in the mercy and grace of God was the foundation stone, give way to a purely juristic idea. The covenant is a legal contract, to which both parts and parties are bound to adhere and live. The people is under contract to observe all the minutiae of the law; and in consideration of this, God is under obligation to reward and repay the people in accordance with their fidelity. This applies to both the individual and to the nation. Work and wages are in exact relation and correspondence to each other. He who does much receives great rewards. And to make matters worse, this observance is conceived entirely as an external matter. This formalistic feature of post-exilic Judaism is no more than the natural outcome of such a principle. The hope for pay and reward is the prime motive of obeying the law. The deeper ideas of love to God, obedience to him and of gratitude; of spiritual factors in religious life and work, practically disappear from the life of Israel. To use the words of Schürer (*Geschichte der Jüdischen Volkes im Zeitalter Jesu Christ*, Vol. II. p. 389 sq.), the entire religious life of the Jewish people of the New Testament era centers around the two poles of obedience to the law and the hope of future reward based upon this obedience. Only the external act, and never the quality of the act, came into consideration. The views combated by the New Testament present fully and completely the character of the Jewish religious life of the post-exilic era (cf. Weber, l. c. §59, p. 267).

That this presentation of this religious trend and tendency of this age is amply authenticated by reliable sources can be seen by a reference to the literature of the period. It is true that the formal injunction to obey the Law is not found as often as one might suppose and expect. But the fact of the matter is, that it is regarded as self-evident that this, and this alone, is the cardinal principle of the entire religious system. Judas the Maccabean, (1 Macc. 3: 21) says significantly, "We fight for our lives and for our Law" (cf. also 1 Macc. 6: 29, and 2 Macc. 7: 2, 23, 30, 37). The entire cycle of wisdom ideas found in Jesus Sirach and other apocrypha is based upon this principle, and the same is true of the Book of Enoch, the Jewish parts of the Sibylline Oracles, the Psalms

of Solomon and the remainder of inter-Testament literature. All are nomistic to the core.

Can the Psalter be the product of such a period and such an age? Is it not significant that the New Testament so frequently quotes the Psalter against the teachings of its day, which teachings were the best expression of the outcome of this thought of the entire period? Again, is it not significant that in the entire post-exilic literature there is so exceedingly little evidence that the Psalms had any marked influence on the development of religious thought? The favorite phrase that it was the "Hymnbook of the Second Temple" is a *mot* and that is all; it has no support in contemporary literature. And again, is it possible that the Psalms, with their naturally different views on such fundamental subjects as the relation of God to man, the covenant, sin, transgression, pardon, and so forth, could have originated in this period? It is about as probable as that tropical plants will bloom in Labrador. The Psalms could not have been the Hymnbook of the Second Temple, simply because its theology does not reflect the spirit and contents of the theology of the Second Temple. They differ not only in degree, but in kind and *toto coelo*. Post-exilic Judaism had little use for such ideas as we have in the Psalms, particularly in regard to such subjects as sin, and pardon, and mercy. While in itself there is nothing culpable in declaring the Psalms exilic or post-exilic, and while the one or the other may be Maccabean even, yet as a collection of sacred lyrics their thoughts and teachings could, under no circumstances, have originated in the post-exilic era. The desert of Sahara does not produce the vine and the fig.



## IS PHYSICAL DEATH A PENALTY?

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This question has had an extensive influence in the history of religious thought, an influence which has, doubtless, been largely unconscious, but nevertheless, real. From the time of Augustine, at least, the great body of the church has answered it in the affirmative, and there does not appear to have been a time when this body has carefully considered the grounds on which their affirmation rested. There have been at times parties or individuals who have denied it, but they have never been successful in making such an analysis and presentation of the facts involved as to bear weight with their opponents; and so it has resulted that the answer given by the larger party has been in greater or less degree carried to its logical conclusion, and thus been instrumental in giving shape to the leading theological systems that have grown up.

It becomes an interesting and instructive task, therefore, to trace this influence and note its extent, and the changes that would follow if the question were to be successfully denied. It is the purpose of the writer in this article to pursue this course with regard to the two great types of belief between which the Protestant world of to-day is divided, the Calvinistic and Arminian. This is done with the belief that in this way the most radical defects of the two systems will be exposed and their remedy suggested. Although it is not assumed that either was consciously built up from this question as a starting point, it can easily be shown that the answer given to it vitally affects the logic of each. Calvinists have uniformly answered it in the affirmative and carried that answer to its natural conclusion, compelling us at times to surrender our natural convictions and instinctive judgments to the logic of their system. Arminians, also, with perhaps some exceptions, have given it at least a qualified affirmation; but as a fundamental postulate in their theology is that

there can be no penalty except for voluntary transgression with power to the contrary, one effect of this affirmation has been to lead them into ambiguous and often contradictory statements in trying to reconcile this with their other position.

In passing to examine the subject more in detail, it is to be noted that the question is primarily one of exegesis. The scripture basis for the position taken by both parties is found mainly in two passages. The first is Gen. 2 : 17, "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." The second is Romans 5 : 12-21, beginning "Therefore as through one man sin entered into the world and death through sin; and so death passed unto all men for that all sinned." The former of these has commonly been interpreted as conveying a threat—as announcing a visitation of divine wrath in case of disobedience; the latter as assuming that certain penal evils have befallen mankind in consequence of the transgression in Eden.

The point at which our question first touches the logic of the Calvinistic system may readily be shown by one or two quotations from writings pertaining to the latter passage. Dr. Charles Hodge, who belongs to that class of theologians who believe that Adam stood as the representative of his posterity, and that the guilt and culpability of his sin were imputed to them, writes as follows: "The infliction of penal evils implies the violation of law; the violation of the law of Moses will not account for the universality of death, because men died before that law was given. Neither is the violation of the law of nature sufficient to explain the fact that all men are subject to death, because even those die who have never broken that law. As therefore, death supposes transgression, and neither the law of Moses or the law of nature embraces all the victims of death, it follows that men are subject to penal evils on account of the sin of Adam; it is for the offence of one that many die."\* Dr. Shedd, who is one of those who hold that the race was present in Adam and partook of his sin says: "Death supposes sin and sin

\* Commentary on Romans. Robert Carter and Brothers. New York, 1880, pp. 119 and 120.

supposes a law. They must, therefore, have committed a sin of some kind against a law of some kind. The Mosaic law and the law of conscience have been ruled out of the case. These persons must, therefore, have sinned against the commandment in Eden, the probationary statute; and their sin was not similar to Adam's but Adam's identical sin; the very sin numerically of the one man." . . . . .  
"The penalty of death which they suffer is not founded upon their actual and individual transgressions, but upon the sin of one man."\*

These extracts from the exegetical works of these two writers illustrate the views held by Calvinists of different schools in regard to the meaning of this passage. As will be seen it is made to support the doctrine of original sin, and the point that deserves special attention is that in both cases the argument rests upon the assumption that death is a penalty. Starting with this assumption the argument runs syllogistically as follows: whoever suffers death suffers a penalty. All men suffer death; therefore all men suffer a penalty. Further, whoever suffers a penalty is guilty of transgression. All men suffer a penalty; therefore all men are guilty of transgression. This is all clear and direct, and we are led at once to inquire into the nature of the transgression that has such far reaching consequences. It cannot be the transgression of the law of Moses, because many died before it was given. It cannot be the breaking of any law of obligation or morality, because multitudes of infants and other irresponsible persons die without ever knowing of such a law. There is, therefore, no possible ground for attributing universal guilt to mankind except by ascribing it in some way to the sin of Adam. Examining this argument we find the deductive process to be correct; the fault, if any exists, must be found in the premises. But since we cannot deny that all men die, we have no alternative, if we reject the doctrine of original sin, but to deny that death is a penalty.

It should be clearly observed at this point that this doctrine is purely the outcome of a logical process, and not taught in the Scriptures. The Scriptures nowhere say that mankind

\* Commentary on Romans. Charles Scribner's Sons. p. 134.

sinned in Adam or that they are guilty or responsible for his sin. As a logical conclusion, moreover, it carries with it the inherent weakness of being opposed to what we believe in regard to the primary facts of our personality. It involves a conception of the will and personal responsibility that contradicts the intuitive judgments and the testimony of consciousness. This is the fundamental difficulty in the Calvinistic system. The facts of consciousness and reason, especially such as pertain to the will, are practically suppressed in its theoretical and logical development. The necessity for this grows out of its conception of sin, and this, as we have seen, is the inevitable consequence of maintaining the idea that death is a penalty.

When we come to the study of Arminian writers, we find it impossible to represent the views of all by extracts from the writings of one or two. Holding as all do that there can be no responsibility for an act that was not voluntarily committed, they thus avoid at this point the difficulties involved in the Calvinistic treatment of the will. But, as we foresaid, most of them give at least a qualified assent to the assumption that death is a penalty, and so they are driven to hold in some form the doctrine of original sin. They therefore place upon themselves the responsibility of reconciling two statements which in themselves appear to be self-contradictory. The result of their attempts to meet the difficulty may be judged from the following remarks of a recent Arminian writer: "Much of the Arminian treatment of original sin is unsatisfactory. Native desert of penal retribution cannot be reconciled with the determining principles of the Arminian system. Hence Arminians who accept such a doctrine of original sin, as not a few have done, are involved in confusion and contradiction in attempting its reconciliation with their own system."\* Such being the case, we shall not attempt to give the different views held, but as an illustration of the method pursued, shall try simply to make a summary of the one which seems to be the most prevalent. In doing this, it is to be remembered that the result to be effected is the pres-

\* Miley, *Systematic Theology*, Vol. I. New York: Hunt and Eaton, p. 521, footnote.

entation of the doctrine of original sin in such a form that it will not conflict with the axiom that responsibility for an act implies the power to do the opposite of that act. To this end Dr. Whedon maintains the following assertions. Adam was created in the full possession of his powers so that he could freely choose between good and evil. By his sin his powers were depraved. His sin excluded the Holy Spirit so that the main motive to holy living was lost. In this condition, to quote Dr. Whedon's own words, "He is indeed perhaps in every respect intrinsically and organically a free agent. Yet, inasmuch as holy action is placed beyond his reach, he is no longer *objectively* free to holiness and right, and is unable to do that which is pleasing in the sight of God. He is, therefore, under sentence of temporal, moral and eternal death." In his own case he was responsible and liable to punishment because he committed the sin with full power to do the contrary. As to himself, then, he is depraved in nature and justly liable to penalty. This depravity of nature he may transmit to his posterity because by a law of nature like begets like. His responsibility *cannot* be transmitted to them because they have not shared voluntarily in his transgression. The condition under which they came into being is described by Dr. Whedon as follows, "Intellect, conscience, moral feeling, all are dim, and the will no longer executes with steady, unvarying purpose, their high suggestions. Passion, appetite, heated impulse obtain the ascendant. That blessed spirit whose presence enabled order and right to reign has been closed off. *Love to God is no longer felt*; and as it *cannot be a motive* for action, so no action can be right and pleasing to God. The way of truth is now unknown, as the way of right is unloved. Man is *still a free agent*, but free only *amid various alternatives* of evil. The way of right and that pleasing to God are excluded equally from his knowledge, his affections and his will. To the truly good he is no longer objectively a free agent . . . . . In the system as thus described the exclusion of all free agency for good *excludes all responsibility for the absence of good*. There can be no obligation to put forth a volition never in the agent's power . . . Hence his *evil*, though a *moral* evil,

is not a *responsible* evil. His *sin* is such only as being *opposite to the divine law, not as subjecting him to its penalty.*" The existence of a posterity to Adam is possible only by the suspension of the penalty pronounced against him and which could have been justly executed upon him. If the sentence of death had been immediately carried out the race would have come to an end with him. The suspension of the sentence and the propagation of the race, however, become possible because of a redemptive system previously provided. "In view of the future atonement, the natural continuity of the human race remains uninterrupted, and a basis is thus afforded for a new system. In view of the same atonement, the Holy Spirit is restored, whereby motives in the direction of spiritual reality may become grounds of action and their proper improvement may lead to justification and regeneration. Man does not thereby receive any new faculty. He is not even *made* to be a free agent: for he never ceased to be such; only spiritual things, and the possibility of pleasing God are again *brought within the reach* of his free agency." Of man in this condition it is said in another place, "Mankind are held therefore, as still depraved, and as prospectively *certain evil doers*. But as this nature is overlaid with a power of spiritual free agency, their evil doings, which were before necessary and irresponsible, become now free and guilty. They are held, therefore, not only as *presumptively evil doers, but presumptively responsible sinners*. Adam, indeed, renders them sinners, but it is only in view of Christ that God holds them responsible as sinners. If he had not come, they would not have known *responsible* sin, and, inasmuch as all are presumptively and prospectively sinners, so sin is imputed to them before they commit sin. They are sinners by presumptive nature before they are sinners by action: and as such, a penal quality is conceptually cognized in their natural disease, mortality and death."\*

This may be taken as a fair example of the reasoning of Arminian writers on this point. One cannot help feeling that it is labored and mechanical, and involves serious diffi-

\* All references in this article to Dr. Whedon's views are to papers in the *Bibliotheca Sacra*, April, 1862; *The Doctrines of Methodism*; and the *Methodist Quarterly Review*, Oct. 1861, *Arminian View of the Fall and Redemption*.

culties. There is certainly no clear thought in speaking of a sin that produces no guilt or of a sinner who is without responsibility. Moreover, the person who is free to choose "only amid various alternatives of evil" is not free at all, whatever argument may be given to the contrary. The reasoning, therefore, seems to fail to meet the difficulty it was intended to overcome. The fact is, the Arminian view of human freedom can be maintained apart from the doctrine of original sin. In connection with this it cannot; the two are self-contradictory.

The above examples are sufficient to show the difficulty introduced into these two systems of theology by holding that death is penal. If that assumption is true, the difficulties are bound to exist, and we must take our choice between them. If it is not, they can very easily be disposed of. We pass, therefore, to consider whether there are valid grounds for maintaining that death is penal.

In proceeding to this, attention needs to be called to the fact that both Calvinists and Arminians have usually complicated the discussion by holding that the death alluded to in the passages quoted refers not to physical death alone, but to death spiritual and eternal as well. In order, therefore, to clear the subject from ambiguity thus introduced, it is necessary to make a somewhat minute analysis of the facts involved.

All will admit that evil resulted from the entrance of sin into the world, and that included in this evil is death in its various forms. It will therefore be pertinent to inquire, first, what are the ends to be subserved under the divine government by the permission or infliction of evil? Second, what are the different forms of evil which are covered by the term death?

Taking these inquiries up in order it may be said:

1. That evil may be penal. Penalty is evil inflicted by government for failure in duty; a failure arising from the transgression of some moral requirement. It thus implies ill-desert on the part of the one suffering it, and disapproval on the part of an authoritative power whose function it is to see that this requirement is obeyed. Penalty is thus adapted to

produce a two-fold effect: "First, it induces fear, the apprehension of similar evil in the case of transgression." The second effect of penalty is to make an impressive exhibition of the nature and ill-desert of sin, and thus lead to its renunciation.\* Any evil which does not produce these effects through its manifest connection with the authority of government, does not secure the object of penalty and cannot in any rational sense be regarded as such.

2. Evil may be of the kind known as natural consequence. This is evil resulting from the breaking, or interruption in some way, of the natural laws that govern the operations of the physical or moral constitution: as the remorse that follows sin or the disease which grows out of the interference with the laws governing the functions of the body. Its purpose would, in the main, seem to be to call attention to courses of action which are harmful, and thus to prevent a person from continuing in them. But we must not confuse those natural laws whose violation is followed by evil of this kind, with the governmental enactments for whose violation penalty is inflicted. They do not arise in this way; they are brought into existence, or made operative, with the creation of the being to whom they apply; they have their place and do a certain work, but carry with them no thought of obligation or duty. It would be absurd to say, for instance, that the body was under obligation to obey the law of growth. There is no obligation in the case; it simply must follow the law when the conditions are favorable and fail to do it when they are not. This makes a marked difference between such laws and the laws for whose violation penalty is inflicted. The sufferings that arise from the violation of these natural laws are not penalty. They come upon every one who breaks them, no matter what his character may be or what his purpose when the law was broken. A man may break a law of health in the performance of duty, and duty will sometimes call upon him to do it, while a sinner may do the same thing in the violation of duty. The one will be rewarded for his fidelity to duty and the other punished for his remissness when the proper time comes, but the sufferings that follow

\* Fairchild's Moral Philosophy. New York: Sheldon and Company. p. 150.



more immediately are, in the case of each, a natural consequence and not a penalty. Such evil cannot be made penal except by some readjustment of the conditions on the part of government which would show that in that instance it had been employed in a special and peculiar way.

3. A third form of evil is that which results from the application of remedial or disciplinary measures. These measures may be applied by individuals or by government. They do not necessarily imply ill-desert on the part of the one who suffers, or disapproval on the part of the one who applies them. A surgeon amputates a limb to save life, a parent places unpleasant restraint about a child for the child's good; God often works out a greater good to an individual or a nation by the "ministry of pain." The condition of labor and sorrow in which the race has existed since Adam and Eve were driven from Eden, has probably been of this nature. Nearly all the good for which we strive has to be gained by passing through a period of arduous struggle and self-denial imposed on us by the circumstances in which we are placed. Penalty may sometimes be mingled with evil of this kind, but this is not its usual object. Its purpose is rather to avoid penalty by perfecting a character that will, after the period of discipline has passed, be void of offence.

When we consider the different senses in which the term death is used, we find that there are three states or conditions of leading importance mentioned in the Scriptures to which the term is applied. First, it is applied to physical death, the separation of the soul from the body. Then to that degenerate state into which the soul naturally comes in consequence of falling into sin, and known in common language as spiritual death. This is the state described by Paul when he speaks of being dead in trespasses and sins.\* Lastly, it is used in referring to the state of condemnation and misery following the judgment, in which the incorrigibly wicked suffer for their evil deeds, and which is called eternal death or the second death.

These are all doubtless evils; and when we examine them in the light of what has just been said on that subject, there

\*Eph. 2:1.

will be no doubt in any one's mind as to the nature of the one last mentioned. The state into which the wicked pass at the judgment is uniformly described in the Scriptures as a state of penalty. It is a condition specially prepared for fallen beings in which they are shut out from the society of the righteous, and where, under the administration of the divine government, positive evil is inflicted upon them.

In regard to spiritual death, a moment's reflection will show that the case is different. This is not a state resulting from any governmental enactment, but is simply a natural consequence which, from the nature of the moral constitution, necessarily follows sin. When the soul becomes sinful, it falls away from God, and spiritual declension and degradation must follow, just as physical deterioration follows when the means of normal bodily development are refused or neglected. This spiritual declension follows to the soul, not in consequence of any judicial sentence, but from the conditions of its own nature. By entering the life of sin, the means of securing spiritual life and growth are neglected; the soul cuts itself off from the source of life, and declension must follow. The law of sin that leads to spiritual death is clearly set forth by Paul in the seventh and eighth chapters of Romans. He found a law in his members warring against the law of his mind and bringing him into captivity under it. He is here speaking of the aggregate force of man's natural appetites, impulses and passions. This he found to be working against him even after he had in his heart a desire for a higher life. It wrought with such a destructive tendency that he could only say of it, "the mind of the flesh is enmity against God." "The mind of the flesh is death." "If ye live after the flesh, ye must die." "O wretched man that I am, who shall deliver me from the body of this death?" But this death is not physical death nor the eternal death inflicted under the divine government as the penalty for sin. The law of sin of course leads to that and occasions it; but it is also followed by a result of its own, totally separate and distinct from the other. This result is spiritual death, the extinction of the spiritual faculties and powers; and it would follow its law even if there were no government concerned.

It becomes a necessity by the creation of the soul as it is. It would follow the fall of the soul into sin although government should enact to the contrary. God himself could not prevent it by an act of omnipotence without changing the nature of the soul and overthrowing the moral universe as it now exists. A man cannot from the nature of his being have the heart of a sinner and the spiritual experience of a saint.

If the foregoing statements are correct, it will be seen that the discussion narrows itself to this question: *Is physical death a penalty?* There are strong scriptural and rational grounds for believing that this also is not penal, but rather an element in the divine economy working independently of character, and which is remedial and disciplinary in its nature.

1. There is abundant evidence in Scripture that in the case of the good man death is not a penalty but a blessing. We have such language as the following: "Blessed are the dead that die in the Lord."\* "Precious in the sight of the Lord is the death of his saints."† "For me to live is Christ, to die is gain."‡ "The righteous man perisheth and no one layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evils to come."§ This last verse seems almost to state a principle; by death the righteous are relieved from the trials and temptations of earth and through this passing evil brought into the full fruition of the Christian life. This is the only rational view of the case. How could death be a penalty in the case of a man whose years had been spent in doing deeds of benevolence and mercy, and in building up a character that God could approve? The only thought that satisfies us is that such a man will finally be taken away from a world which is full of snares for his soul and received into the companionship of those whose lives and characters are in accord with his own.

2. In addition to this positive teaching in regard to the

\* Rev. 14 : 13.

† Psal. 114 : 15.

‡ Phil. 1 : 21.

§ Isa. 57 : 1.

death of good men, it may be said that the Scriptures nowhere, in the case of any one, teach that physical death is a penalty for sin in the broad sense of that term. Whenever the penalty of sin in this sense is mentioned, it is spoken of as being inflicted in the future. But to avoid ambiguity in presenting the teaching of the Scriptures on this point we must remember that there is a difference between the working of physical death in its absolute sense under the divine economy and the use that may be made of it for temporary and special purposes. In all ages death has been inflicted under human governments as a punishment for certain outward forms of wickedness. Deprivation of life is made use of under such circumstances as a means of maintaining the authority of the government and of restraining from outward forms of evil. We find the Scriptures, especially the Old Testament, making mention of the infliction of physical death for just such purposes as these. In those early ages, mankind, and especially the people of Israel, besides being under the divine government in the sense in which all nations have been under it, were under a peculiar and special form of it that pertained to their national and civil life. Under this theocratic rule they needed all the restraints and lessons that nations under other governments need, to preserve the authority of government and to secure the general welfare; and so we find that physical death was made use of, as it has been under all temporary governments. As an illustration of this we may take instances in which death was inflicted as a penalty for the transgression of civil enactments, as in the case of stoning a man for murder or idolatry: or as the punishment for some act of high-handed wickedness whose tendency was to corrupt the nation, as in the case of Dathan, Korah and Abiram. A still wider illustration is seen in the judgments brought upon communities or the people at large, as was true of the inhabitants of Sodom and Gomorrah, or the people overwhelmed by the flood. In all these cases we have instances in which physical death was employed for special purposes. It had a peculiar and manifest connection with government and its efficiency as penalty was due to this fact.

But these judgments were all for a special purpose, and had nothing to do with the final reckoning with wicked men; and so when we come to the New Testament where attention is called more clearly to man's accountability to the divine government in its broad sense, to the rewards and penalties of the future world, in which sin as a factor in human history is to be finally dealt with, instances of the direct interference of God in punishing men for outward forms of sin are rarely given. Attention is directed wholly to the penalty of sin in the generic sense of the word; and this penalty is never spoken of as physical death, but the eternal death following the judgment. John the Baptist said to the multitudes that came out to be baptized by him, "O generation of vipers, who hath warned you to flee from the wrath to come."\* The Saviour in the parable of the tares, and in his discourse on the day of judgment in the twenty-fifth of Matthew, and elsewhere, teaches the doctrine. Paul writes to his Corinthian brethren, "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he has done, whether it be good or bad,"† This is the uniform teaching of the New Testament. The concise statement of the Old is, that "the soul that sinneth it shall die."‡ It is to be observed here that it is the soul upon which the penalty is to fall and not the body. The teaching of the Scriptures may, therefore, be summed up in their own expressive language, "it is appointed unto men once to die, and after this cometh judgment."§

There are also two or three rational considerations growing out of our thought of God's relation to the world, that seem to sustain this view. In the creation of the world we assume that God had some definite end before him. We cannot think of him as exerting simply a purposeless and meaningless act of power. We do not need to discuss here what that end was; any end consistent with the character of God will answer our purpose.

\* Matt. 3:7.

† 2 Cor. 5:10.

‡ Ezek. 18:20.

§ Heb. 9:27.

With such a definite end in view he created a new race capable of attaining to high and holy character and privilege. That he might carry the race forward to such an attainment, righteousness of life on their part was necessary. He, therefore, places upon Adam and Eve a mild restriction under which the development of character should be begun. But they failed to stand the test; they sinned, and the coming of sin into the world was the coming of a power for evil whose natural tendency is to increase and perpetuate itself. This, as any one knows, is one of the most startling facts about sin. Unless met and overcome by the motives to righteousness, it becomes more and more deadly and destructive. Sin, therefore, left to work out its natural results, would inevitably have been fatal to the race and would have frustrated the end God had in view in the creation. Unless, therefore, he was to give up his end and allow the race to fall in irretrievable ruin, he must introduce counteracting and remedial influences. Viewing physical death in the light of what we are able actually to know of its working, we shall find indications that it is acting as an agency of this nature.

1. We have already seen that it works in this way in the case of the good man. He is removed by death from the temptations, disease and infirmity incident to the life on earth, to a sphere of enjoyment and happiness far exceeding any blessing he could hope for here.

2. From the known tendency of sin to increase in power and destructiveness, the action of physical death in the case of the wicked man seems no less significant. By cutting him off in the midst of his sins, it acts in his case as a direct check to this self-perpetuating power, and thus affords a freer opportunity for the exercise of the saving and redemptive influences. It is a matter of common observation that a man is seldom converted after he reaches the age of sixty. It seems to be thus indicated that there is a point in human experience, in the neighborhood of man's threescore and ten, beyond which we need not ordinarily look for a change in character. If, then, a man who has spent his life in the service of sin passes this point unchanged, there is a strong probability, almost a certainty, that he will go on as he has be-

gun. His presence henceforth among those whose characters are yet unformed is mainly an evil, an evil unmitigated by any hope of good to himself. If he should live to the age of Methuselah, no influence in favor of virtue and righteousness would ever pass from his life to that of another. His influence on his children's children and on the community would be continually poisonous and deadly; to his own evil influence would be added that of others whose lives had been corrupted by him. This is the cumulative and self-perpetuating power of sin. It is, therefore, a merciful provision that the sinner is cut off in the midst of his wickedness and his blasting and poisonous influence brought to an end before it has reached too far beyond himself. The motives to righteousness can thus operate with less opposition and greater certainty on the lives of others still susceptible to saving influences.

A striking illustration of the tendency of sin to increase in power is seen in the case of the people who lived before the flood. Unrestrained by death, sin then went on gathering momentum from age to age till righteous character except in the family of Noah was blotted from the earth. Probably the most impressive lesson to be derived from the history of the antediluvian period, is that extreme length of days is no guarantee that the life begun in sin and nurtured amid evil surroundings will ever of itself turn to righteousness. After a full and fair opportunity had been given, God was obliged to say, "My spirit shall not strive with man forever, for that he also is flesh."\* It is plainly implied here that divine forbearance was of no avail with a people given over to sin and wickedness. This occurred too at a time, in the earlier part of which, at least, the knowledge of God was clear and the motives to righteousness strong. It was said of Enoch that he walked with God, but the influences that wrought effectually with him were overcome in others by the multiplied forces of evil. Humanly speaking, it would seem as though God made the experiment to be a lesson and a proof to all future ages, that the influences by which he reaches the human heart under ordinary conditions are totally inade-

\*Gen. 6:3.

quate to meet the forces of sin when these are allowed to work with a cumulative power. And so the deluge was necessary, and subsequent human life had to be cut down to a brief span before he could wisely begin the training of a peculiar people in the line of whom was to come at length the Saviour who would finally destroy the power of sin.

In our own day, with the influence of sin and evil as it is, how slowly does the work of evangelization and conversion progress! How infinitely more difficult would this work become if the power of sin were reinforced by the numbers and influence of men hardened in wickedness through lives extending indefinitely through the ages back to the creation! How little hope there would be of reaching the augmented millions of China or Africa, or even of maintaining a religious life in our more civilized and enlightened nation! We are told in the Scriptures that "the face of the Lord is against them that do evil to cut off the remembrance of them from the earth;" and on no other principle within our knowledge does it seem possible that he could exercise successfully his redemptive and saving forces.

3. One of the reasons leading to the adoption of the doctrine of original sin is the necessity of accounting for the death of infants. These suffer the penalty of death; but before they have, in their earthly life, committed any actual sin. They are, therefore, guilty either through the imputation of Adam's sin to them, or by actual participation with him in it. So runs the reasoning, but an entirely different view is possible; and one which seems to give strong support to the argument that death is not a penalty, but a remedial agency in the hands of God for recovering the race from the fall into sin. Let us look at the facts. A reference to statistics shows that a large part of the race, upward of one half,† die in infancy and early childhood; presumably before moral agency has been reached, and so, before they have committed any actual sin. It would seem to be a reasonable view of this fact to suppose that by the operation of physical death, God is able to remove these little ones at once

\* *Psa.* 34 : 16.

† *U. S. Census*, 1880.



from the conditions of trial and temptation under which so many fall, to a sphere of choice and activity where the influences are all on the side of virtue, and where character can be formed without danger of fall and loss. We commonly suppose that across the boundary where these rescued ones are taken sin does not come. Their future development must, therefore, go on under more favorable conditions than those of earth.

An incidental fact, and yet one worthy of notice, is that this mortality among young children is by far the greatest in the more destitute parts of our great cities and other places where, by reason of extreme poverty, vice, and other unfavorable conditions, the child is least liable to be reached by the influences of Christianity and to grow up to rectitude of character. The death of young children, therefore, instead of being regarded as penal, would seem to suggest a contrary fact of wide importance under the divine government, viz: that God by the introduction of physical death as a saving principle, divided the realm in which human character should be formed and human destiny fixed, into two nearly equal parts. From one, so far as we know, sin is wholly excluded; while in the other its self-propagating power is greatly lessened by the operation of death in limiting the influence of wicked men to a comparatively short time.

In view of these facts another reason appears for discrediting the idea that physical death, as a factor in the divine economy, is penal. It is not adapted to provide the necessary impressions of penalty for sin in the broad sense of the term. There is nothing pertaining to it in its ordinary happening, to indicate in any way the character of those upon whom it comes; while working against the idea is the fact that the good and those who die before a moral agency is reached, are ushered by it into circumstances far more favorable and enjoyable than those of this life. Any event that is attended by positive good to a large, if not the larger part of the race, cannot be penal.

In the case of the wicked, it is also working for the benefit of the world at large rather than as a punishment for the individual. It would therefore seem to be a rational view to

regard natural death as a means by which God, in spite of the entrance of sin into the world, secures everlasting life and happiness to untold millions of souls that, to all appearance, if left under the dominion of sin, unchecked by death, would have been lost.

That physical death does not produce the impressions of penalty may be seen by the most superficial glance at the instinctive judgments of men. Who ever thinks of death as a penalty when he stands by the grave of some devoted man or woman of God? The tongue of the pastor would be paralyzed if in the presence of sorrowing friends he were obliged to hold such a belief. He is able to give comfort because he can ascribe to the tender and loving care of a Heavenly Father the event that has caused the sorrow, and because he can point to the blessedness beyond into which death is the entrance. Here our beliefs are in full accord with the Scriptures. We think of the good as taken to their rest and reward. It is the same in the case of dying infants; the idea of penalty never crosses our minds. We regard them as removed from the temptations of earth and taken into the kingdom of heaven, for of such the Saviour tells us it is. So, too, when the wicked man dies, we do not think of him as having by the death of his body, received the penalty of his sins. We think of him simply as ushered by that event into the realm in which his punishment awaits him. This is what he thinks himself. When his sins rise up before him at the last hour, his despairing cry is not that he is going to die, but that he is going to his doom beyond.

The thought of death as a means, under the government of God, of extending the benefits of his redemptive system, is entirely in keeping with the Scripture representation of God as a Ruler, actively benevolent and gracious. The Scriptures represent God, not as withdrawing himself from sinful men, but as yearning over them and seeking them, using means and motives for their redemption. If, therefore, God could secure the benefits of the atonement to a larger number by the use of subordinate means, it would certainly be in accordance with his character as revealed in Scripture, for him to do it. If by such a means as physical death a large

part of the race could be removed to a place where character can be formed, and the benefits of the atonement secured without incurring the hazard of an earthly existence, it would seem to be entirely in harmony with the larger plan for human salvation that such a provision be made. If, also, by the same means, those who are called upon to pass through the experiences of an existence on earth, can be shielded in a large degree from the evils and perils of such an experience, the Father who could give his Son for man's salvation would surely use such means.

With the discussion of the subject from this point of view, we may return to the consideration of its relation to the doctrine of original sin and thus to the Calvinistic and Arminian systems. As was shown at the beginning this doctrine rests upon the assumption that death is a penalty. With the facts just presented in mind, we may ask, is that assumption a valid one? If by death is meant eternal death, it is. This is undoubtedly penal; but in this sense the requirements of the argument for original sin are not met. This argument proceeds on the assumption that death and penalty are universal. Romans 5:12 says, "Therefore as through one man sin entered into the world and death through sin, and so death passed unto all men for that all sinned." But this cannot mean eternal death, for this does not begin till the judgment; it cannot, therefore, be said to have entered the world, neither can eternal death be said to have passed unto all men, for there are multitudes upon whom it will never come. To this effect is the statement of the Scriptures in another place, "He that overcometh shall not be hurt of the second death."\*

The argument fares no better by assuming that the death referred to is spiritual death, for, as we have seen, spiritual death is a natural consequence and not a penalty. In the life of trespasses and sins the spiritual condition becomes degenerate and loses its vitality; but this is in no sense a governmental infliction. It arises from the nature of the soul and government can neither cause it or cure it. It comes as a consequence of falling into sin, and is removed when sin is abandoned.

\*Rev. 2:11.

The review taken of the operation of physical death has shown that it does not furnish the necessary impressions of penalty, and that its working under the divine economy indicates that it is of an entirely different character. In none of the senses in which the term death is used, can the assumption that death is a penalty be made the premise of the argument for original sin, and when this premise is taken away, the argument and the doctrine both fall to the ground. With this premise gone there is no longer any necessity for seeking an act of transgression that will involve the race in guilt, and the removal of this necessity takes away the ground for concluding that the guilt of Adam's sin was imputed to his posterity, or that they partook of it.

How much the doctrine of original sin depends upon this argument may be seen by a brief glance at the others, which are used in its defense; none of them make even the show of strength that is contained in this. As stated by Dr. Charles Hodge, they are of the following character: "Argument from the universality of sin;" "Argument from the experience of God's people;" "Argument from the early manifestation of sin."\* These all have reference to undoubted facts, but when we connect them with the conclusion drawn from them, and say, for example, sin is universal, therefore mankind sinned in Adam; or, sin is very early manifested, therefore mankind sinned in Adam, we draw an inference that is totally unwarranted. The premise that would yield such a conclusion is wanting. If we say, as does Dr. Hodge, that the Scriptures teach the doctrine, it may be replied that there is not a passage in the Bible that states it in words, and any inference to this effect, from statements made in the Scriptures, involves the fallacy already noticed. There are portions of Scripture represented by such passages as Eph. 2:3, "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest," and Psalm 51:5, "Behold I was shapen in iniquity and in sin did my mother conceive me," which might be urged in support of such a doctrine if it were positively and unequivocal.

\* Systematic Theology, Vol. II, pp. 231-257.

cally taught elsewhere in the Bible. But as we have seen the doctrine of original sin is the result of a logical process not of definite statement in the Scriptures. This class of passages does not affirm it, and to use them in its support without a positive affirmation elsewhere is clearly begging the question.

Since, therefore, there does not seem to be any good ground in either Scripture or reason for such a belief, we may pass to consider the effect of its rejection from the Calvinistic and Arminian theologies.

In regard to the former it may be said that from the birth of the system, long before it bore the name of the great Genevan reformer, its adherents have held that mankind received from their forefather, Adam, a corrupt and sinful nature that renders them incapable of holy action and makes them liable to penalty. From this conception of sin it has followed that it is not in the sinner's power to free himself from his condition. His faculties are perverted, and until this perversion is corrected and his nature recreated he lies hopelessly enthralled.

If with this conception of sin and its effects consistency is to be maintained, the theory of human salvation must be framed to meet the necessities of the situation. Man is in a state of hopeless condemnation and justice demands that God punish. Man can do nothing for himself, hence the Son of God must come in and assume his guilt and bear his punishment. Christ suffers in the sinner's stead and satisfies the demands of justice. But at this point a peculiar exercise of sovereignty on God's part comes to light. After all the vicarious work of Christ, the Scriptures still speak of a class of impenitent and wicked men for whom it does not avail, and who are condemned to everlasting death. The question comes up immediately, why is this, if Christ suffered in the stead of sinners? The reply is that God who is infinitely wise, holy, and righteous, has chosen that only an elect number shall enjoy the benefits of the atonement; while the others, for his own glory, are passed by and left to suffer the penalty of sin. Besides this, God comes to the elect with a special regenerating power. They partake of the benefits of the atonement by an act of faith which is itself the gift of

God, and for the exercise of which their dead and corrupt natures must be quickened and renewed by a miraculous work of the Holy Spirit. This is regeneration. Under this influence the sinner is passive. His newly awakened life is not a response of his own will to the wooings of the Spirit, but a new creation, a result with which he had nothing to do. This form of the doctrine of regeneration is a necessity following from the nature of sin. If the sinner has lost the power of doing any thing for his own salvation, he must be relieved by a miraculous agency, without any voluntary action on his own part. Such a view of sin and regeneration fails to satisfy the mind. It is not in harmony with our common experience as well as being opposed to that large class of passages in Scripture which exhort men to put forth effort if they would secure their salvation.

The Calvinistic view of divine sovereignty in its suppression of human freedom, seems to have a natural relationship to the belief that death is a penalty. That system has made God appear arbitrary, and emphasized the idea of God as a judge, an avenger of broken law, till it seems to be opposed to the Scripture representation of God as a Father. The key-note of the Scriptures in regard to the Divine Character is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."\* This view has been obscured. It was a part of the complaint made by some prominent Calvinists a short time ago, when the subject of the revision of the Westminster Standards was first under discussion, that God's love was nowhere mentioned in them. This stern view of God would seem to come most naturally from the conception of a world-wide penalty for sin, inflicted on those who have never committed any actual sin, as well as on those whose lives have been steeped in wickedness.

If we drop the idea that death is a penalty, all the parts of this system of doctrine into which it is interwoven fall at once into complete harmony with our simplest and most natural convictions of religion and duty. If this idea is not the true one, the argument which upholds the doctrine of original sin falls to the ground. This at once compels a

\* John 3:16.

change in the conception and definition of sin. If sin is not in the nature, it is confined to actual and voluntary transgressions. This is what we most naturally and easily believe; but in that case the sinner's inability to righteousness is removed and we have no longer any need of a mechanical conception of the atonement and the work of the Holy Spirit. The death of Jesus Christ will then be within reach of all, as something which the sinner can lay hold of by his own act and bring to God as a ground of forgiveness. The work of the Holy Spirit in regeneration will become a divine influence under which the sinner is moved to accept Christ as his Saviour.

From this a different view of God and his relation to the world is easily reached. If we think of death not as a penalty, but as a means in the hands of God of checking the spread of sin, and of saving his children from its power, the biblical conception of God is at once brought out. The arbitrary view of God disappears. It shows that the end of his government and plans is one in which the good of his creatures has a chief place. This latter thought need not conflict with the Calvinistic conception that God's end in creation and providence is the manifestation of his own glory, for he must manifest his glory to some purpose, and to what purpose could it be other than that it might become a motive in leading his children to himself and a means of exalting their pleasure in him?

It is not to be implied that there is any denial of the fact that God is indignant against and opposed to sin, that he is angry with the sinner every day, or that a certain and terrible penalty and doom await those who persist in wickedness and impenitence. The Scriptures are clear to admit of doubt on this point. We only argue that if the idea that death is a penalty be given up a truer view of human freedom will prevail in theological thought, and the scriptural conception of God—that he is a God of love and that he delights in mercy, will be brought out.

In the Calvinistic theology the giving up of the determining principles of the system. This is not true in the Arminian. In this system it would result in clarification of thought while leaving the determining principle unchanged.

As we have seen, the difficulty here arises from attempting the impossible feat of reconciling the doctrine of original sin with free moral agency. The abandonment of the belief that death is a penalty necessitates the disappearance of the belief in original sin and with this would disappear the other difficulty with which Arminian theologians have been obliged to contend. They would then be left free to develop their system unobstructed in the line of their fundamental maxim.

It was pointed out near the beginning that the belief that death is penal grew out of the interpretation of certain passages of Scripture, and it must be admitted that this is a natural interpretation of them. We so readily connect penalty with wrong doing that any kind of consequences following it are easily looked upon as penal. In the case of the passage quoted from the second chapter of Genesis, in which we have a distinct statement that death would follow sin, the most natural connection to make between the two is that of sin and its penalty. This belief is strengthened by the fact that throughout the Bible penalty is again and again pronounced upon sin, both in its outward manifestation as the transgression of civil enactments and in its real nature as disconformity to the requirements of the moral law, the penalty of which is to follow the final judgment; the penalty, moreover, in both these cases is often represented as death. It would seem to be easy thus to explain how the confusion in the use of the term death arose, and how the idea that physical death is a penalty should have been so commonly accepted. It is only when one is led to feel the difficulties arising from that interpretation that he would think of questioning it. When, however, he comes to look fairly at all the facts involved and to attempt a consistent explanation of them, he is driven to doubt it.

It seems to be conducive to clearness and consistency in the realm of systematic theology to reject the idea; but the question still remains, Can the two Scripture passages quoted be explained with that idea left out?

In regard to the passage in Genesis, it has already been said that it has commonly been understood as expressing a threat. This view involves difficulties that will be avoided if



we interpret it, not as a threat, but as stating a *consequence*, not necessarily penal, that would follow the introduction of sin. Of course in the case of a passage of this kind which receives no clear explanation from subsequent Scripture, the only way is to explain it as well as possible in the light of existing facts. If, therefore, these are such as to show that death is not a penalty, it would be wrong exegesis to explain this verse as teaching that it is. The words cannot be taken literally, for Adam did not die on the day he ate the fruit. On the supposition that they are the expression of a threat, this fact has led to a discussion among biblical scholars, as to the kind of death that is meant—a discussion that leads to no clear result, but rather to a confusion of the several meanings of the word. God's object in making such a statement to Adam was, presumably, to deter him from committing sin. To this end he would naturally make such a statement of the consequences that would follow as would be most effectual, whether these consequences were penal or otherwise. Now science has shown us that physical death had wrought among the lower animals long before the time of Adam. He had doubtless seen its ravages among the beasts about him. In his state of innocence and inexperience it was probably the most dreadful calamity of which he could conceive. To be told, therefore, that this death would overtake him and his in case of his disobedience, was a statement adapted to make a deep impression upon him and to exercise a strong restraining influence. It is most natural to interpret the passage as referring simply to physical death. There would be no harm, however, in making the term broad enough to include spiritual and eternal death as well, if we have any ground for believing that Adam had any conception of those conditions, so that the language would have a meaning to him. We have only to avoid interpreting the language as a threat. It has only to be remembered that all penalty is in one sense a consequence of sin, but not all consequences are penal. The term death could, therefore, cover all three meanings in the sense of consequences without requiring that all be penalty.

In view of all the facts, the most satisfactory explanation of this passage is, that God here tells Adam what the consequences of his sinning would be, in the form of changed con-

ditions in the life of himself and his posterity, rather than threatens him with a penalty. This enables us to reconcile all these facts with one another and helps us to a rational interpretation of the passage in Romans. With this explanation we can also accept the statement of 1 Cor. 15: 22, "in Adam all die," without being driven to the assumption that in Adam all sinned.

When we turn to the passage in Romans the question naturally arises, if the passage does not teach the doctrine of original sin what does it teach? Taken in connection with the earlier part of the epistle, a satisfactory answer seems to be within our reach, viz: that the passage is not designed to teach a doctrine at all, but simply to illustrate the great principle Paul had just presented. In the preceding chapters Paul has shown two things. First, that the race, both Jews and Gentiles, is a sinful one, and as such is under condemnation. Second, that escape from this condemnation can be secured only through faith in Jesus Christ. If the Jew rested on the hope that the law would save him, it was a fallacious hope. Faith in Christ was to him as well as to the Gentile, the only means of salvation. The emphasis in the preceding chapters is laid upon the catholic nature of justification through Jesus Christ. To make this fact still more clear and simple, the writer introduces at this point the comparison with Adam. As death followed the entrance of sin as its universal consequence, so justification and eternal life may be secured for all through the righteousness of Christ. As through an act of Adam's, a consequence of world-wide significance followed, so through an act of Christ's, a consequence broad enough to include the race resulted. Beyond this general resemblance the comparison does not hold. If we attempt to show that the race is an organic unity of such a nature that an act of sin in Adam necessarily vitiates the whole, the comparison loses its force instantly, unless we can show that the race is also a unity of such a nature that an act of righteousness in Christ necessarily purifies and regenerates the whole. This we know is not the case. If we say "as by one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous," and take the words in a literal sense, we are

brought face to face with a contradiction. We know that there are many that are not made righteous; and yet if there is any real organic connection between the effect of Adam's sin and Christ's righteousness upon the race, there must be harmony in the comparison at this very point.

That which introduces the greatest difficulty in the way of understanding the passage is the fact that the comparison is not consistently maintained, but is now between certain phases of the resemblance, and again between certain others, sometimes positive and sometimes negative. In the beginning Paul evidently intends to compare the universality of justification through Christ with the universality of sin and death; but before this purpose is carried out, he is drawn aside by another thought, and throughout the rest of the passage the comparison passes from one thing to another and never gets back to precisely the same form with which it began. The attempt to follow it through the different changes confuses the mind, and we are liable to mistake obscurity of language for subtlety of fact; whereas, if we give up looking for difficulties, and remember that Paul is only trying to get before the mind the unlimited power of Christ to justify and save from sin, the whole passage will become clear and stand in a natural relation to what has gone before it.

There seems, therefore, to be quite as much relief afforded in the exegesis of these two much disputed passages by giving up the traditional view of death as in the adjustment of theological doctrines. This clearness results in both cases from showing the merely negative side, by simply successfully denying that death is a penalty. When the subject is presented positively, bringing out the fact that death, although an evil from which the race shrinks, is still a means of securing for it its highest destiny, a higher and truer idea of the divine government is brought to view; a clearer understanding of the reasons for the permission of pain and suffering is reached and thus a clearer view of God's character.

In all these respects, however, the most important fact brought out by the denial of this view which has so long prevailed, is its usefulness in harmonizing the two classes of facts of which every system of theology and every attempt at exe-

genesis must take account, the facts of human nature and conduct, and those pertaining to God and the divine government. The ultimate sources of authority in regard to these are consciousness and the Scriptures. The testimony of one of these must not conflict with that of the other. They must be complementary. They must be recognized as different and yet as in agreement. Among the initial points in any system of theology that may be formed, must be our conception of God and our conception of sin. Each of these conceptions must be reasonable and Scriptural; but as regards the manner in which the elements of Scripture and reason enter into them, there is a difference that must be also freely recognized. The power to form character, which is the power to sin or to turn from sin, is an original endowment of the human soul. It has been implanted by the Creator, and no act of man himself can obliterate it. Man is fully conscious of this power. The knowledge is in himself, and revelation affects it only by revealing the nature of particular courses of conduct and bringing to light extra motives and influences to aid him in its exercise. Any teaching which violates our instinctive judgments in regard to this fundamental endowment, can never gain universal acceptance. On the other hand, the full conception of God must come from revelation. Man, and especially sinful man, cannot fathom Him. He may attain to some apprehension of some of his attributes, but the Divine Character in its completeness, can be learned only from revelation. Any human view of God, consequently, essentially different from the Scriptural presentation, must fail in power. The line of thought presented in the foregoing discussion, seems to harmonize the elements of reason and Scripture in these two fundamental conceptions. As we follow it, we find the Scriptures supporting our natural convictions as to the nature of sin, and our reason assenting to the Scriptural presentation of God. This harmony we must have. The correlative of man as a finite being, consciously and voluntarily sinful, and seeking forgiveness for sin, is a being omnipotent, omnipresent, and omniscient, instinct with an unbounded benevolence. This is the only being that can meet his needs, and this is the only conception of him that can satisfy his reason.

## EXCAVATIONS AT OLD LACHISH.

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Doubtless one of the reasons why Oriental study has received such an impetus during the present decade throughout the world is to be traced to the remarkable discoveries which have given to scholars not only a few fragments but completely new literatures. Assyriology and Egyptology can even now be designated exact sciences. The Hittite language, the last to be conquered, promises ere long to be no more a sphinx to the student. Heretofore the capital and energy of the explorer have been chiefly expended in the valleys of the Euphrates and the Nile, and with most gratifying results. The finds have given us an infinitely broader and truer knowledge of Hebrew language, life and literature; but until very recently practically no organized excavations have been carried on in the land which gave that literature birth. This is not due to a lack of suitable sites. The tells of old Jericho, Shiloh, Kadesh, and the ruins of a hundred more famous old towns, are most tempting fields. But the attitude of the Turk toward all discovery, the apparent meagerness of ancient Hebrew remains, and the fact that interest has been attracted elsewhere, explain in part why Palestine has been so long neglected. Yet in the light of recent discoveries, remarkable both from a philological and archæological standpoint, we are safe in predicting that this land will again prove a land of promise.

During the Spring vacation it was the privilege of six American students from Berlin University to make an extended trip through Palestine. On our way from Gaza to Hebron we were able to spend a day at Tell-el-Hesy, the scene of the chief excavations of the Palestine Exploration Fund. The Tell is situated about sixteen miles, a little north of east, from Gaza in Southern Philistia, where the fertile plains merge into the barren wilderness. The spring rains had clothed the rolling, treeless hills with a little verdure, but the landscape, broken only by the low, black,

goat-hair tents of the Beduins, the lords of the land, already suggested the general desolation which the burning summer heat makes complete. Tell-el-Hesy, an imposing mound rising one hundred feet above the plain, proclaims its artificial character even at a distance. Its location is plainly due to a beautiful spring of water which bubbles out of the ground on the bank of a wady which extends along the eastern foot of the mound.

The Tell has already become well known to the world through the excavations made in the Spring of 1890 by the noted Egyptian explorer, Dr. Flinders Petrie. By sinking a series of shafts he succeeded in making several valuable finds, especially of bronze Amorite weapons; and concluded that the mound consisted of a series of seven towns, the one above the other, the lowest of which belongs to the Amorite period. From the nature of the finds he was able to date approximately the various cities. He further identified the Tell with ancient Lachish, mentioned as one of the cities of the plain taken from the Amorites by Joshua. Frequently it is referred to in later Biblical history as a fortified town, and even after the exile was again inhabited by the Jews.\*

In the Spring of 1891, the Palestine Exploration Fund first commenced the formidable task of cutting down the northeast corner (about one-third) of the hill, and succeeded in reaching a depth of twelve and one-half feet before the intense heat closed the season. Two distinct towns were uncovered, the second being reached at a depth of seven and one-half feet below the top of the mound. Work was resumed the following October and continued until the middle of December, when a depth of twenty-two feet was reached. The excavation at this time was chiefly in the third town, assigned by Petrie to the reign of Manasseh. The work was continued this Spring until the middle of June.

When, at the heat of the day, we reached the tents of the Fund whose white tops, visible at a distance, had long been our guide across the plain, we were heartily welcomed by

\* Cf. Josh. 10:3-27; 12:11; 15:39; 2 Chr. 11:9; 2 Kgs. 14:19; 2 Chr. 25:27; Micah 1:13; 2 Kgs. 18:14, 17; Is. 36:2; 2 Chr. 32:9; 2 Kgs. 19:8; Is. 37:8; Jer. 34:7; Neh. 11:30.

Mr. Bliss, a graduate of Union Seminary, who has the excavation in charge. Our cooks soon fraternized, and ere long we were enjoying a lunch at which each was host in turn. The hospitable invitation to spend the day at the Tell, followed by the slaying of the fatted lamb, tethered at the tent door (a gift from a Beduin neighbor), could not be declined, and we were delighted to be able to devote the afternoon to studying the excavations.

From the most ancient times the building material of these villages of the plain has been the same, as one can observe in the native dwellings to-day, simply sun-dried bricks with rude poles across the top of the walls to support the earthen roof. When the walls were completed they were smeared over with mud, thus forming a compact mass of earth. As can be readily seen, such architecture is not calculated long to resist the tooth of time. After the repeated conquests, the crumbled ruins of the preceding town were used as the foundation for the new, and hence we observe here a repetition of the same phenomenon as at the famous ruins of Mycenæ. The Tell is thus one mass of earth not differing much from the virgin soil. But there are certain indications, by the interpretation of which an experienced excavator can tell what belongs to the original walls and what is mere fallen rubbish, and thus determine when a new town is reached. The walls of each town are first laid bare and then sketched before being destroyed.

At the time of our visit the walls of the fifth town, attributed to the time of Solomon, were stretched out before us like a raised map. The small rooms of the private dwellings were plainly distinguishable. Most interesting of all were the remains of what was probably an old wine-press, consisting of two rude, rounded, earthen vats. The upper one was about six feet in diameter and one and one-half feet in depth. The interior gave indications that it had been plastered. Here perhaps the grapes were crushed. On a lower level was a similar but smaller vat, with an opening in the bottom for drawing out the contents.

There was a never-ending fascination in watching the workmen as they turned up the dark earth, filled with pot-

sherds and the usual debris of an ancient mound. Fragments of the thick, rude pottery, similar to that used by the Fellahin to-day over all Palestine for water jars, were the most common. Less frequently pieces of the thinner, often elaborately ornamented jars, appeared, which pointed to a higher type of art, while occasionally the relics of some costly Phœnician vase were turned up to tell the tale of early trade. As is well known, ceramic science is already an invaluable means of determining the date of ancient ruins. The work at Old Lachish is doing much in turn to extend our knowledge in this department. Flint instruments, knives, spear-heads, were among the finds which were gathered together at the end of the day. Our attention was attracted by some black earth which was being thrown out. Examining it, we found that it contained the charred remains, burnt but perfect in form of some wheat, barley and sesame. Not as venerable as the grain in the Cairo Museum, but still by virtue of age worthy of reverence.

The work necessarily progresses slowly, since so much earth must be moved, and the motive power is far from efficient. A little railroad, the first one completed in Palestine, is utilized to a certain extent; otherwise all the carrying is done by the Fellahin women, of whom sixty are employed, with half as many men, to throw out the dirt. A happy-go-lucky, harmless set of beings are these natives, whose dense ignorance and superstition are only surpassed by the mercenary spirit which rules supreme among them. Twenty cents for men and ten cents for women per day, with the additional backsheesh, commands their time, if not much service. We observed the force of Petrie's statement respecting them: "If away, one never saw them doing anything; and when there, one always saw them doing nothing; that was the only variation." That all the objects unearthed will be handed over is assured by giving a small reward, according to the value of the discovery, to the lucky finder. To their ignorant minds each piece may bring a fortune. This system really proves very efficient, since the possibility of big backsheesh is an irresistible moral incentive.

The actual finds at Tell-el-Hesi have been small in num-



ber compared with those which have rewarded the same amount of labor in certain other fields, but the results have nevertheless been important. Much light has been thrown upon the still obscure subject of Hebrew archæology. Flint, with a very few iron and bronze tools and instruments, rude weights of stone, which Petrie claims to have identified with the different then prevailing systems, as for example the Egyptian, Assyrian and Phœnician, and many fine specimens of pottery, are all valuable from this point of view. Our knowledge of Hebrew architecture and the internal arrangement of the houses has also been increased, and tends to justify the conviction that in general what prevails in this part of Palestine to-day is a reproduction of the oldest models. A small statue of a man in bronze, a few inches high, and a tiny bronze goat with two sucking kids, point to an early reaching out toward art. Until recently the data respecting ancient language and literature have been meager, being limited to certain marks on flint, a Greek inscription and a text of four or five letters, probably early Hebrew, rudely scratched on a jar. But now at the very end of the season comes the report of a most important find, namely, a small stone about six inches square covered on both sides with a fine cuneiform inscription, and also several Babylonian cylinders and imitations of those manufactured in Egypt. From squeezes Prof. Sayce has made the following translation.

“[To] the Governor. [I] O my father, prostrate myself at thy feet. Verily thou knowest that Baya (?) and Zimrida have received thy orders (?) and Dan-Hadad says to Zimrida, ‘O my father, the city of Yarami sends to me, it has given me 3 masar and 3 . . . and 3 falchions.’ Let the country of the King know that I stay; and it has acted against me, but till my death I remain. As for thy commands (?) which I have received, I cease hostilities, and have dispatched Bel (?)-banilu, and Rabi-ih-yi has sent his brother to this country to [strengthen me (?)].”

Prof. Sayce further adds that the Babylonian cylinders, which belong to the period 2000 to 1500 B. C., and their imitations, are even more interesting, since they throw light upon the prehistoric art of Phœnicia and Cyprus. One of these cylinders is made of Egyptian porcelain and must have

been manufactured in Egypt, in spite of its close imitation of a Babylonian original. Another consists of two centaurs arranged heraldically, the human faces being shaped like those of birds. Others are identical with the cylinders found in the pre-historic tombs of Cyprus and Syria, and so fix the date of the latter.

These valuable finds remind us at once of the famous Tell-el-Amarna collection, which has added so much to our knowledge of Pre-Israelitish Canaan, and the mutual relations of the Oriental nations at that early period. The present discoveries add a worthy sequel to the Egyptian find, for the tablet, translated above, is another of the letters in that remarkable correspondence, dating about the fifteenth century B. C., with which we are becoming so familiar. The form of the characters and the grammatical peculiarities betray the relationship; but more remarkable still the Zimrida twice plainly mentioned in the inscription is without any reasonable doubt the Zimrida referred to in the Tell-el-Amarna tablets as the governor of Lachish, who was murdered by his people.

Thus Dr. Petrie's identification of Tell-el-Hesy with old Lachish is confirmed, and another seemingly wild conjecture of Prof. Sayce has been realized, and Tell-el-Hesy has yielded up its cuneiform letters. German scholars, with their constitutional conservatism, and having learned wisdom by experience, when asked their opinion concerning the finds, suggest that the coincidence is so remarkable that possibly the Turkish government has been indulging in ways that are crooked, but their only argument is that their suspicion is not without precedent; and on the other hand, Mr. Bliss who is conducting the excavations, and those best competent to judge, do not for a moment question their genuineness.

This priceless find, discovered at the very beginning of the Amorite town, which in the preliminary excavations gave the richest treasures, is but an earnest that the spade will reveal still more valuable documents, and that we will yet become familiar with the high civilization with which the Hebrews came in contact in their conquest of Canaan.

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

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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### STUDIES XVIII AND XIX.

#### SEC. 17. PAUL'S FIRST EVANGELIZING TOUR (IN ASIA MINOR)---ITS ORIGIN, CHARACTERISTICS, AND RESULTS.

Acts 13:1-14:28.

45-48 A. D.

ANTIOCH, CYPRUS, CENTRAL ASIA MINOR.

**NOTE.**—Each Section of the history must be treated as a unit. When the material is too much for one Study, as here, it is given as two Studies, and it should receive a corresponding amount of time.

**BIBLIOGRAPHY.**—(1) Cambridge Bible on Acts, pp. 155-184. (2) Gloag's Comty. on Acts, II: 1-64. (3) Meyer's Comty. on Acts, pp. 242-280. (4) Neander's Planting and Training of the Christian Church, I: 105-114; II: 106-109. (5) Stifter's Introduction to the Book of Acts, pp. 112-127. (6) Bible Dictionary, arts. Antioch (Syria), Antioch (Pisidia), Attalia, Bar-Jesus (Elymas), Barnabas, Cyprus, Derbe, Elders, Fasting, Iconium, John Mark, Jupiter, Lucius (of Cyrene), Lycaonia, Lystra, Manaen, Mercury, Ordination, Pamphylia, Paphos, Paul (Saul), Perga, Pisidia, Proconsul, Prophets, Salamis, Seleucia, Sergius Paulus, Stoning, Symeon (Niger), Teachers. (7) Conybeare and Howson's Life of Paul, pp. 108-159. (8) Farrar's Life of Paul, pp. 181-224. [(9) Iverach's Life of Paul, pp. 46-57.] [(10) Stalker's Life of Paul, pp. 65-71.] [(11) Vaughan's Church of the First Days, pp. 265-318.] [(12) Peloubet's Notes, 1892, *in loc.*] [(13) S. S. Times, May 12, 19, 26, June 2, 1883; also the Series of 1892, *in loc.*] [(14) F. C. Baur's Life of Paul, I: 90-104.]

#### FIRST STEP: FACTS.

1. Consider the following paragraph divisions of the material of this Section, correcting or approving them:

- PAR. 1. *Vv.* 13:1-3, BARNABAS AND SAUL ORDAINED AS MISSIONARIES.  
 PAR. 2. *Vv.* 4-12, VICTORY OF THE GOSPEL IN CYPRUS.  
 PAR. 3. *V.* 13, JOHN MARK WITHDRAWS FROM THE COMPANY.  
 PAR. 4. *Vv.* 14-15, RECEPTION OF THE CHRISTIANS AT ANTIOCH OF PISIDIA.  
 PAR. 5. *Vv.* 16-41, PAUL'S DISCOURSE IN THE SYNAGOGUE.  
 PAR. 6. *Vv.* 42-52, LABORS IN AND EXPULSION FROM PISIDIAN ANTIOCH.  
 PAR. 7. *Vv.* 14:1-7, EXPERIENCES OF THE COMPANY IN ICONIUM.  
 PAR. 8. *Vv.* 8-10, PAUL HEALS A LAME MAN AT LYSTRA.  
 PAR. 9. *Vv.* 11-18, LYSTRANS TAKE PAUL AND BARNABAS FOR PAGAN GODS.  
 PAR. 10. *Vv.* 19-20a, PAUL SEVERELY BUT NOT FATALLY STONED.

(Studies XVIII-XIX.)

PAR. 11. *Vv.* 20b-25, REVISITATION TO THE CHURCHES ESTABLISHED ON THE TOUR.

PAR. 12. *Vv.* 26-28, THE RETURN TO ANTIOCH OF SYRIA.

2. Work out carefully the verse synopses of these two chapters, as in previous Studies, making them concise and accurate and avoiding minor details of the narrative.

3. Let the student paraphrase as skillfully as possible: (1) Paul's Discourse at Pisidian Antioch (13:16-41); (2) Paul's Address to the Lystrans (14:15-17), giving attention to the reproduction in his own language of the thought of the Apostle.

[4. In addition to these paraphrases of PARS. 5 and 9, let the remaining material also be similarly treated, and let the transcript of the Section thus obtained be properly preserved.]

5. The purpose of this First Step in the Study is to determine exactly the facts given in the Section, the historical content of this particular portion of the Book of Acts. The directions given here are only to assist in the discovery and orderly arrangement of these facts, and the student should be sure he has ascertained them before going on to the succeeding Steps.

#### SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) immediate connection with 12:25? [(b) "church"—explain the meaning and the history of the term, cf. Acts 2:47; 5:11; 8:1, 3; 11:22, 26; 12:1, 5.] (c) "prophets"—cf. Acts 11:27. [(d) "Niger"—why so-called?] (e) "Cyrene"—locate on map. [(e) "foster-brother"—cf. A<sup>17</sup>, what relationship is meant?] (f) "tetrarch"—why mentioned, which Herod, cf. Matt. 14:1-12? [(g) what is the order of this list based upon—seniority, or superiority, or what?] *v.* 2, [(a) "ministered"—cf. the use of this word in the Septuagint (Greek, *leitourgein*—English derivative, liturgy) Ex. 28:3; 40:13, also Heb. 10:11; does the term in Acts include all the elements of worship?] (b) "Holy Ghost said"—how: through one of the prophets present, or by a general conviction and impulse among the assembled Christians? (c) "separate"—cf. Rom. 1:1. (d) "work"—what was that work? [(e) "have called"—what significance in this perfect tense?] *v.* 3, [(1) "when"—a second time, after the prayer and fast of *v.* 2?] (b) "they"—who are referred to? (c) "laid . . . hands"—cf. Acts 6:6; et al; recall the origin, significance and practice of this ceremony in the Primitive Church.

PAR. 2. *v.* 4, [(a) "sent forth . . . Holy Ghost"—what is the idea of the narrator in giving so much prominence to the *divine* side of this mission; does it lessen the extent or the importance of the *human* side?] (b) "Seleucia"—locate on map; why did they go there first? (c) "Cyprus"—locate and describe; how far from Antioch? *v.* 5, (a) "Salamis"—point out on map, and tell what is known about the city; why did they come here? (b) "synagogues"—a number, how large was the Jewish population? [(c) explain the custom of foreign-dwelling Jews as regarded their synagogues.] (d) is anything known as to the extent or the success of the work in Salamis? (e) "John"—i. e. John Mark, cf. Acts 12:25. (f) "attendant"—cf. AV, what part did he perform in the company? *v.* 6, [(a) "gone through"—over land, stopping at various points to preach?] [(b) what is the length of the island, and the route across?] (c) "Paphos"—locate and describe. (d) "sorcerer"—recall information gained on this subject (see Sec. 10, Study XII). [(e) "false

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prophet . . . Jew"—what reason for such, and were they common? [(f) "Bar-Jesus"—his Jewish name, Elymas (*v.* 8) an Arabic title meaning *wise*, as Magus also.] *v.* 7, (a) compare the AV of this verse. (b) "proconsul"—what was this office under the Roman Empire? (c) consider Luke's close historical accuracy in the use of this term here. (d) "understanding"—what meaning, and why is the fact particularly stated? [(e) "Word of God"—cf. *v.* 5, explain the term.] *v.* 8, (a) "seeking . . . aside"—what were his motives for doing so? (b) "the faith"—what is referred to? *v.* 9, (a) "filled"—the divine prompting. (b) "fastened . . . eyes"—explain force of the expression, cf. Lk. 4:20; Acts 3:4; 11:6. *v.* 10, (a) compare Acts 8:20-23. [(b) "guile . . . villainy"—cf. AV, and explain the meaning of the terms.] [(c) "son . . . devil"—explain meaning, cf. Matt. 13:38; Jno. 8:44; 1 Jno. 3:8.] (d) "right ways"—what did they consist in? [(e) justify the use of such violent, severe language.] *v.* 11, (a) "hand . . . Lord"—cf. O. T. usage, Ex. 9:3; Jud. 2:15; 1 Kgs. 18:46; et al. [(b) "shalt be"—a prediction of the impending divine judgment, or a personal assignment by Paul of punishment?] (c) "blind"—why this particular affliction? (d) what had been Paul's own experience of the efficacy of blindness for spiritual benefit, cf. Acts 9:8f? [(e) "mist . . . darkness"—indicating that the blindness came on gradually?] *v.* 12, (a) "when he saw"—the miraculous visitation of judgment was testimony to the divine character of the new religion. [(b) "teaching . . . Lord"—explain the meaning of the phrase in this connection.]

PAR. 3. *v.* 13, (a) "Paul"—henceforth the leader, Barnabas in the background. [(b) "company"—how many and who composed it?] (c) "Perga"—how far from Paphos, and in which direction? (d) "Pamphylia"—locate this district on the map. (e) "John"—i. e. John Mark, cf. Acts 12:25; 13:5. "Jerusalem"—why return thither, instead of to Antioch?

4. *v.* 14, [(a) why did they not stop to work in Perga?] (b) "Antioch of Syria"—point out on map, describe the city, its inhabitants, etc. (c) "went . . . Sabbath"—observe the Jewish religious life in this pagan town. *v.* 15, [(a) what were the elements of the synagogue service?] (b) what custom had they about inviting visitors to address them?

PAR. 5. *v.* 16, (a) "stood . . . beckoning"—customary Jewish method of soliciting attention. (b) "men of Israel and ye that fear God"—cf. Acts 13:26; 2:22; 3:12; 10:35; explain the two distinct classes addressed, and account for their presence. *vv.* 17-25, (a) "exalted"—increased in numbers and power? [(b) "high arm"—meaning?] (c) "suffered . . . manners"—see marg. rdg., which gives the proper sense; AV and RV give poor translation, out of harmony with the context. [(d) "seven nations"—what nations were they?] [(e) on *vv.* 19f compare AV; observe the grammatical and chronological difficulty, and adjust same if possible.] (f) "before . . . coming"—cf. marg. rdg.; to what is the reference—Christ's entrance upon his public ministry? (g) "repentance"—cf. Matt. 3:8-11. (h) "was . . . course"—i. e., nearing the completion of his work. *vv.* 26-29, (a) observe again the two classes addressed. (b) "to us . . . sent forth"—i. e., to us Jews of the Dispersion and devout Gentiles, for the reason next assigned. (c) "for"—casual, justifying the apostles in leaving Jerusalem, cf. Acts 13:46; Matt. 21:43. (d) "knew him not"—cf. Lk. 23:34; Acts 3:17; et al.; explain the sense in which this was true, and why? (e) "nor . . . voices . . . prophets"—cf. Lk. 24:25ff, why did they misinterpret the Messianic prophecies? (f) "read"—so

that they should have understood them? (g) "fulfilled . . . by"—cf. Lk. 24: 44-48; Acts 3: 18. (h) "no cause of death"—cf. Lk. 23: 22, observe that Paul knows the history of Jesus' trial and execution. *vv.* 30-37, (a) note contrast of God's action with man's action, as 1. . . rds Jesus. (b) "many days"—cf. Acts 1: 3. (c) "them . . . Galilee"—how many of the Apostles were so? (d) "now his witnesses"—cf. Acts 1: 8, 22; 2: 32; 3: 15; 5: 32; 10: 41; et al. (e) "and we"—who are co-workers with them. (f) "you"—who are far distant from Palestine, where the original Apostles are telling the good news. [(g) "promise . . . raised up"—does this refer to the advent upon earth of the Messiah, or to his resurrection?] [(h) "second"—better textual rdg. "first," explain.] (i) "Thou art"—cf. Ps. 2: 7, and explain its use here. [(j) "raised . . . dead"—a *second* giving of existence to the Messiah, this time forever?] (k) "I will give"—cf. Isa. 55: 3. (l) "Thou wilt not"—cf. Ps. 16: 10. (m) compare Paul's use of this latter prophecy with Peter's use of it, Acts 2: 31. *vv.* 38-41, (a) "be it known"—formal and concluding practical announcement. (b) "therefore"—in view of God's fulfilling his promise by sending Jesus, and by re-establishing Jesus by a resurrection from the dead? (c) "remission"—the essence of the Gospel, cf. Acts 2: 38; Lk. 24: 47. (d) "justified"—consider well the Pauline peculiarity and the exact limits of this statement. (e) a practical warning to accept the truth, and thus avoid the error into which the Judean Jews had fallen? [(f) compare the prophecy Hab. 1: 5, explaining its original reference and its application here.]

PAR. 6. *v.* 42, (a) "went out"—before the end of the service? (b) "these words"—why should they wish to hear them again, if they were not pleasing? [(c) "next Sabbath"—the Greek words differ from those given the same translation in *v.* 44; what difference in meaning, if any, is to be understood?] *v.* 43, [(a) "Jews . . . devout proselytes"—are the two classes the same as those referred to in *v.* 16, or were the latter actual adherents to the whole Jewish system?] (b) what instruction did the Apostles give them, cf. Acts 11: 23? *v.* 44, (a) what was it in the Apostolic preaching that was so attractive? (b) had the Apostles probably taught during the intervening week? (c) compare this audience with that of the preceding Sabbath, as regards numbers, nationality, character. *v.* 45, [(a) "filled . . . jealousy"—because of the multitude attracted, or because the Gentiles were being given attention?] (b) "contradicted"—what? the Christian doctrine taught? [(c) "blasphemed"—cf. marg. rdg., also Acts 18: 6.] *v.* 46, (a) "boldly"—had they anticipated this opposition? (b) "was necessary"—according to the divine appointment, and the instructions of Christ? (c) "first"—priority, but not exclusiveness. (d) "you"—the Jews. (e) "judge . . . unworthy"—how did this appear, cf. Matt. 22: 1-9? *v.* 47, (a) "the Lord"—i. e. God, in the O. T.; why did not Paul here quote Christ's authority and instruction? (b) compare the passage, Isa. 49: 6. *v.* 48, (a) "glorified"—why? [(b) on last clause (cf. Acts 2: 47), which states a fact rather than a doctrine, cf. Rom. 8: 28f; 9: 11; Eph. 1: 4, 11; 2 Thess. 2: 13; 2 Tim. 1: 9; 1 Pet. 1: 2. *v.* 49, (a) "spread"—news of the excitement and the new teaching. (b) "all the region"—point out on map. *v.* 50, (a) the devout women were urged to incite their pagan husbands to hostility against the Christians. (b) "chief men"—what would prejudice them? (c) "cast . . . out"—drove out, but to return, cf. Acts 14: 21. *v.* 51, (a) "shook off"—cf. Matt. 10: 14; Lk. 9: 5, and explain. (b) "Iconium"—locate on map, and describe. *v.* 52, "disciples"—is the reference to the new disciples in Antioch (cf. Matt. 5: 12), or to the banished Apostles?

PAR. 7. *v.* 1, (a) "they entered"—Paul and Barnabas. (b) observe that they go at first to the Jews, as always. (c) "so spake"—explain the force and magnetism of their preaching. (d) "great multitude"—as at Antioch, an audience of all classes. (e) "Greeks"—are these to be understood as different from the "Gentiles" of the next verse; if so, in what particular, cf. Acts 14:43? *v.* 2, (a) "Jews . . . disobedient"—what is the meaning of this expression, and why is it used here? (b) "stirred . . . Gentiles"—because the Jews were not numerically strong enough to drive out the Apostles alone, or why? (c) "brethren"—Paul and his company? *v.* 3, (a) "long time"—the persecuting movement was weak. (b) "therefore"—connects with *v.* 1, because of their success. (c) "tarried"—how long? months? (d) consider how they would carry on their work during this time. (e) "bare witness"—why were miracles an evidence of the divine character of the Gospel? [(f) "word . . . grace"—meaning of the phrase.] *v.* 4, "multitude . . . divided"—the doctrine and preaching were too vital to admit of neutrality. *v.* 5, (a) "onset"—not actual but planned. (b) "Gentiles . . . Jews . . . rulers"—a general opposition movement. (c) "rulers"—elders of the synagogues, or Gentile city officials, or both? (d) "stone"—showing the intensity of their hate. *vv.* 6f, (a) "became aware"—through friends? (b) "fled"—the part of prudence, cf. Matt. 10:23. (c) "Lycaonia"—locate this geographical district. (d) "Lystra . . . Derbe"—point out on map, and describe. (e) "region . . . about"—they evangelized the whole country, as well as the towns.

PAR. 8. *v.* 8, (a) compare with this incident that of Acts 3:1-10, noting similarities and differences. [(b) what is the significance, if any, of these parallel cures by Peter and Paul respectively, recorded by Luke?] [(c) what has adverse criticism made of them, and how is this to be answered?] (d) note the physicians description of the man's condition. *v.* 9, (a) "fastening . . . eyes"—so often used of Peter (Acts 3:4; 11:6) and of Paul (Acts 13:9; 23:1). [(b) "had faith"—specifically, that he would be healed, or generally, a spiritual acceptance of the Gospel?] [(c) how was his faith manifest—compare with the man's spiritual condition in Acts 3:1-10.] *v.* 10, (a) why does not Paul mention the name of Christ, the source of the miracle, as Peter did (cf. Acts 3:6)? (b) "leaped up"—an instantaneous cure.

PAR. 9. *v.* 11, (a) "saw"—they thought the miraculous power was Paul's, naturally. (b) "lifted . . . voice"—a Hebraism. [(c) "speech of Lycaonia"—in their excitement using their own dialect—a corrupt Greek or Assyrian language; did the Apostles understand it?] *v.* 12, why did they call Barnabas Jupiter and Paul Mercury? *v.* 13, consider the arrangements for paying homage to their supposed divine visitors—the temple was at the entrance to the city. *v.* 14, (a) "heard"—the Apostles were not present at the time. (b) "rent . . . garments"—describe this Jewish method of expressing disapproval, cf. Joel 2:13; Gen. 44:13; Num. 14:6; 2 Kgs. 19:1; Esth. 4:1; Matt. 26:65; et al. (c) "sprang forth"—to stop the proceedings. *v.* 15, (a) "men"—cf. Acts 10:26; Jas. 5:17. (b) "good tidings"—the Gospel, which would be so strange to those people. (c) "turn"—always the burden of Christian preaching. (d) "vain things"—their pagan rites, cf. 1 Cor. 8:4ff; Acts 17:16, 23, 29. (e) "living God"—worthy of their worship, cf. Acts 17:24-29; 1 Thess. 1:9. (f) "who made"—cf. Ps. 146:5f; 2 Kgs. 19:15; Acts 4:24. *v.* 16, [cf. Ps. 81:10-13; Rom. 1:24; also Acts 17:30; Rom. 3:25; what is meant, and what the reasons for God's acting thus?] *vv.* 17f, note

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the contrast here of God's activity and goodness with those of the pagan deities; why is the comparison made?

PAR. 10. *v.* 19, (a) "came Jews"—for what purpose, and were there none at Lystra? (b) "persuaded"—to what, and how? (c) "they stoned"—how did Barnabas escape? (d) "supposing"—mistakenly. *v.* 20a, (a) "the disciples"—the newly made converts? [(b) was Timothy among them, cf. Acts 16:1; 2 Tim. 3:11?] (c) "rose up"—is anything miraculous to be understood here—if so, what?

PAR. 11. *v.* 20b, (a) "morrow"—graphic account of the apostolic movements. (b) "Barnabas"—why is not the remainder of the company mentioned? *v.* 21, (a) "many disciples"—account for the great success and absence of opposition—were there no Jews in Derbe? (b) "returned"—how was this practicable, after they had been violently expelled? *v.* 22, (a) "confirming"—cf. Acts 15:32, 41; 18:23. (b) "exhorting"—why was this especially necessary? (c) "tribulations"—cf. Rom. 8:17f; et al. [(d) "we"—not indicative of Luke's presence.] (e) "enter . . . kingdom"—explain the meaning. *v.* 23, [(a) "appointed"—cf. the same Greek word in 2 Cor. 8:19, and the different Greek word, similarly translated, in Acts 6:3; consider the different interpretations possible, and their bearings upon the primitive mode of electing church officers.] (b) "elders"—second reference to them, cf. Acts 11:30. (c) "prayed . . . fasting"—cf. Acts 6:6; 13:3. *vv.* 24f, (a) why are not particulars of the revisitation given? (b) note their course, the new places evangelized, and with what success.

PAR. 12. *v.* 26, (a) "committed"—cf. Acts 13:1ff. (b) "work . . . fulfilled"—a Gospel mission to pagan lands, probably not more definitely planned than that. *v.* 27, (a) "gathered . . . church"—all of whom had in spirit shared in the mission. (b) "rehearsed all"—gave a complete account of their experiences and achievements. [(c) "with them"—cf. Matt. 28:20; Mk. 16:20; Acts 10:38; 1 Cor. 15:10.] (d) "a door of faith"—i. e., an entrance into the kingdom through faith instead of through Jewish descent or the observance of the Jewish ceremonial law. [(e) on this Pauline figure, cf. 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; 1 Thess. 1:9.] *v.* 28, (a) "tarried"—Antioch being their church home. (b) "no little time"—perhaps three or four years, carrying on evangelical work in that district.

### THIRD STEP: TOPICS.

I. **The Antioch Church and the Gentile Gospel.** (1) review the history of the Antioch church since its organization in A. D. 42. (2) what reasons are there for assigning the movement recorded in this Section to A. D. 45? [(3) which of the five prominent Antioch Christians named here are to be considered prophets and which teachers (is this determined by the Greek connecting particles, *vid.* Meyer)?] [(4) what is the significance of Barnabas's name standing first in the list, and Saul's last?] (5) is anything further known of the other three persons mentioned? (6) consider the agency and work of the Holy Spirit, as recorded here. [(7) is his personality distinctly presented?] (8) what is the significance of this divine appointment of the first "foreign missionaries"? (9) how definite a preparation and decision for this had already been made by Barnabas, Saul, and the Antioch Christians themselves? (10) why did this missionary movement originate in the Antioch church? (11) what did it reveal as to the character and doctrinal belief of the Antioch Chris-

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tians? (12) why should not the Jerusalem church have started this work? (13) in what ways was the church at Antioch especially fitted to become the mother-church of Gentile Christianity? (14) was it the original idea of the Antioch church that this mission should be an exclusively or distinctively Gentile one, or was it only that in the working out it came to be such?

[2. **Teachers in the Primitive Christian Church.** (1) is this (Acts 13:1) the first mention of such a class of workers in the Church? (2) what was their particular function, cf. 1 Cor. 12:28f; Rom. 12:6f; Eph. 4:11; 1 Tim. 5:17? (3) what relation did they sustain to the prophets, cf. same passages? (4) when did the office probably arise? (5) was their teaching different from that of the Apostles? (6) consider Saul as a Teacher in the Church, previous to his career as an Apostle to the Gentiles. (7) what was the subsequent history of the order of Teachers in the Church?]

[3. **Fasting in the Primitive Christian Church.** (1) when and what was the origin of this practice? (2) consider its use under Judaism, cf. Jud. 20:24ff; 1 Sam. 7:5; 2 Sam. 12:23; 1 Chron. 10:12; Neh. 1:4; Esth. 4:3; Psa. 35:13; 69:10; 109:24; Dan. 9:3; also, Lk. 2:37; 18:12. (3) consider its adoption into the practice of the Christians. (4) did Jesus himself practice it, cf. Matt. 4:2? (5) did the disciples, cf. Matt. 9:14? (6) what did Christ teach regarding it, cf. Matt. 6:16? (7) did he enjoin it upon the Church, or only recognize it as an unobjectionable ceremony when rightly used, cf. Matt. 9:14f? (8) consider the omission from RV of Matt. 17:21—Mk. 9:29c; also the omission of the word "fasting" from 1 Cor. 7:5. (9) what is the essential idea in the practice of fasting? (10) what has been its history in connection with the Christian Church? (11) should it still be a Christian practice; if so, under what circumstances, and to what extent?]

4. **Precedence of Saul Established in Cyprus.** (1) who was the leader of the missionary party at the outset? (2) give reasons why. (3) what brought about a change of leadership? [(4) compare with this incident of Saul and Elymas that of Peter and Simon (Acts 8:9-24), noting similarities and differences.] (5) how was Elymas associated with Sergius Paulus, and why? (6) describe the proconsul as to his character, mental and spiritual condition. (7) what was his idea in attending to the preaching of the Gospel? (8) why was it Saul rather than Barnabas who undertook to annul Elymas's influence? [(9) compare the sin of Elymas with that of Simon (Acts 8), and explain which was the greater.] (10) consider the circumstances and peculiarities of this, Saul's first recorded miracle. (11) why did this incident place Saul at the head of the missionary party? (12) what was the general significance of that change? (13) did Barnabas henceforth recognize Saul's precedence? (14) what is thus indicated as to the Christian character of Barnabas?

[5. **Substitution in the History of the Name Paul for Saul.** (1) is the name Paul used in the Acts before this verse (Acts 13:9), or the name Saul afterward (except as referring to the earlier time, e. g. 22:7, 13; 26:14)? (2) observe that he is officially called Paul in the Jerusalem decree (Acts 15:25), also by Peter, 2 Pet. 3:15. (3) what is the meaning of each name, and to what nationality does each belong? (4) in general there are two suppositions: (a) that the Apostle now for the first time assumes or is given the name Paul; (b) that he possessed this name before, but that now it first begins to be used to designate him. (5) consider the explanations commonly given and arguments made in support of the first supposition. (6) consider the probable correctness

of the second supposition : (a) that Jews of the Dispersion, as Paul was, generally had one Hebrew and one Gentile name ; (b) that his early Jewish name Saul was used by him as long as he worked among the Jews in their own land ; (c) that when he began his distinctive career as the Apostle to the Gentiles, in Gentile lands, his Roman name was naturally used of him, and became common among the churches.]

**6. The Defection of John Mark.** (1) what relation was he to Barnabas, cf. Col. 4 : 10 (comp. AV)? (2) where was his home, cf. Acts 12 : 25? [(3) have we any previous knowledge of him (perhaps Mk. 14 : 51f)?] [(4) how old was he at this time?] (5) why had he come to Antioch, and under what circumstances, cf. Acts 12 : 25? (6) why did he start on this journey? (7) what services did he perform? (8) at what point did he withdraw? (9) consider his reason for doing so : (a) lack of courage, in face of the Asia Minor trip ; (b) objection to the change of route, or extension of the journey ; (c) dissatisfaction with Paul's ascendancy over his relative, Barnabas, as leader. [(10) why did he go home (Acts 13 : 13) instead of going back to Antioch?] (11) how did Paul regard Mark's defection, cf. Acts 15 : 38? (12) what was Barnabas's view of it, cf. Acts 15 : 37, 39? [(13) explain the ground of difference.] (14) was Paul's feeling against Mark a permanent one, cf. 2 Tim. 4 : 11? (15) how shall we view Mark's dereliction? [(16) was Paul inconsiderate or impatient in the matter?] (17) what appears subsequently as to Mark's character and usefulness in the Church (e. g., his preparation of the second Gospel)?

**7. Determination of the Itinerary of the Tour.** (1) was the journey entirely mapped out before starting, or was the first district to be visited decided upon, and the rest left for subsequent arrangement? (2) what was the first place visited, and was it probably Barnabas's choice? [(3) consider several reasons why Cyprus should have been chosen : (a) near to and in close communication with Antioch ; (b) Barnabas's native district ; (c) population one-half Jewish ; (d) Gospel already had a foothold there.] (4) describe their work in the Island, as to time, extent and results. (5) to whom was the leadership of the party there transferred, and why? (6) does the subsequent itinerary seem to have been the choice and determination of Paul? (6) why was South-eastern Asia Minor chosen as the field of labor—was it because the Gospel had been carried westward from Jerusalem thus far, so that it was naturally the next district to be evangelized (Palestine, Acts 8 ; 9 : 31 ; Syria and Cyprus, Acts 11 : 19 ; Cilicia, Acts 9 : 30 ; 11 : 25 ; 15 : 23, 41)?

**8. Characteristics of Central Asia Minor.** (1) trace on a map the inland journey of Paul and his company—Perga, Antioch, Iconium, Lystra, Derbe. (2) note the respective distances between them, and their directions from each other. [(3) ascertain all that is known about these towns, as to their geographical, political, social and ethnological characteristics.] (4) describe the religious belief and condition of the several nationalities of people which made up the population of this inland district. (5) what opening would there be, and what welcome, for the Gospel? (6) what were the circumstances, modes and conditions of travel which characterized the country at this time? (7) what physical, and other, dangers would they be subject to on their journey, cf. 2 Cor. 11 : 26? (8) what relation may these hardships have had to Mark's defection? (9) what is apparent as to the courage and determination of Paul and his company in their work? [(10) point out the seven Roman political divisions of Asia Minor at this time.] [(11) name and indicate the old geographical

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divisions, which are still used in the history of Acts; why were they retained in the narrative?]

**9. Apostolic Method of Procedure in Evangelization.** (1) consider from this point of view the work of Paul and his company in Antioch (Pisidia). (2) see Stalker's description, cited above. (3) observe that they go immediately into the synagogues, and consider why: (a) Christ directed it, Mk. 7: 27f; Matt. 10: 5f; Jno. 4: 22; (b) Paul chose it, Rom. 1: 16; 9: 1; 11: 11; 1 Cor. 9: 20; (c) Paul turned instinctively to his own countrymen first; (d) the synagogues were the most convenient places of assemblage; (e) they promised the best success; (f) they were the best channels of communication with the Gentiles, many of the devout of whom attended. (4) how would they gain a hearing in the synagogues? (5) what was Paul's method of presenting the truth of the O. T. religion? (6) of the Gospel? (7) what was his main argument to the Jews? (8) to the Gentiles? (9) in addressing the Jews, was appeal also made to Gentiles who were present? (10) how did the Jews receive Paul's preaching? (11) what did he do in view of it? [(12) how is his work among the Jews to be accounted for in view of the fact that Paul was especially called as an Apostle to the Gentiles?] (13) what did he do toward organizing the Christian converts into a church? (14) how long did he customarily work in a town? (15) what was his idea in revisiting the places? (16) consider whether his general method of procedure was best suited to the circumstances of his work.

**10. Paul's Discourse in Pisidian Antioch.** (1) what two classes of people did Paul address at this synagogue service? (2) to which did he appeal primarily? (3) what was the predisposition of each class toward the Gospel truth, and toward Paul personally? [(4) consider this division of the discourse: (a) *vv.* 17-25, review of Israelitish history; (b) *vv.* 26-29, the Gospel now given to the world; (c) *vv.* 30-37, Jesus's Messiahship proved by the resurrection and by the fulfillment of prophecy; (d) *vv.* 38-41, proclamation of a practical, universal Gospel.] (5) what was the main point and object of the discourse? (6) what was Paul's idea in reviewing the Israelitish history? [(7) compare his exposition of it with Stephen's (Acts 7).] [(8) consider Paul's version of the rejection of Christ at Jerusalem (including reasons of ignorance and of prophecy fulfilled).] [(9) consider the three citations made from prophecy (*vv.* 33ff), with their original signification and their application here.] (10) analyze Paul's line of argument, as to its fitness for the occasion. (11) note down what seem to be Pauline peculiarities in the discourse. (12) consider the practical nature and the force of Paul's presentation of the Gospel truth. (13) this being Paul's first recorded discourse, what does it reveal as to the intellectual and spiritual character and ability of Paul? (14) how does his conception of Christianity, and his presentation of it, compare with those of the original twelve Apostles?

**11. Pauline Peculiarities in the Discourse.** Consider the more important ones: (1) the original historical introduction and exposition. (2) his unique and elaborate reference to, and high regard of, John the Baptist's work. (3) his own way of stating the facts in *v.* 27. (4) his reference to the resurrection appearances. (5) his original quotations in *v.* 34c and 41. (6) the Pauline germ of doctrine in *v.* 39, justification by faith. (7) consider carefully the meaning and the limitations of *v.* 39: justification is through faith in Christ for all things; he only negatively announces the non-justifying character of the law.

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**12. Turning from Jew to Gentile with the Gospel.** (1) what was the cause of the hostility of the Antioch Jews toward the Apostles (*v.* 45)? (2) what course of opposition did they pursue? (3) what did Paul then do? (4) upon what authority did he turn from the Jews to the Gentiles? (5) was the right of the Jews to the Gospel one of exclusiveness, or one of priority only? [(6) how would the Gospel have been given to the world if the Jews had received it?] [(7) as an historical fact, how was it given to the world when the Jews rejected it?] [(8) how could they reject the very mission to which for centuries they had been divinely appointed?] [(9) on what grounds did they do so?] [(10) what is the attitude of Judaism to-day toward Christianity and Christ?] [(11) what is the probable future of the Jews as a race?] (12) did this abandonment of the Jews pertain only to Antioch, so that they later went uniformly to the Jews first?

**13. The Quaint Superstition in Lystra.** (1) consider the location of Lystra, as to whether it was in an out of the way place, off the main lines of travel and commerce. (2) what would be the intellectual and religious consequences of this isolation? (3) to what nationality did the Lystrans belong? (4) describe their religious system. (5) consider the simplicity, sincerity and superstition of their pagan faith. (6) what tradition existed in Lystra relative to a previous visit to the city of its tutelary deities, Jupiter and Mercury (see Ovid *Met.* 8)? (7) consider the quaint, graphic account of the Apostles' experience with this pagan belief in theophanies. (8) describe and explain the action of Paul and Barnabas under these peculiar circumstances. (9) consider Paul's words to the Lystrans, as regards: (a) the points made; (b) the form in which the truth was presented; (c) the force and spirit of the presentation; (d) the results for Christianity.]

**14. Confirmation and Organization of the New Christians.** (1) consider the wisdom and the self-sacrifice of Paul involved in his going back over the fields of his labors, instead of going directly east from Derbe through Tarsus, his home, to Antioch. (2) what was the exact purpose of visiting these fields again before leaving the district? (3) consider in detail the description of their work in revisitation, *vv.* 22f. (4) does this account for the fact that he met no persecution, or at least there is no record to that effect, on his second visits? (5) what new work was done (at Perga and Attalia) before sailing for Antioch? (6) how long a time was covered by this return trip? (7) did Paul afterward write epistles to any of these churches; if not, why? (8) describe the nationality and the character of these Christians. [(9) consider the establishment of elders in these churches, whether it was by: (a) general church election and apostolic approval; or, (b) apostolic appointment and church approval; or, (c) apostolic appointment, simply.] [(10) what is the meaning and usage of the Greek word here translated "appointed"?] [(11) if the method was the third, is it to be understood that this instance was an exception to the regular practice (cf. Acts 6:2ff), or that a change had taken place in the Christian manner of procedure in the appointment of church officers?]

**15. The Report to the Antioch Church.** (1) what was the relation of this missionary company to the church at Antioch? (2) what interest, therefore, would that church take in hearing from the Apostles an account of their journey? (3) how long a time had intervened since the party had been sent out? (4) consider the then prevailing customs and facilities of communication between different distant districts. (5) is it likely that any news from Paul's

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party had reached Antioch previous to his return? (6) consider the report which the Apostles would be able to make to the church, and the effect it would have upon the Antioch Christians. (7) had their experiences and achievements been remarkable? (8) was the main message a doctrinal one—the success of the journey in a practical working out of the Gospel for the Gentiles on a basis of faith, regardless of Judaism?

**16. The Doctrinal Significance of this Evangelizing Tour.** (1) define carefully the Pauline elements of doctrine which made their first appearance in connection with this tour: (a) justification by faith (cf. Acts 13:38f); (b) God's relation to the heathen (cf. Acts 14:15ff). [(2) consider their importance and their foreshadowing of the future.] (3) discuss the turning from Jew to Gentile with the Gospel, as was found necessary on this tour. (4) what would lead Paul to offer the Gospel to Gentiles without any requirements of conformity to Judaism: (a) apostolic precedent; (b) personal judgment; (c) divine guidance? (5) describe the previous occasions on which others accepted and acted upon this principle: (a) Peter at Cæsarea, Acts 10; (b) disciples at Antioch, Acts 11:19ff. (6) what was the significance of this third adoption of the principle by Paul (cf. its statement in Acts 14:27)? (7) did the principle of a universal and spiritual Gospel now become recognized and predominant in Christianity? (8) consider the relation of this practically worked out doctrine to the Conference at Jerusalem a few years later (Acts 15).

#### FOURTH STEP: OBSERVATIONS.

1. The book of Acts divides generally into two parts, chaps. 1-12 treating mainly of Peter, chaps. 13-28 mainly of Paul.

2. The Antioch church becomes the Gentile mother-church by reason of its systematic missionary work for extending the Gospel.

3. The Teachers in the Primitive Church were a class of Christians, subordinate to Apostles and Prophets, who devoted themselves to giving instruction in historical and doctrinal Christianity.

4. Barnabas and Saul, prominent workers in the Antioch church, were appointed, under the guidance of the Holy Spirit, to begin extended evangelizing work.

5. The ceremony of fasting, so common in the Old Testament history, was practised to some extent in the Primitive Church, but without the direction or the sufficient example of Christ.

6. The itinerary of the evangelizing tour was probably not definitely mapped out at the start; Cyprus was naturally the first place to visit, from Barnabas's point of view; and subsequently Paul naturally chose S. E. Asia Minor, as the Gospel had been carried westward from Jerusalem as far as, but not including, that territory.

7. Saul, by divine circumstance and by personal qualification, was given permanent precedence over Barnabas.

8. As from this time on he is to be the chief figure in the history, Luke uses his Gentile name Paul, by which he became known among the churches.

9. John Mark withdrew from the party after leaving Cyprus, probably from lack of courage to face the perils and hardships which the inland tour involved.

10. The address of Paul at Pisidian Antioch is most interesting because it is his first recorded speech; but it does not belong to the first of his ministry, as he had been preaching Christianity eleven years (since 35 A. D.).

11. The discourse has definite Pauline peculiarities, and yet his line of argument, presentation of the facts, and conception of the Gospel truth, are in entire accord with, and similar to, the preaching of Peter.

12. The Jews, at first interested in Paul and the Gospel, soon hated both and persecuted the Apostles because of the Messianic and the Gentile doctrine preached.

13. At Iconium, Lystra and Derbe, the Christians worked long and successfully, there being few if any Jews resident in the towns.

14. At Lystra they came in contact with a quaint relic of the old paganism, in answering which Paul introduced his conception of natural religion and the philosophy of history afterward developed more fully in Acts 17 and Rom. 1.

15. Paul, faithful to his mission, went back to all of the communities in which he had worked, confirming and organizing the new Christians in distinct churches.

16. One elder (or possibly more) was appointed over each church, either by the Apostles or by the church through them. The practice among the Primitive Christians as regarded the appointment of church officers, though generally democratic, seems to have been not always uniform.

17. At the close of the tour a full report was made by the Apostles to the Antioch Church, which had sent them out.

18. The main feature of that report was the enunciation of the principle, already otherwise twice established, that the Gospel was for Gentiles *as such*, as well as for Jews.

19. Paul and Barnabas probably continue work at Antioch until again seen at the Jerusalem Conference in 52 A. D. (Acts 15).

#### FIFTH STEP: SUMMARY.

1. Sketch an outline map of Asia Minor and Palestine, in black ink. Indicate upon it the various towns and geographical districts mentioned in connection with this tour.

2. Trace upon this map, in red ink, a line marking the course of the entire tour (a solid line going, a dotted line returning).

3. Upon a similar outline map indicate, by a series of circles concentric about Jerusalem, the steps of the progress of the Gospel westward (entering the Acts passages which record the same), thus illustrating Paul's reason for choosing S. E. Asia Minor as the field for evangelization next after Cyprus.

4. State in the order of their importance, and also in the order of their historical introduction, all the officers and orders in the Primitive Church at this time, giving a description of the functions of each.

5. Make a statement which will summarize Paul's Discourse at Pisidian Antioch; also characterize the Discourse, and make a comparison of it with other Christian preaching.

6. Name and discuss the new doctrinal features which Christianity assumed under this Pauline evangelizing tour.

7. State the actual results of this tour, as regards number of churches established; number, nationality and character of converts made; extent of territory visited; time consumed; new truth discovered and established; etc.

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SIXTH STEP: TEACHINGS.

1. The church has a most important obligation to spread the Gospel everywhere, and her ablest workers are the ones to enter upon this mission.
2. Confidence in the truth and power of Christianity is the privilege, not to say duty, of all who are serving Christ.
3. Shrinking from severe labors and trials for the Gospel's sake is not seldom characteristic of those who are true Christians, and in time most useful ones.
4. The Gospel is substantially the same, whoever presents it, or wherever it is presented.
5. Jesus was the fulfillment of God's promises to Israel, and became in his resurrection the divinely appointed redeemer of all men.
6. To hold the heart and mind open for the reception of new truth, which God continually is giving, is a most solemn individual obligation.
7. The servants of Christ, whether renowned or obscure, are all human, and subject to the frailties and limitations of men; they are to be revered, but not worshipped.
8. God has not left himself without witness to all men, through nature, providence, consciousness, conscience.
9. But he has also given a special revelation of himself through the Jewish nation, in Jesus Christ, a fact which must receive appropriate attention and emphasis.
10. The access to the Kingdom of God is by faith, not by ancestry, nor by works.

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STUDY XX.

SEC. 18. JOINT CHRISTIAN CONFERENCE AT  
JERUSALEM. FORMAL AFFIRMATION BY THE  
WHOLE CHURCH OF THE FREEDOM AND UNI-  
VERSITY OF THE GOSPEL.

Acts 15:1-35. cf. Gal. 2:1-10.

52 A. D.

JERUSALEM.

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## FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, Judeans come to Antioch, *v.* 1b, teaching circumcision to be essential to salvation. *v.* 2a, Paul and Barnabas deny the false doctrine. *Vv.* 1-2a, THE SOURCE OF THE GREAT DISSENSION.

PAR. 2. *v.* 2b, delegates appointed to confer with the Jerusalem authorities on the matter. *v.* 3, they go, preaching a universal Gospel by the way. *v.* 4a, they are received by the church, *v.* 4b, which listens to their presentation of the case. *v.* 5, certain Pharisaic Christians again affirm the necessity of circumcision for all Christians. *Vv.* 2b-5, CONFERENCE OF ANTIOCH DELEGATES WITH THE JERUSALEM CHURCH.

PAR 3. *v.* 6, Jerusalem authorities consider the matter. *v.* 7a, much discussion results. *v.* 7b, at its close Peter speaks, *v.* 7c, calling to their minds the former divine revelation on this subject through his admission of Cornelius to the Christian Church. *v.* 8, which case showed that God received Gentiles as such, *v.* 9, making no distinction in favor of the Jews. *v.* 10a, so why inflict them with the burden of the ceremonial law, *v.* 10b, which was grievous even to the Jews. *v.* 11, both Jew and Gentile are saved through grace. *Vv.* 6-11, PETER'S ADDRESS IN THE CONFERENCE.

PAR. 4. *v.* 12, Paul and Barnabas recount their missionary experiences with reference to the Gentiles. *v.* 13, then James, the Lord's brother, speaks. *v.* 14, he refers to the choice of Israel as an intended ultimate blessing to the Gentiles, *vv.* 15-18, citing Old Testament prophecy to this effect. *v.* 19, he commends freedom from the Law, for Gentiles, *v.* 20, asking only that for expediency's sake they observe a few unessential customs, *v.* 21, so that they might live harmoniously with the strict Jewish Christians. *Vv.* 12-21, JAMES'S ADDRESS IN THE CONFERENCE.

PAR. 5. *v.* 22, Jerusalem Christians appoint delegates to the Antioch Church, *v.* 23, who should carry thither the written decree of the Conference. *v.* 24, in this document they repudiate responsibility for the Judean trouble-makers. *vv.* 25f, commend Paul and Barnabas, *v.* 27, attest their friendliness by the delegates sent, *v.* 28, pronounce the law unnecessary for Gentiles, *v.* 29, and enjoin a few expedient restrictions only. *Vv.* 22-29, DECISION AND LETTER OF THE JERUSALEM CONFERENCE.

PAR. 6. *v.* 30, the letter delivered to the Antioch Church, *v.* 31, where it causes rejoicing. *v.* 32, the Jerusalem delegates affiliate cordially with the Antioch Christians, *v.* 33, and then return home. *v.* 35, Paul and Barnabas tarry in Antioch. *Vv.* 30-35, THE ANTIOCH CHURCH REJOICES AT THE SETTLEMENT OF THE GREAT PROBLEM.

## SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, [(a) "certain"—is anything more definite known about these men?] (b) "Judea"—why from there, and how would they on this account be regarded? (c) "brethren"—the Antioch Christians; describe them, cf. Acts 11:19f. *v.* 2a, (a) "Paul and Barnabas"—why are they the ones to oppose the intruders? (b) "questioning"—cf. AV, with relation to what?

PAR. 2. *v.* 2b, (a) "brethren"—cf. *v.* 1, the church? (b) "appointed"—cf. AV, was it the action of the church? [(c) "certain other"—who were

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they?] (d) "apostles . . . elders"—the leaders of the Christian movement, cf. Gal. 2:9. *v.* 3, (a) "brought . . . church"—indicating their interest and support, cf. Acts 20:38; 21:16; Gen. 18:16. [(b) "Phœnicia . . . Samaria"—trace the course of the delegates in their journey from Antioch to Jerusalem.] (c) what did they do as they went, and with what result? *v.* 4, (a) what reception did they meet at Jerusalem? (b) "church . . . apostles . . . elders"—the entire Christian community. [(c) "rehearsed"—cf. Acts 14:27; 15:12; Gal. 2:2b.] *v.* 5, [(a) "rose up"—in the meeting?] (b) "certain . . . believed"—cf. Gal. 2:4ff, describe and account for the attitude of these Christians. (c) "circumcise"—cf. *v.* 1, also Isa. 56:6. [(d) "law of Moses"—explain briefly what this was.]

PAR. 3. *v.* 6, (a) "were gathered"—cf. AV, formal meeting for discussing the matter. (b) state exactly what the subject for consideration was. *v.* 7, [(a) why have we no account of the preliminary debates?] [(b) judge of what their nature and content would be.] [(c) who were the apostles?] (d) "Peter"—why was he the one to close the discussion? [(e) "brethren"—cf. AV, and explain the change.] (f) "good while ago"—how long, cf. Acts 10? (g) "by my mouth"—which now reasserts that experience and its teaching. *v.* 8, [(a) "knoweth . . . heart"—meaning, cf. Acts 1:24?] (b) compare the account in Acts 11:15-18. (c) the descent of the Spirit and the cleansing by faith showed their acceptance apart from Judaism. *v.* 9, (a) "no distinction"—cf. AV, was any other conclusion than Peter's deducible from this occurrence? (b) "us . . . them"—distinguish the two parties referred to. (c) ["cleansing"—cf. AV, same word similarly translated in Acts 10:15.] (d) "by faith"—cf. Acts 14:27. *v.* 10, (a) "therefore"—explain the logical connection. (b) "tempt"—what is the meaning, cf. Matt. 4:7; Acts 5:9; 1 Cor. 10:9; Heb. 3:9? [(c) "yoke"—cf. Matt. 23:4; Rom. 7:7f; Gal. 5:1; also Matt. 11:30, and explain how the law was a burden.] (d) state the meaning of the last clause of this verse. *v.* 11, (a) "but"—observe the force of the adversative conjunction. (b) "we"—who? [(c) "through . . . Jesus"—exact meaning of this formula?] [(d) "in like manner"—cf. AV, and explain the difference.] (e) "as they"—how is the sense to be completed—"as they believe," or "as they shall be saved"? [(f) compare a similar train of thought in Gal. 2:15f; if the Jews had given up the idea of salvation through the Law, why impose that unimportant restraint on others?] (g) is this the last appearance of Peter in the Acts history?

PAR. 4. *v.* 12, (a) "all the multitude"—the entire church was assembled. (b) "silence"—could not the Judaizers argue against these things? [(c) "Barnabas and Paul"—cf. *v.* 2, 25, 35, observing the order in each case; the historian puts Paul first (recall the establishment of his precedence, cf. Acts 13, but the Jerusalemites put Barnabas, their former fellow-worker, first.) (d) "signs . . . wonders"—cf. Acts 4:30, and give some account of what these had been. (e) how would their report compare with Peter's as respects the doctrine worked out in experience? *v.* 13, (a) "peace"—were the Pharasaic Christians satisfied, or only suppressed? (b) "James"—who was he, and what relation did he sustain to the assembly? *v.* 14, [(a) "Symeon"—Peter's Jewish name, a quaint touch indicating something of James's characteristics.] (b) "rehearsed"—cf. *v.* 7ff. (c) "first"—the Acts record indicates that Cornelius was the first Gentile received into the Church without conformity to Judaism. [(d) "visit"—look upon with kindness, cf. Lk. 1:68, 78; 7:16;

Heb. 2:6.] (e) "take out . . . name"—Cornelius and his friends were the first of a people drawn from the Gentiles to bear God's name. [(f) consider the parallelism of this divine choice with the earlier choice of the Israelitish nation (see Old Testament passages); did James have the parallelism in mind?] *v.* 15, (a) "to this"—to what, God's action referred to? [(b) "prophets"—only one quotation is made—others would be recalled from Deuteronomy, the Psalms, Isaiah, cf. Rom. 15:9-12.] *vv.* 16-18, (a) compare this quotation with the Old Testament passage, Amos 9:11f. [(b) consider the radical differences between the two passages, as given.] [(c) explain the historical references of the quotation: 1) after what things? 2) what was the "tabernacle of David"? 3) when was it in ruins? 4) when again set up? 5) who are referred to as the "residue of men"? 6) is the expression "all . . . Gentiles" parallel, or different? 7) explain the meaning of *v.* 17, last clause. 8) consider the variant readings and textual difficulties of *v.* 18, and determine the meaning.] (d) how does the quotation serve James's purpose—by arguing that a conformity to the Jewish ritual was not necessary on the part of the Gentiles, inasmuch as this prophecy contained no mention of circumcision and legal observance? *v.* 19, (a) "my judgment"—cf. AV, literally, "I judge," had James's judgment any peculiar authority or weight? (b) "trouble not"—by burdening them with Mosaism, cf. *v.* 10. (c) "which . . . God"—cf. Acts 9:35; 11:21; 14:15; 26:20. (d) observe that Gentiles alone were affected by this action, and only such of them as were seeking Christianity. *v.* 20, (a) "we"—who, and with what right of deciding the matter? (b) "write"—cf. RV, marg. (c) "pollutions of idols"—what is meant, cf. Ex. 34:15; 1 Cor. 8:1-10; 10:19? [(d) what is covered by the second restriction, and how comes a moral law to be thus connected with ceremonial ones which are only to be observed for the sake of expediency?] (e) "strangled . . . blood"—what were these restrictions, and why made, cf. Lev. 3:17; 7:26; 17:10, 14; 19:26?

PAR. 5. *v.* 22, (a) "seemed good"—cf. AV, in view of the deliberation. (b) "apostles . . . elders . . . church"—the whole Christian community of Jerusalem, acting in a body. [(c) "Judas"—is anything more known of him?] (d) "Silas"—cf. Acts 15:40; 16:37; et al.; 2 Cor. 1:19; 1 Thess. 1:1; 2 Tim. 1:1. *v.* 23, (a) consider in detail the full, formal address of this letter. (b) "elder brethren"—cf. AV, and explain the change. [(c) the letter was probably written in Greek—why?] (d) why was it sent especially to Syria and Cilicia (cf. Acts 15:41)? [(e) explain the fact that Paul makes no mention of this decree in his epistles.] *v.* 24, (a) "certain"—cf. *v.* 1. (b) "troubled . . . words"—cf. Gal. 1:7, what were these words? (c) "subverting . . . souls"—why this effect? [(d) notice the omission from RV of a clause here.] (e) consider the significance of this repudiation of the Judaistic teaching, coming from the whole church. *vv.* 25f, (a) "seemed good"—for what reasons? (b) "having come to an accord"—explain change from AV; [was there indeed a unanimous consent to this Gentile doctrine on the part of the Jewish Christians?] (c) consider the complete confidence and hearty commendation accorded Barnabas and Paul. *v.* 27, the oral delivery of the message was not necessary, but it was expressive of interest, good will and fellowship. *v.* 28, (a) "seemed good"—cf. *vv.* 22, 25. (b) "Holy Ghost"—they felt that they had been divinely guided to this decision. (c) "to us"—followers of the Spirit in all things. (d) "necessary things"—necessary from what point of view? *v.* 29, (a) consider the verbal variations, and the change of order, of

the four restrictions, as compared with the parallel list in *v.* 20. (b) "shall be well"—cf. AV, and explain meaning.

PAR. 6. *v.* 30, (a) "dismissed"—formally. (b) "came down"—why this expression? (c) "gathered . . . multitude"—the whole church would be anxious for the information. (d) "delivered"—with accompanying addresses. *v.* 31, there were joy and consolation in the fact that they as Gentiles were allowed the liberty of the Gospel, now recognized as a spiritual and universal religion. *v.* 32, [(a) "being . . . prophets"—recall the characteristics and functions of this order in the church.] (b) "exhorted . . . confirmed"—what ministry could they perform to the Antioch Christians? *v.* 33, (a) "some time"—how long, weeks? (b) "dismissed in peace"—an Hebraic expression, meaning what? [(c) notice the variation of reading in the last clause.] *v.* 34, [consider the reasons for the omission of this verse from RV.] *v.* 35, (a) "tarried"—how long, months? (b) "teaching . . . preaching"—what distinction of meaning and usage, cf. Acts 4:18; 5:42; 11:26; 28:31? (c) "many others"—Paul and Barnabas were only two of a considerable number of such workers.

#### THIRD STEP: TOPICS.

1. **The Judean Visitors at Antioch.** (1) were they members in good standing of the Jerusalem Church? (2) did they come as representatives of that body, or as self-appointed teachers (cf. Acts 15:24)? (3) what proportion of the Jewish Christians did they speak for? [(4) explain the language used by Paul in Gal. 2:4 regarding them.] (5) exactly what was it that they taught? (6) why did they come to Antioch to teach it? [(7) state in detail the reasons which they could give for maintaining this doctrinal position.] (8) what reasons were there which might have caused them to abandon it for something better? (9) why would their teaching make trouble in the Antioch Church? (10) what effort was made to counteract it? (11) what course of action was finally decided upon?

2. **The Constitution and Authority of the Conference.** (1) consider well the deference shown in this matter by the Antioch Church to the Church at Jerusalem, and explain same. (2) how many churches were represented in this Conference? (3) is it, then, proper to speak of it as a Council? [(4) contrast it with the later ecumenical councils of the Christian Church.] (5) had this Conference any *actual* authority to determine matters for the entire church? (6) what was its *virtual* authority, in view of the fact that the Jerusalem and Antioch churches contained all the Christian leaders? [(7) from the written decree (*v.* 28) estimate the weight which the Conference accorded its own action.] (8) how conscious were they of divine guidance in their deliberation and decision?

3. **The Second Chapter of Galatians.** (1) consider whether Paul's visit to Jerusalem recorded here is identical with that of Acts 15. [(2) if so, was it his third visit to Jerusalem since his conversion, cf. Gal. 1:18; Acts 11:30; 12:25?] (3) calculate (cf. Gal. 1:18; 2:1) what year it was in which the Conference was held—A. D. 50, 51, or 52? [(4) does it make any particular difference?] [(5) is anything known of Paul during the period A. D. 48-52, cf. Acts 14:28?] (6) regarding the history recorded in Gal. 2 and Acts 15 as identical,

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compare carefully the two accounts as to similarities and differences. [(7) who was Titus (cf. Gal. 2:1, 3; 2 Cor. 2:13; 6:7, 13; Tit. 1-3) and why did Paul take him with himself to Jerusalem?] [(8) what distinct reason did Paul assign for going to Jerusalem at this time (Gal. 2:2), and how does it harmonize with the reason given in Acts 15:2 (compare a similar instance Acts 9:30 with 22:17f.)?] [(9) what were the circumstances under which, and the reasons for which, Paul wrote this account of the Conference to the Galatian churches?] [(10) in what respects, if any, were the form and color of the narration determined thereby?] [(11) compare the two accounts as to the proceedings at Jerusalem (Gal. 2:2-5; Acts 15:4ff). (12) compare the two accounts as to the final decision of the Conference (Gal. 2:10; Acts 15:23-29). [(13) does Paul speak depreciatingly of the three leading Apostles in Gal. 2:6, 9; justify his language, if possible.] [(14) consider the two statements (Gal. 2:10; Acts 15:28f.) as to the restrictions set by the Conference.] [(15) examine closely the remainder of this chapter (Gal. 2:11-21), endeavoring to locate it historically—shortly after this Conference in A. D. 52, or after the second missionary journey, in A. D. 55?] [(16) consider the action respectively of Peter and of Paul.] [(17) what were the occasion and significance of this incident?] [(18) who was at fault in the matter?] [(19) consider whether there was a difference of principle between Peter and Paul, or whether it was only an inconsistent act on Peter's part; was Peter liable to such inconsistency?]

4. **The Proceedings of the Conference.** (1) from a careful examination of Acts 15:4-6, decide whether more than one meeting is referred to? (2) if *v.* 4 and *v.* 6 refer to separate meetings, were both full meetings of the whole church? (3) consider Gal. 2:2 as to whether it refers to a meeting not mentioned in the Acts account. (4) what was Paul's purpose in having this private conference with the leading Apostles (explain clearly his words in Gal. 2:2, last clause)? (5) would he have given up his Gentile doctrine if the Apostles had advised that? (6) what assurances (cf. Acts 10-11) had he that that would not be the case? [(7) endeavor to determine the order and make-up of the meetings of the Conference; consider the explanation that there were three meetings—(a) Acts 15:4, a general reception by the whole church, at which reports were made by Paul and Barnabas of their Gentile work, and exceptions to it were taken by the Pharisaic Christians; (b) Gal. 2:2, a private conference to arrange matters between the leaders; (c) Acts 15:6, a second meeting of the full church, in which the matter was formally discussed and decided.] (8) describe the order of procedure in the final meeting: (a) much debate; (b) Peter's address; (c) reports by Paul and Barnabas; (d) James's address; (e) the decision; (f) the written decree; (g) the appointment of delegates to Antioch. (9) what James was this (cf. Mk. 6:3; Acts 12:17; 1 Cor. 15:7), and what relation did he sustain to the Conference? (10) what was the mode of the Conference in arriving at and formulating its decision?

5. **The Address of Peter before the Assembly.** (1) consider his address as the closing up of the general discussion of the matter. [(2) are we to suppose that we have more than the bare substance of what he said?] (3) to what important historical event did he direct their attention? [(4) compare *vv.* 8f with the account in Acts 10-11.] (5) describe the previous reception and understanding of this event by the Jerusalem Church (Acts 11). (6) why had not this influence been stronger and more permanent in determining their attitude toward the Gentile doctrine? (7) could Peter do otherwise than stand

firmly upon this former experience? (8) what did he affirm to be the one only condition of salvation? (9) in view of this, what did he recommend? (10) what did he mean by his words recorded in *v. 10*, last clause? [(11) consider the doctrinal position of Peter in this address as compared with previous statements of his doctrinal position, and account for differences, if any.] (12) how large a proportion of the assembly would see the matter in the same light as he?

**6. The Address of James in the Assembly.** (1) consider his address as the final speech of the Conference. (2) are we given more than a summary of it? (3) why did it fall to James to make the closing address? (4) did any peculiar authority attach to his judgment in the matter? (5) explain the meaning of his reference to the conversion of the Gentile Cornelius. [(6) discuss the Old Testament passage cited, as to its original use, and as to its application to the situation here.] (7) how does he get from it an argument to support the doctrine set forth by Peter? (8) what opinion does he express about the matter (*v. 19*)? (9) compare this with Peter's opinion (*v. 10*). (10) observe the limitations of this Gospel liberty, as recommended. (11) state and explain the restrictions which James attached to his proposal. (12) why did he subjoin them? (13) was their observance too much to ask?

**7. The Doctrinal Recommendation of the Conference.** (1) what was the general doctrinal theme under discussion? (2) what had given rise to this controversy? (3) how long had the question existed in the Church? (4) when, and under what circumstances, did it first gain prominence? (5) what had been the attitude of the Jerusalem church toward it? (6) who were prominent in the advocacy and practical application of it? (7) how did they come to be so? [(8) what arguments could be presented for making the Law an essential part of the Gospel?] [(9) what arguments for abolishing the Law from the Gospel?] (10) how radical a change did the latter involve? (11) what might be expected as to the amount of time and effort it would require to establish the same in belief and practice? [(12) discuss the doctrinal significance of Peter's experience in Acts 10, the Antioch experience in Acts 11, and Paul's experience in Acts 13-14.] [(13) describe the several doctrinal parties, their tenets, and their strength, as present in this Conference.] (14) describe the facts and influences which at this time led to a renewed and permanent acceptance and enunciation of the spirituality and universality of the Gospel. (15) state exactly the doctrinal decision of the Conference. (16) was this decision a compromise between Pharisaic and Gentile Christianity, or was it a victory for the latter (see especially Fisher, *cit. sup.*)? (17) did the attached restrictions involve any sacrifice of the Gentile principle contended for? (18) what was Paul's attitude afterward toward this decision of the Conference, *cf. Acts 16:4*? (19) did this decision settle the controversy in the Church? (20) how long before the new condition was actually realized? [(21) consider the tenets of the Tübingen school of criticism relative to this divisive question in the Primitive Church.]

**8. The Decree and Its Reception in Antioch.** (1) state reasons for believing that *vv. 23-29* contain the exact decree as sent out by the Jerusalem Conference to the churches. (2) what importance, not to speak of interest, attaches to this earliest church document now extant? (3) consider its literary features, as to style, conciseness, precision, spirit. (4) make out a synopsis of its contents: a) greetings; b) repudiation of the Pharisaic Christian doctrine; c)

sending of the representative delegates ; d) cordial commendation of Paul and Barnabas ; e) necessity of circumcision denied ; f) four expedient restrictions enjoined. (5) why were delegates sent to carry the decree to Antioch ? (6) what was the feeling of the Jerusalem Christians toward the Antioch church ? (7) how was the decision received by the Christians at Antioch ? (8) why was it a consolation to them ? (9) how did the Jerusalem delegates manifest their fraternal feelings ? (10) what did Paul and Barnabas do, subsequent to the Conference ?

#### FOURTH STEP: OBSERVATIONS.

1. The Christian Church at Antioch, composed mainly of uncircumcised Gentiles, was greatly troubled by the teaching of certain self-appointed Judean Christian teachers who came unauthorized to Antioch to oppose the liberal Gospel by asserting that conformity to Judaism was essential to salvation.

2. A general conference of all Christians upon the matter, to preserve truth, harmony and co-operation, was deemed best, and the Antioch Church sent its chief men to Jerusalem for that purpose.

3. The discussion concerned, not the Jews, who were already Judaists, but only the Gentiles, whether they should be compelled to conform to Judaism in accepting Christianity.

4. The Conference was not formally representative, as it contained delegates from but two churches ; yet was practically so, inasmuch as there were present all who were leaders and formers of Christianity.

5. In the same way the decision of the Conference had no formal authority beyond that of a recommendation, yet because it represented the combined deliberate judgment of all the Christian leaders, it had practically a full and binding authority.

6. Paul had a private preliminary meeting with the chief Apostles, in which he submitted to them his doctrine and his experience, ready to yield if necessary, and yet rightly confident of his position.

7. At the full public meeting of the Conference the subject was thoroughly discussed, and a general agreement to make the Gospel independent of Judaism was reached.

8. The original document embodying this decision has been preserved in the Acts history.

9. The decision was received at Antioch with joy, since it established once for all the spirituality and the universality of the Gospel.

#### FIFTH STEP: SUMMARY.

1. State the doctrinal position, with reasons therefor, of the following, at the beginning and again at the close, of this Conference :

- (1) the Pharisaic Christians.
- (2) the Jerusalem Christians in general.
- (3) Peter.
- (4) James.
- (5) Paul.

(Study XX.)

2. Describe the origin, constitution and proceedings of the Conference.
3. State exactly the doctrinal decision of the Conference, and its relation to each of the five parties above named.
4. Give a careful account of the introduction and the growth in the Church of the doctrine that the Gentiles might be admitted to Christianity apart from Judaism.

SIXTH STEP: TEACHINGS.

1. One must think and act with reference to the fact that men differ radically in mental constitution, some being by nature rigidly conservative, while others by nature are injudiciously liberal ; a true balance must be struck between them.
2. Let him who would teach in matters of vital spiritual import consider the grave responsibility of his undertaking.
3. The right way to adjust all differences, doctrinal and otherwise, is by a candid, careful, friendly discussion of them in a large, unselfish spirit.
4. Those who are the first to claim and to establish new principles of truth and practice are under obligations to do so with consideration and kindness toward such as are slower to assume the new position.
5. The Gospel is spiritual—religious forms of whatever sort are incidental to it, not a part of it ; it is also universal, being the divinely completed religion for the whole world.

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*STUDY XXI.*

REVIEW OF THE SECOND DIVISION—THE PERIOD  
OF GOSPEL EXPANSION.

*SECS. 10-18.*

*STUDIES XII-XX.*

**Acts 8 : 1—15 : 35.**

35-52 A. D.

PALESTINE, SYRIA AND S. E. ASIA MINOR.

**BIBLIOGRAPHY.**—The literature on these chapters has already been indicated in detail in connection with each Section. For a rapid and general view of the Church in these years see : (1) Schaff's *History of the Christian Church*, I: 224-249, 432-564 *passim*. (2) Neander's *Planting and Training of the Christian Church*, I: 20-40 ; II: 128-168. (3) Stifter's *Introduction to the Book of Acts* pp. 1-146. (4) Fisher's *History of the Christian Church*, pp. 19f, 35-42. (5) Fisher's *Beginnings of Christianity*, pp. 469-505, 546-580. (6) McClintock and Strong's *Cyclopædia* (also *Bible Dictionary*), arts. *Apostolic Age*, *Church*. Discussions of the main doctrinal theme will also be found in articles and treatises upon the Apostle Paul, and in commentaries on the Pauline epistles.

FIRST STEP: MATERIAL.

1. Read attentively Acts 8-15, twice through, endeavoring to bring the history once more to mind as a unit, and as a real experience.
2. Read once through from the beginning of Acts (1-15), joining the First (Study XXI.)

- and Second Periods in thought, so that the years A. D. 30-52 can be seen through from first to last.
3. Read over the paraphrase which you have made of chaps. 8-15, both to freshen the memory of the history and to observe whether the transcript gives a true conception of the Period.
  4. Fix in mind your Analysis of this material into Sections and Paragraphs, with their appropriate titles and references. If you have not previously made such a "Table of Contents" of these chapters, make one now. The titles and references have all been given in connection with each Section; you have only to bring them together, and you will find such a synopsis very valuable.
  5. Go carefully over the Chronological chart, committing to memory the dates, the consecution, and the relative importance of the events of this Period; in the same way reconsider the Outline of the Course thus far, observing now whether in the light of your study the divisions of the material and the titles given to the Sections, are the best and truest possible; read over the Preliminary Suggestions, and judge whether you have faithfully adhered to the spirit, the purpose, the method and the requirements of the Course.

#### SECOND STEP: REVIEW OF THE DETAILED STUDY.

1. Take up each Section by itself, in order, and under Explanations reconsider every point made, every question asked. Refresh your mind as to all the details of the history and the record itself. Read such notes as you have in connection with this Step of each Study, and look up again any information or explanation which you cannot recall.
2. With the same thoroughness and purpose review all the Topics given in connection with each Section; some of the questions can now be answered in a completer and more intelligent way, while the importance and the relations of the Topics will be more clearly seen. This final review treatment of the Topics should be exceedingly interesting and useful.
3. Go once more over the Observations noted in connection with each Section, including also the new ones which you have added in your study. If you have not previously done so, mark in connection with each Observation the particular chapter and verse from which it has been drawn. Fix well in mind the information concerning the Church which is contained in these Observations.

#### THIRD STEP: SYNTHETIC VIEW OF THE CHURCH IN THIS PERIOD.

All of the detailed information which has been gathered and classified in connection with each Section, under the head of Summary, is now to receive a further study and a permanent organization. The Christian Church in this Period must be made to stand out in all its features and characteristics as strikingly and as clearly as does a well-built structure. A tentative framework was given in connection with the review of the first Period (see *Study XI*), upon which to arrange an orderly exhibit of the Church. Let this same analytical framework serve for this review also, making in it such modifications as will suit the new case. Such a modified form will be found below. Carefully re-examine all your

(*Study XXI.*)



acquired information, and enter every item of it in some appropriate place. If it be possible, accompany each item of description with the exact reference to the passage or passages where that particular information is found. The synthetic view of the Church in this Period, thus worked out, should be put into written form, in that way securing the knowledge to you, and putting you in possession of an essay whose value and usefulness you will often use and always appreciate.

1. THE ENVIRONMENT OF THE CHURCH. (1) the territory which up to this point has been evangelized. (2) the centers of chief Christian influence. (3) the relation to the Church of the civil power. (4) the relation to the Church of the Jewish people in general. (5) the relation of the Church to the Jewish religion. (6) the relation of the Church to the Gentiles (locally, not doctrinally).

REMARK.—This Topic should be illustrated by an outline map, such as the student has already been directed to construct, indicating the successive steps of geographical progress made by the Gospel. Let them be marked by concentric circles about Jerusalem, and let the Acts passage which records the step be entered upon each line. One of Luke's chief ideas in his history is to present the geographical stages by which Christianity advanced from Jerusalem to Rome, and pains should be taken to observe what Luke has so carefully shown.

2. THE ORGANIZATION OF THE CHURCH. (1) forms of organization brought over from the first Period. (2) addition of the office of Elder. (3) addition of the class of Prophets. (4) addition of the class of Teachers. (5) methods of conducting business. (6) functions of the Apostles. (7) authority of the Apostles. (8) method of organizing churches in new communities. (9) the varying composition of the churches.
3. THE INSTITUTIONS OF THE CHURCH. (1) rites—baptism, Lord's Supper. (2) the Agape. (3) conditions of admission to membership. (4) creeds. (5) religious services—public, private. (6) preaching. (7) instruction. (8) places of worship. (9) sacred days.
4. THE INTERNAL LIFE OF THE CHURCH. (1) fellowship. (2) unity. (3) charity. (4) co-operation. (5) property relations. (6) loyalty to the Gospel. (7) individual morals. (8) social life. (9) growth in numbers. (10) growth in grace. (11) division of duties. (12) miracle-working.
5. THE DOCTRINE OF THE CHURCH. Concerning: (1) God. (2) Christ. (3) the Holy Spirit. (4) the crucifixion and resurrection. (5) the Kingdom of Christ. (6) their duty regarding it. (7) the Second Advent. (8) the Gentiles.

REMARK. Let a full and accurate account be given of the growth and establishment of the so-called Gentile doctrine—the principle that the Gentiles might be admitted to Christianity without reference to Judaism. Show the three avenues by which this principle came into practical realization in Christianity, and also explain the Conference which conclusively established the doctrine. This is the most important element of the history.

(Study XXI.)

6. THE LEADERS IN THE CHURCH. Consider them respectively as regards their personal and official characteristics, their special missions, and their influence upon Christianity. (1) Peter. (2) James. (3) Paul. (4) Barnabas. (5) and such others as you may judge eminent.
7. THE PROVIDENTIAL CARE AND GUIDANCE OF THE CHURCH. (1) the ordering of events. (2) the testimony of miracles. (3) the inspiration of the leaders. (4) the blessing through persecution. (5) preservation of the Church's integrity. (6) movements to spread the Gospel. (7) larger scope and deeper meaning of the Gospel.

FOURTH STEP: REVIEW OF THE TEACHINGS.

1. Reconsider carefully the Teachings given in connection with each Section, also others which you have added to them. Note with each, if possible, the particular chapter and verse from which it is drawn. Estimate its truthfulness and significance as concerns the primitive Church; also its application to the individual disciple and to the Christian Church of to-day.
2. Enter, as you may have opportunity, upon a consideration of the characteristics of the Church in this second Period as compared with the characteristics of the Church of the present time. Much information, faith and wisdom can be gained from a study of the changes which experience has worked, as well as from an observation of the general stability and permanence of the essential features of the organization, belief and practice of Christianity.

FIFTH STEP: COMPARISON AND SYNTHESIS OF THE FIRST AND SECOND PERIODS.

1. Make a careful review study of the First Period, according to the framework given in *Study XI*. Endeavor once more to see that Period in its unity and its essential features.
2. Compare with the First Period what you have learned concerning the Second Period, in all matters pertaining to the topics and sub-topics of the framework given. Observe carefully the changes which have taken place in the Second Period, noting their time, circumstances, and causes.
3. Finally, bring the two Periods together in their true historic relation. Attach the conditions, events and doctrines of the Second Period to those of the First, showing their essential connection. Let the whole fifteen chapters of Acts be considered as a unit, and let them be viewed from that standpoint. Try to grasp the main characteristics of the Christian Church A. D. 30-52, especially noting its elements of growth and development.

(Study XXI.)

## **Biblical Work and Workers.**

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Prof. George S. Burroughs, who has for several years occupied the chair of Biblical Literature in Amherst College, and has been prominent in the movement for securing biblical instruction in colleges generally, has accepted the presidency of Wabash College.

Mrs. Varten writes from Nazareth concerning the Bible in that place. A Bible Depot was first opened there in 1872, and it has now become one of the best shops, the resort of those who come to buy, or to read, or to hear the Word of God. The greatest distribution of the Scriptures is among the adherents of the Greek Church, and the Mohammedans. The Roman Catholics wish it, but are not permitted to have it; however, they do secretly possess them to some extent.

Rev. Charles Martin has been made assistant professor of Old Testament Exegesis and Criticism, and Rev. James S. Dennis, D. D., is to give instruction in Semitic languages, at Princeton Theological Seminary. Rev. R. R. Lloyd, of Geneva, Ill., has been appointed to the chair of New Testament Greek and Exegesis in the Pacific Seminary. Prof. J. Rendel Harris, formerly of the Johns Hopkins University, has been given the newly founded lectureship in Palæography at the University of Cambridge.

The death of Joseph Ernest Renan occurred in Paris on the second day of October, closing a life of sixty-nine years. He was a great scholar and a great artist in literature. He made important contributions to the study of the Semitic languages, and of Semitic history. He gained greatest prominence by his *Life of Jesus*, although that was not his best work. He was brilliant in style, and to a certain extent sympathetic with the Christ, but was unhistorical in his temper. His influence was great, and mixedly good and bad. His scholarship no one will question.

A Jewish Anthology is being issued in Germany, under the editorship of Dr. Winter and the Rabbinic scholar Dr. Wuensche. The full title is "Jewish Literature since the Close of the Canon, a Poetic and Prose Anthology, with Biographical and Literary Introductions." Three numbers have already appeared, including translations from the Apocrypha, Philo, Josephus, the Letter of Aristaeas, the so-called Sibylline Oracles, the Targums, the Mishnah, the Tosephta, and the Jerusalem Talmud. The introduction gives concisely much valuable information concerning this Jewish literature, and the whole work will prove interesting and helpful to biblical students.

Dr. Budde, of Strassburg University, one of the first Old Testament scholars, speaks thus appreciatively of "The Genesis of Genesis," by Rev. Benj. Bacon, recently reviewed in this journal: "Your volume surpasses Kautsch and Socin by far, not only by more delicate work, not only in your positive reconstructive criticism, but also and especially in this respect, that it introduces the reader much better to the subject, affording to the beginner everything he requires for the shaping of his conclusions and for the schooling

of his critical powers, and at the same time abundant material to the mature investigator. If we in Germany had such a book, it would be the greatest blessing."

The volumes of the *Expositor's Bible* next to appear, and soon, are Vol. II. of The Acts of the Apostles, by Dr. G. T. Stokes, and Vol. I. of The Psalms, by Dr. Alex. Maclaren. This closes the fifth series. The sixth series is now announced, to be issued during 1892-3. The volumes are as follows: The Epistle to the Philippians, by Rev. Prin. Rainy, D. D. The First Book of Kings, by Archd. F. W. Farrar, D. D. The Book of Joshua, by Prof. W. G. Blaikie, D. D., LL. D. The Book of Psalms, Vol. II., by Rev. Alex. Maclaren, D. D. The Book of Daniel, by Prof. J. M. Fuller, M. A. Ezra, Nehemiah, and Esther, by Prof. W. F. Adeney, M. A. There is great promise in this list, and the publication of these works will be awaited with eagerness.

A little volume of interest and value has just appeared, discussing "The Bible and English Prose Style," the author being Prof. Albert S. Cook, of Yale University. Its object is to present the relation of the biblical English of the version of 1611 to modern English generally. Choice specimens of Scripture are quoted, comments upon the influence of the Bible or the English language from able critics and scholars are given, and Prof. Cook himself discusses the theme with acuteness and skill. The subject is one which merits careful study and attention. Perhaps no one cares to say that the King James version was inspired, in the sense that that statement is made regarding the originals, but it is notable that the King James version came in some way to be such English as has scarce ever been written, and proved a mighty influence in determining English prose style.

A papyrus manuscript was discovered some months ago in Egypt, which some suppose to be the oldest copy extant of portions of the Old Testament books of Zechariah and Malachi. The pages of this manuscript are about ten inches long and seven inches wide, each containing twenty-eight lines of writing, both sides of the sheet being used. A line contains from fourteen to seventeen letters, and there are no intervals between the words. The sheets were bound into book form after a primitive fashion. The papyrus is in a fair state of preservation, and is believed to date from the third or fourth century. Some authorities consider it genuine, and an account of the document was given to the Congress of Orientalists which assembled lately in London. A critical examination of this old fragment tends to the conclusion that it was copied from some excellent original of the Septuagint Bible, and some of its readings surpass the present Septuagint texts in clearness of expression and simplicity of grammar.

Prof. Charles Horswell, Ph. D., of Garrett Biblical Institute, Evanston, Ill., has just issued a "Synoptical Chart of the Gospels," which should be owned and used by every careful student of the New Testament. The Life of Christ is divided historically into nine parts, each of which is again subdivided topically. Then the material bearing upon each topic stands opposite, in one or more of four columns, assigned respectively to each of the four Gospels, according as the topic itself is recorded in one or more than one of them. A certain portion of an inch of space up and down is allotted for each verse of the narrative, and each Gospel has a particular color for its material, so that one can see at a glance in how many Gospels a given topic is recorded, and

how much space relatively it has in each. The chronological peculiarities of the Fourth Gospel are easily seen, and the individual nature of the major portion of its history. For the purpose of studying a harmony of the Life of Christ, and for studying the interrelations and peculiarities of the Gospels, such a chart is necessary and of the highest service. The presentation given may be relied upon as being fully in accord with the latest and best scholarship upon the Gospels. The Chart is about two feet wide and three feet long, designed for Bible class as well as individual use. Inquiries may be made of the author.

The right has been granted by the Turkish Government to construct a railway from Acre to Damascus. The line, 120 miles in length, will start from the Ports of Acre and Haifa, and unite immediately to the East of Haifa, proceeding across the eastern foot of Mount Carmel, thence across the Esdraelon plain in the neighborhood of the towns of Nazareth, Nain, Jezreel, and Beisan, to the River Jordan, along the eastern shores of the Sea of Galilee to the Hauran plateau (the Bashan of old, which produces fine crops of wheat and barley,) and thence across the plain of Damascus, along the eastern base of Mount Hermon, to the southern gate of the city. For the present, says the *Jewish Chronicle*, this will form the terminus of the line, but some day it may be indefinitely extended, as it will constitute the main artery for branches north and south, while eastward it is the beginning of a trunk railway connecting the Mediterranean and the Persian Gulf, a further extension through Persia and Beluchistan, making a complete railway route to India. The engineers are now engaged in making the final surveys for the railway, and it is understood that an early beginning will be made with the actual work of construction.

The Summer School which was held at Oxford the past season met the expectations of all who were interested in it, which is saying not a little. It was the first attempt to teach theology in vacation time. The leading biblical scholars of England were the instructors, and the large numbers who received their instruction were chiefly ministers who availed themselves of the fine opportunity to gain new knowledge and inspiration. Prof. Marcus Dods gave a course upon "The Teaching of Jesus," discussing the kingdom of God as presented by Christ, His claim to be King, the place of miracles in Christ's work and teaching, the righteousness of the kingdom, Christ's teaching as to salvation, and the eschatology of the kingdom. Concerning the latter topic he affirmed that Christ gave no hint of probation after death, and that while God cannot but seek the salvation of the lost, the tendency of character is to become fixed. He dwelt upon the ethical aspect of Christianity, as being the vital and practical one. Prof. Bruce, in his lectures, argued for a theory of the universe which will admit the miraculous. The physical resurrection of Christ remains, and it alone can account for the facts, but it continues to be a mystery. He strenuously defended the historical basis of faith in the Gospels. Prin. Fairbairn's course was upon "The Place of Christ in Modern Theology," showing that modern theology is Christocentric. Prof. Sanday gave six lectures upon "The Theology of St. Paul." Canon Driver gave a short course on Hosea, and Prin. Edwards one upon Hebrews. The attendance and interest which characterized the sessions, the supreme value of the lectures, and the general success of the undertaking, were a guarantee that the Summer School of Theology was needed, and would be repeated in 1893. It is conjectured that it may be held next time in Edinburgh.

## Biblical Notes.

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**The Table of the Nations, Gen. 10.** The immediate goal of the Israelite compiler, says Prof. H. E. Ryle, is to give the history of the chosen family, but previously he has to account for the other nations. This list of names therefore, at first thought wearisome, reminded the Israelite that the heathen were his brethren, that Israel was only one among the nations of the earth, albeit chosen for a special work. The nations are presented by this table genealogically, which relationship is not to be understood literally, but as giving pictorially the ethnology of prehistoric times. The names given are not those of individuals, but of nations or tribes. It is not easy to see how the various races have been distributed among the three sons of Noah. It is not a distribution upon the basis of color, or of language. It is rather a classification according to geographical situation. The descendants of Shem occupy a central position, the Hamites lie chiefly to the south, the Japhethites on the north. The ethnology of prehistoric times must not be confounded with modern scientific conceptions of ethnology.

**The Tower of Babel.** This strange narrative preserves a tradition which goes back to very early times, and its obvious purpose was to account for the two great phenomena of human society—the distinction of races, and the diversity of language. The origin of these must have seemed one of the greatest mysteries to the men of the ancient world. The familiar story of the Tower of Babel supplied an answer suited to the comprehension of a primitive time. Its legendary character appears in the derivation of the name Babel, from a Hebrew word meaning confusion of tongues. Notice also the polytheistic expression in v. 7, comp. Gen. 1:26. This tower referred to is probably to be traced to some remarkable structure or gigantic ruins of an ancient building either within the walls or in the vicinity of Babylon. It may have been the celebrated Tower of Birs-Nimrud at Borsippa, a little southwest of the city; but more likely it was the Temple of Merodach within Babylon, which was erected in prehistoric times. The narrative has a plain religious significance, emphasizing the supremacy of God over all the inhabitants of the world, that evil is the result of man's seeking his own glory, and that rebellion against God is the true source of discord. So writes Prof. Ryle in the *Expository Times*.

**"They that Fear the Lord."** This phrase is used generally in the New Testament to denote Gentiles who have attached themselves to the worship and customs of the Jews in a manner more or less close (cf. Acts 10:2, 22; 13:16, 26, 43, 50; et al), says Prof. A. B. Davidson. Such men had not entered the community of Israel through the rites of circumcision and baptism; they probably for the most part went no farther than to acknowledge one God, keep the moral law, recognize the obligation of the Sabbath and the duty or privi-

lege of worship in the synagogue, though perhaps some of the ritual ordinances might be undertaken by them, as abstinence from swine's flesh. It appears that considerable freedom was allowed to such adherents. The Jews of the Dispersion insisted only on essentials, in this following the prophets, cf. Isa. 56:1-6, who made the strangers joining Israel to stand entirely above the Law, requiring only that they recognize the God of Israel as God alone, and keep the Sabbath. The question arises, was the phrase "they that fear God" already used in the Old Testament to designate Gentile converts? This is generally answered in the affirmative, at least as regards Psa. 115:9; 118:2ff; 135:19f; and perhaps Psa. 22:23. Prof. Davidson discusses these passages, and concludes in much doubt as to whether the Old Testament uses the phrase in such a sense. Certainly its general usage is of the devout Israelites.

**Samaria.** Prof. Geo. A. Smith writes of this district of Palestine in *The Expositor*. The Vale of Shechem is the true physical centre of the Holy Land, from which the features of the country radiate and group themselves most clearly. Samaria is broken up into more or less isolated groups of hills, with intervening plains which, though not large, are fine and arable. The openness of Samaria is her most prominent feature, and tells most in her history. Few invaders were successfully resisted. While chariots are but seldom mentioned as in use in Judea, they appear frequently in Samaria's history, owing to the openness and accessibility of the country. For this reason also the surrounding paganism poured into and vanquished this district of Palestine. The second striking characteristic of Samaria is her central position. As to location, Jerusalem is in a comparatively out-of-the-way and uncomfortable place. It is on Mt. Ebal that one best realizes the size of the Holy Land. Hermon and the heights of Judah both within sight, while Jordan is not twenty, the coast not thirty, miles away—and that one most strongly feels the wonder of the influence of so small a territory on the history of the world. The third feature of Samaria is her connection with Eastern Palestine—Abraham and Jacob came from the East to Shechem. The trans-Jordanic provinces were occupied by the tribes from the first entrance into Canaan, and after the Disruption remained within Northern Israel. The fourth feature of Samaria is her connection with Carmel, which was from the earliest times a sanctuary, a place of retreat and of worship. It was a mount on which Jehovah stood.

**On Matthew 5:21, 22.** In the ordinary interpretation of this passage, says Prof. J. P. Peters, in the *Journal of Biblical Literature*, the *egō de legō* is supposed to refer to three clauses, thus (literally translated): "I say to you (1) that every one who is angry with his brother is in danger of the judgment; (2) but whosoever saith to his brother, Raca, is in danger of the Sanhedrin; (3) but whosoever saith, Thou fool, is in danger of the gehenna of fire." And it is understood that there is an accumulating, climacteric development in the thought. But as far as number 2 is concerned, it is quite the reverse of a climax. It should be interpreted as a saying attributed to "them of old time," and not to Christ. We then have the correct idea of the passage as follows: "Ye have heard that it was said by them of old, 'Thou shalt not murder, and whosoever murdereth is liable to the judgment.' But I say to you, that every one who is angry with his brother is liable to the judgment. And, it was said by them of old, 'Whosoever saith to his brother, Raca, is liable to the Sanhe-

drin.' But [I say to you], that whosoever saith, Thou fool, is liable to the gehenna of fire." It is a commentary on the sixth commandment. The Greek particles neither forbid nor suggest this reading here given, but they are only translations of the Aramæan particles, whose poverty we know, and a simple conjunction would necessarily be used in this place, leaving the further connection to be determined by the sense and the parallelism. In Rabbinic teaching the law of libel was included under the principle, Thou shalt do no murder. Moreover, the reference to the Sanhedrin shows that Christ was merely quoting the Jewish law in force in His time.



## Synopses of Important Articles.

**What Became of the Apostles.\*** From the close of the Acts history (A. D. 64) until the Apologies of Justin Martyr (A. D. 148) when a continuous Christian literature began, there is nearly a century of comparative obscurity. We get some information concerning this time: (1) From the New Testament. Paul's latest epistles tell something of himself, though we cannot tell whether he did visit the West, or the circumstances of his death. The epistles of James, Jude and Peter give us glimpses of their mind, and somewhat of their life. John's epistles show him at work in and about Ephesus. (2) From contemporary writers, Josephus, Tacitus, Suetonius, and Pliny; but none of these throw light upon the doings of the Apostles. (3) From Christian writings of later generations, such as the fragments of Papias of Hierapolis († A. D. 163) and Polycrates of Ephesus (thirty years later), which are quoted by Eusebius. Following these are notices in Irenæus of Lyons, at the close of the second century; Tertullian at the opening of the third; Augustine, Lactantius, Jerome and Eusebius in the fourth century. The latter writer endeavored to supply the information we seek, but did not distinguish between early traditions and later accretions. The "History of the Apostles," passing under the name of Abdias of Babylon, is entirely untrustworthy, being based upon the apocryphal and heretical "Circuits of the Apostles," which was published under the name of Leucius Chavinus in the second century. (4) From the apocryphal Acts of the Apostles which grew up in the second or third centuries, many of them manufactured in the interests of heretical sects. Most of these writings are still accessible, in whole or in part. They are spurious works, and yet they are not entirely destitute of historic truth. Their authors lived at a time when the leading facts of the later careers of the Apostles were still within the memory of men, and we may suppose that they incorporated into their narratives whatever was commonly known. When their statements are confirmed by all collateral evidence they may be generally accepted. Pentecost furnished the starting point of the missionary labors of the original Apostles by bringing them into personal and spiritual contact with the Jews of the great Asiatic Dispersion, and to these the early traditions assign the labors of the Apostles. The three great fields of activity were: (1) the regions of the Roman Empire around the Black Sea, to which, it is said, Peter, Andrew, Matthew and Bartholemew betook themselves. Peter was probably never at Rome, and the placing of Peter and Matthew in India grew out of a grammatical error. (2) the great Iranian Empire—"Parthians, Medes, Elamites, and the dwellers in Mesopotamia." Among them the Gospel was preached, according to tradition, by Thomas, Simon the Canaanite, and Thaddeus, though there is some reason to think that the latter's field was Syria. (3) the Roman province of Asia, the interior (Phrygian portion) was occupied by Philip, and the portion bordering on the Ægean Sea by John. For the remaining Apostles, James was put to death in Jerusalem by Herod, and James the Less is said to have been killed in that city by a tumult. Nothing is known of the labors of Matthias. Of the whole number, Peter, John, Andrew, the two Jameses, Bartholemew and

\* By Prof. R. E. Thompson, S. T. D., in the *Magazine of Christian Literature*, Aug. 1892.

Simon are reported to have died as martyrs, though none of the circumstances are known.

It seems legitimate to put a general and cautious confidence, as Prof. Thompson has done, in the subsequent reports of the work of the Apostles. The sources of our information are to be critically examined, and not wholly rejected. One's desire to know where the Apostles labored, and what in detail they achieved, finds but scanty reply, and yet all we can learn about them, much or little, is welcome. Probably the above article indicates pretty much all that can be ascertained about the Apostles, aside from what is recorded in the New Testament itself. The discussion of the theme is excellent.

**The Ethic of Paul.\*** It is shown that Christianity appeared as a moral power, and that Paul (like Christ) preached a religion having its life in morality. The new Gospel was to issue in a new moral life. All Paul's religious ideas rest on moral pre-suppositions—sin, law, works, righteousness, are his favorite words. (1) *The Chief Features of Paul's Ethic.* His moral ideal had its motive and power in religion: (a) the motive to morality is self-surrender to God, based on God's loving call to us (here the transference of the term "holy," a purely religious idea, chosen and called of God to the moral sphere is significant). (b) the power to realize moral life Paul finds in a spiritual change—the "new creation." The new man is filled with the Spirit, *i. e.*, Christ himself, yet not so as to destroy man's freedom, an antinomy between divine and human which Paul states without an attempt at reconciliation. The moral ideal is the man who does good out of this new life freely and not from external compulsion. (c) the norm of morality is the will of God, exhibited in various forms—the Law, the words and the example of Christ—which yet does not determine the Christian from without, but has come into him and is one with him. (2) *The Concrete Details.* Paul built no system, he only laid foundation stones. His expressions on individual questions are therefore occasional, and yet numerous enough to give a fairly complete account of his attitude toward various spheres: (a) the conduct of man as an individual *i. e.* his duties to himself. These are three-fold—in relation to the personality itself, in relation to the bodily life, in relation to worldly things. Little is said of the first set of duties except the exhortation to strength of character. Much more is said of the body, it is the temple of the Spirit, and its members are to be servants of righteousness. As to the last point, the great thing is contentment, to have inward freedom from earthly possessions. (b) The conduct of man as a member of a community, *i. e.*, his duties to others. Here all is ruled by the command to love, and this becomes the norm in all relations, even to non-Christians. It is based on the fact that in Christ all differences are done away, and all are brethren. Two features of Paul's moral teaching are noted: that norm, power and motive are gathered to a unity and blended with the personality, so that all is free; and that this morality is not negative, but all is power, energy, life.

The teaching of Paul is being newly and most carefully studied, as the several recent and important books upon the subject attest. This contribution is an useful one. The emphasis of Paul's teaching is noted as placed upon righteousness, a moral life. This fact has been somewhat obscured by the Reformation emphasis of justification by faith. We are experiencing a desirable return to the historic proportion and emphasis of Paul's teaching, which makes a righteous life the supreme end of Christianity.

\* A synopsis by F. J. Rae, in *Critical Review*, July, 1892, of an article upon this subject by Prof. H. von Soden in *Zeitschrift für Theologie und Kirche*, Zweites Heft. 1892.

## Book Notices.

### Christianity as Christ Taught it.

*The Teaching of Jesus.* By Dr. H. H. Wendt, of Heidelberg. Translated by Rev. J. Wilson, M. A., Montreux, Switzerland. Edinburgh: T. and T. Clark. 1892. Vol. I. Price 10s. 6d.

To all those who to-day realize the fallacy and effeteness of the appeal to the Church's teaching as the final standard of faith, the subject of Dr. Wendt's book is the subject of subjects. The time is now ripening for its due appreciation. Professor Bruce's "Kingdom of God" marked the first stage in earnest and scholarly discussion among English speaking Christians. Then came Dr. Martineau's handling of the question in his "Seat of Authority," which, however offhand in method and unworthy of the gravity of the occasion, could not fail, by its very negations, to awaken out of their "dogmatic sleep" those who had not been already led into such study by a thirst for greater sympathy with the real mind of Christ than popular theology has ever supplied. And now we have the conclusions of one whose special studies, concentrated during a period of years upon this one topic, gives him a right to speak with a tone of authority to which the venerable philosopher-theologian, already mentioned, can lay no full claim. The work then is timely and its author adequately trained; nor is he lacking in the religious spirit which is the prime condition for a true interpretation of the supreme religious Personality in history. In his most instructive "Preface to the English Edition" Dr. Wendt thus writes: "My interest in the historical treatment of the teaching of Jesus arises from the conviction that the historical Jesus Christ, in His annunciation, by word and deed, of the kingdom of God, was the perfect revelation of God for men: and from the desire that this conviction may, more than ever heretofore, have *practical sway* in the scientific study of the popular dissemination of Christian truth. The teaching of the Founder of the Christian religion must, with entire consistency, be employed as the standard for testing all Church doctrine and tradition." This he believes "will be the most powerful and efficient means of promoting and strengthening the Christian religion in our time, and making it clear and intelligible."

He proceeds to enforce the bearing of the words we have underlined, by pointing out that the traditional Protestant theory of the Bible, as well as the "Catholic" theory of the Church, has obscured the unique significance and authority of Christ. Until we recognize frankly "that there are gradations of religious value in its different parts," there is no definite reason for emphasizing—as, thank God, the Christian *use* of the Bible has never totally failed to do—the pre-eminence in Scripture of Christ and the specifically Christian element. And when this has been recognized, we are again led back irresistibly to Christ himself as the sole criterion of what truly belongs to that Christian element. All other attempts at a *regula fidei* must be futile, and have over and over again proved themselves so in the face of history. They not only involve "reasoning in a circle," but also ignore the indubitable fact of the true Christianity of many in all ages, necessarily ruled "out of Christ" by

human standards. The value of the Scriptures to-day is now seen in its true light, viz. as "a collection of documents from which alone we learn to recognize as authentic, and historically to understand, the revelation given in Jesus Christ." "This norm really combines in itself the excellences which traditional evangelical dogmatics ascribe to the Scriptures" arbitrarily because "indiscriminately." For, to sum up its religious fitness, "the teaching of Jesus is a unity, definite and complete, giving incomparable instruction in all that pertains to our saving intercourse with God; it is of transparent simplicity even for an unlettered and childlike intelligence; and it attests its own Divine truth and value immediately to our consciousness without needing to be accredited by an external authority."

But every one is aware that we do not meet with Christ's teaching in this unified and complete form on the pages of our Gospels as we read them casually. They present us with the *data*, but not with the finished product, with the living parts but not with the organism as we seek it. Selection is needed and nice arrangement. And these are found to involve a criticism of the specific character of the several sources in the light of their genesis and composition; which again implies preliminary qualifications and studies of a complexity and delicacy which few students among us have as yet realized, much less mastered. Hence much crude writing, tending to bring the whole study itself into discredit. In consequence of this, too, the translator has been compelled to begin with Dr. Wendt's constructive part, postponing that on the "Sources" until the public is better able to appreciate them, though retaining the remark on the "Use made of the Gospel sources," with which this volume opens. Such a course was wise under the circumstances. And, after all, the ultimate test of a literary theory as to the Gospels is, How does it work? It is then as an attempt to set forth the essential content of the Teaching of Jesus, giving to each element its due place of prominence in the organism which can be discerned as implied in the more or less scattered sayings with which we are familiar, that the present work is to be judged. And here in the long run the consensus of thoughtful Christian opinion must be decisive, when once this opinion has learned to adjust itself to the historic conditions of Christ's life and ministry with candor and courage as Dr. Wendt invites it to do. Only, those who would have a claim to judge must be content "to understand the sayings of Jesus according to the connection in which they occur, and according to his whole mode of view," on pain of ceasing to see their historical, i. e., original, meaning. Then "we must resolve, after having in this way attained the true sense in which Jesus estimated Himself as Messiah, to make this the touchstone of the traditional dogmatic Christology," assured that his was and is the worthiest as well as the safest way, and above all that which most throws into true relief the inmost religious meaning and end of his appearance among men.

We have dwelt thus fully upon the author's statement of the general scope and attitude of his work, because these can best give a real idea of its purport. Let this be accompanied by a brief summary of the matters treated in this first instalment of the positive Teaching, which is to occupy two volumes. The Introduction makes clear the essentially historical character of the work and so dwells on the "necessity of taking account of Jewish religious conceptions." These are dealt with in the First Section, with special reference to (1) the prevailing "legalism" of the traditional religion (which is very fairly treated) as well as the related "progressive Judaism" of the Essenes and

Philo, and (2) the Messianic Hope in its large relations; the whole yielding the point of departure for the "development of Jesus's religious mode of view." Next follows the Second Section on the "External Aspects of the Teaching of Jesus," which includes its external form (parabolic and sententious as opposed to scientific and systematic), and its ideas as to the natural world.

Then comes the Third Section, on the "Announcement of the Kingdom of God in general," having as subdivisions (a) The Theme, (b) God as the Father (with the religious advance visible therein), (c) Saving Benefits of the Kingdom, (d) the Righteousness of its Members—this last being fully treated and analyzed into Righteousness as seated in the heart, and Righteous conduct at once towards God and man—(e) the Nature and Advent of the Kingdom of God. Running through all these discussions is a comparison of the Synoptic doctrine with the "Johannine discourses," as well as on occasion with the Apostolic teaching. Thus the idea of "righteousness" is brought into close relations with the Johannine idea of "truth" (aletheia), so far as each "implies a dutiful, conscientious disposition." And it is important to remark in this connection that one main critical result of Wendt's profound examination of the underlying ideas characteristic of "the Teaching of Jesus," is to vindicate on the whole the common Christian consciousness which has persisted in recognizing a fundamental affinity between the Synoptists and the "Johannine discourses," that very element which has so often been called in question by over-subtle theorists. It is true that he distinguishes very sharply between these and the historical framework of the Gospel, by what will seem to many, to say the least, rather precarious tests. But none the less, nay, all the more, his other judgment—resting as it does on quite other and firmer bases—is of great positive value and will probably influence subsequent criticism not a little. Certainly it preserves for the tried in every rank of life, the authenticity and consequent consolatory power of some of the very gems of the Christian treasury of "grace and truth." And how much this means, amid the shocks of life and the decay of "things that can be shaken!"

Many, no doubt, will have to learn much, perhaps painfully and only after not a little rebellion of the self whose wish is father to the thought, ere they can see the message of the Gospel apart from fondly-cherished human wrappings and accretions, and cease to bite the hand stretched forth in brotherly sincerity to clear a clouded vision. But none the less we venture to say of this fruit of devout scholarship, as not a few have learned to say of Dr. Bruce's "Kingdom of God," that it is indeed the best existing antidote to certain crudities in Dr. Martineau's discussion of the subject; but, what is far better, that it is a real step forward in the great work, ever going on under the illumination of the Holy Spirit in every progressive age, and very specially in our own, that of discovery on the Church's part of the glory of the Christ of God.

The sum of the matter is this, Dr. Wendt "aims at presenting the teaching of Jesus *in the form given to it by Himself* during His life-time," with just the necessary translation out of Oriental and Jewish into current terminology. The book then is not "apologetic" in tone. It is better. It is reverently and appreciatively constructive, with a pervading sense that the Gospel is vital rather than dogmatic truth, appealing to the reasonable conscience more than to the scientific intellect. While harmonizing life in relation to the world, it is not careful to harmonize the world in relation to the soul; being satisfied amid the obscurities of things physical and metaphysical, where knowledge is but relative though progressive, to point behind the empirical and transitory to

the absolute explanation of the whole in the Fatherhood of God and in His gracious will and provision that man should be His son, after the image of His First-born.

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#### The Documentary Hypothesis Exhibited.

*Genesis Printed in Colors, showing the original sources from which it is supposed to have been compiled. With an introduction.* By Prof. Edwin Cone Bissell, D. D. Hartford, Conn.: Belknap and Warfield. 1892. Pp. xv, 59. Price, \$1.25.

An excellent piece of work has been done in the preparation of this volume. It is altogether the most perspicuous, compact and neat exhibit of the documentary hypothesis of Genesis to be had. The text of Genesis appears as in an ordinary large print Bible, only the color of the print varies according to the document from which that particular material is supposed to have been taken. Seven different colors are used (the meaning of lemon and orange seems to be reversed in the Introduction, as compared with the Text). The textual analysis presented is that of Kautzsch and Socin, published in Germany last year, and which fairly represents the theory of the Analysts. It is shown in all minute details. The author's purpose was to get the documentary hypothesis before students and the people in a clear, simple way, and thus aid them to an intelligent decision regarding it. He would have every one "prove all things, and hold fast that which is good." In the Introduction Prof. Bissell discusses the theory of an analysis in a scholarly, acute and candid spirit, from a conservative point of view. No better defense of the conservative view has been made. No better authority on the Pentateuch than Prof. Bissell can be named in America. His discussion, therefore, which precedes the text of Genesis, makes the volume doubly acceptable and profitable. The book is cordially recommended to all who are interested in the greatest Old Testament questions of the day. The number and the character of the scholars arrayed on both sides of the question make it impossible to accept the one view or the other on the authority of any Church, or of any individual, apart from one's own candid, intelligent, studious examination of the problem.

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156. *Genesis Printed in Colors, showing the original sources from which it is supposed to have been compiled. With an Introduction.* By Prof. E. C. Bissell, D. D. Hartford: Belknap and Warfield. 1892. \$1.25.
157. *The Composition of the Book of Genesis. With English Text and Analysis.* By E. I. Fripp. London: Nutt. 1892. 4s.
158. *Light from Eastern Lands on the Lives of Abraham, Joseph and Moses.* By A. Williamson. London: Blackwood. 1892. 3s. 6d.
159. *Ezekiel, Vol. II. Pulpit Commentary.* By E. H. Plumptre, T. Whitelaw, et al. London: Paul. 1892. 12s. 6d.
160. *Aids to the Devout Study of Criticism. Pt. I, The David Narratives. Pt. II, The Book of Psalms.* By T. K. Cheyne, D. D. London: Unwin. 1892. 7s. 6d.
161. *Recent Exploration in Bible Lands.* By Rev. Thos. Nicol. Edinburgh: Youngs. 1892. 1s.
162. *Among Many Witnesses. A book for Bible Students.* By M. B. Williams. New York: Revell Co. 1892. \$1.00.
163. *The Book of Joshua. With Notes, etc.* By G. E. Johnson, M. A. (Nisbet's Scripture Handbook Series.) London: Nisbets. 1892.
164. *Aids to the devout Study of Criticism. Part I. The David Narratives.* By T. K. Cheyne, D. D. New York: Whittaker. 1892. \$2.50.
165. *Das Buch Jesaja, übersetzt und erklärt.* By Prof. Bernhard Duhm. (Handkommentar zum Alten Testament.) Göttingen: Vandenhoeck. 1892. 8.20. m.
166. *Jonah in Ninevah. A Paper.* By H. Clay Trumbull. Philadelphia: Wattles. 1892.
167. *Outline Analysis of the Books of the Bible. The Old Testament.* By Prof. B. C. Taylor. Philadelphia: Am. Bapt. Pub. Society. 1892. 75c.
168. *The Institution of Holy Scripture—Its Nature and Proof.* By Wm. Lee. (A reprint.) New York: Whittaker. 1892. \$2.00.
169. *Early Bibles of America.* By John Wright, D. D. New York: Whittaker. 1892. \$1.50.
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172. *Noah's Flood.* By C. P. Bidder, in *The Thinker*, July, 1892.
173. *The Early Narratives of Genesis. VIII. Noah as the Vine-Dresser and his Three Sons, The Table of the Nations, The Tower of Babel, The Genealogy of the Shemites.* By Prof. H. E. Ryle, in *Expository Times*, Aug., 1892.
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175. *Egypt and Palestine, 1400 B. C.* By Prof. Morris Jastrow, Jr., in *Jour. Bib. Lit.*, Pt. I. 1892.
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177. *The Pentateuch.* By H. P. Laird, in *Ref. Q'tly. Rev.*, July, 1892.
178. *Westphal's Les Sources du Pentateuque.* By Prof. A. R. S. Kennedy, in *Critical Review*, July, 1892.
179. *Samuel.* By Prof. W. G. Elmslie, D. D., in *The Expositor*, Aug., 1892.
180. *Chronicles.* By Rev. A. C. Jennings, in *The Thinker*, July, 1892.
181. "Everlasting Father," *Isa. 9:5.* By S. J. Bertie, in *Expository Times*, Aug., 1892.
182. *Davidson's The Book of the Prophet Ezekiel.* By Prof. G. A. Smith, in *Critical Review*, July, 1892.
183. *Studies in Hosea.* By Rev. J. T. L. Maggs, in *The Thinker*, July, 1892.
184. *Amos.* By Rev. W. R. Parker, D. D., in *Can. Meth. Q'tly.*, July, 1892.
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187. *On Some Points in Prof. Robertson Smith's Lectures on the Old Testament.* By Prof. T. K. Cheyne, D. D., in *The Expositor*, Aug., 1892.
188. *The Satan of the Old Testament.* Edited in *Expository Times*, Aug., 1892.
189. *Ryle's The Canon of the Old Testament.* By Prof. W. T. Davison, in *Critical Review*, July, 1892.

190. *Zoroaster and Israel*. By Rev. J. H. Moulton, in *The Thinker*, July, 1892.
191. *Christ and the Old Testament*. By Rev. Buch. Blake in *Expository Times*, Aug., 1892.
192. *Our Lord's Authority and the Old Testament*. Editorial in *Expository Times*, Aug., 1892.
193. *Christ and the Old Testament*. By Prof. G. T. Purves, D. D., in *The Treasury*, Aug., 1892.
194. *The Aim, The Theological and Critical Principles of the International Theological Library*. By Prof. Rob. Watts, D. D., LL. D., in *The Treasury*, July and Aug., 1892.
195. *The Anti-Biblical Higher Criticism*. By Prof. W. H. Green, D. D., LL. D., in *Presbyt. Qtly.*, July, 1892.
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197. *The Fourteenth Chapter of Genesis*. By A. H. Sayce, LL. D., in *Expository Times*, Oct. 1892.
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199. *The Notion of Divine Covenants in the Bible*. By Prof. J. S. Candlish, D. D., in *Expository Times*, Oct. 1892.
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204. *Ethical Teaching of the Book of Job concerning the Conduct of God towards Man*. By Rev. A. P. Atterbury, in *Christian Thought*, Oct. 1892.
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206. *Prof. Cheyne's Theory of Psalm CX*. By C. H. H. Wright, D. D., in *The Thinker*, Aug. 1892.
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214. *Damascus*. By R. H. Howard, Ph. D., in *S. S. Times*, Sept. 17, 1892.
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219. *The Gospel of St. Matthew. Vol. 2. Bible Class Expositions*. By Alex. MacLaren, D. D. London: Hodder and Stoughton. 1892. 3s. 6d.
220. *Mary, the Mother of Christ, in Prophecy and Its Fulfilment*. By R. F. Quigley. New York: Pustet. 1892. \$2.00.
221. *The Faith and Life of the Early Church. An Introduction to Church History*. By W. J. Slater. London: Hodder. 1892. 7s.
222. *The Witness of the Epistles. A Study in Modern Criticism*. By Rev. R. J. Knowling. New York: Longmans, Green and Co. 1892. \$5.00.
223. *The New Testament and Its Writers*. By Rev. J. A. McClymont. Edinburgh: Blacks. 1892. 6d.
224. *The Bible and its Theology as Popularly Taught. A Review, comparison and restatement, with more especial reference to certain Bampton Lectures and recent works on atonement and Inspiration*. By G. V. Smith. London: Sonnenschein. 1892. 5s.
225. *Two Present-Day Questions: I, Biblical Criticism; II, The Social Movement*. By Prof. W. Sanday. London: Longmans. 1892. 2s. 6d.
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227. *The Central Teaching of Christ. A Study and Exposition of the Five Chapters of the Gospel according to John, XIII-XVII incl.* By T. D. Bernard, M. A. New York: Macmillan. 1892. \$1.50.
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237. *The Fourth Gospel*. Rev. J. A. Cross, in The Expositor, Aug., 1892.
238. *Abbot, Peabody and Lightfoot's The Fourth Gospel*. By Rev. J. A. Cross, in Critical Review, July, 1892.
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242. *Chase's The Lord's Prayer in the Early Church*. By Prof. B. B. Warfield, D. D., in Critical Review, July, 1892.
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245. *The Doctrine of the Atonement in the New Testament: VII. The Epistle to the Hebrews*. By Prof. J. A. Beet, D. D., in The Expositor, Aug., 1892.
246. *Exposition of Heb. 11: 39, 40*. By Paton J. Gloag, D. D., in Homiletic Review, Aug., 1892.
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251. *The Study of the English Bible.* By T. C. Johnson, D. D., in *Presbyt. Qtly.*, July, 1892.
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253. *The Divine-Human Person in Christ.* By Prof. T. G. Apple, D. D., LL. D., in *Ref. Qtly. Rev.*, July, 1892.
254. *The Pre-Incarnate Christ.* By T. W. Hooper, D. D., in *Presbyt. Qtly.*, July, 1892.
255. *Jesus Christ, the Greatest Reformer.* By Rev. A. S. Weber, in *Ref. Qtly. Rev.*, July, 1892.
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261. *Professor Wendt's "Teaching of Jesus."* By Rev. D. Eaton, M. A., in *Expository Times*, Oct. 1892.
262. *Calvary and the Tomb of Christ.* Article in *The Treasury*, Oct. 1892.
263. *Some Cases of Possession.* By G. A. Chadwick, D. D., in *The Expositor*, Oct. 1892.
264. *Prof. Huxley's "Essays upon some Controverted Questions."* Editorial in *Expository Times*, Oct. 1892.
265. *Childhood and Youth of the Apostle Paul.* By Prof. J. A. Broadus, D. D., in *S. S. Times*, Sept. 17, 1892.
266. *St. Paul's First Journey in Asia Minor.* By Prof. W. M. Ramsey, in *The-Expositor*, Oct. 1892.
267. *The Intended Readers of the Epistle to the Ephesians.* By Rev. A. Robertson, M. A., in *The Thinker*, Aug. 1892.
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276. *The Inspiration of the Scriptures.* By T. W. Chambers, D. D., in *Ref. Qtly. Review*, Oct., 1892.
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### COMMENTS BY THE PRESS.

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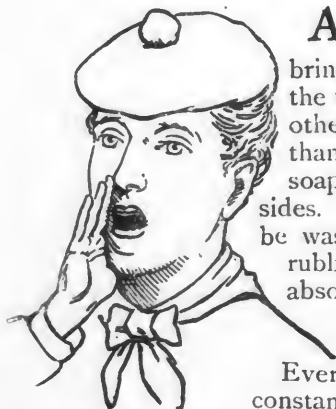
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