

# THE BIBLICAL WORLD

CONTINUING

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THE greatest of all subjects is at present the subject of study throughout the Christian world. It is an occasion of general satisfaction that the arrangement of the International Sunday School Lessons permits an entire year to be devoted to a single subject,—*the Life of the Christ*. The possibility of gaining a comprehensive knowledge of the subject will incite many a student to do a piece of work which has not been possible in ordinary Sunday School work. The new material which has appeared as a result of fresh investigation and deeper research into the documents, and the better knowledge which we now possess of the times of Jesus, make it possible for those who are more scholarly inclined to study the subject as they have never before studied it. There seems good reason for us to suppose not only that the world at large will possess at the end of these twelve months a better conception of the life of Christ than has ever yet existed, but also that much new material will be contributed, on the basis of which it will be possible to arrive at conclusions more nearly true than any that have yet been reached. Work upon the subject might loosely be classified under the heads: The foreshadowings of the Christ; the times in which he lived, and the circumstances under which he did his work; the history of his life; his teachings; the life and teachings of Jesus, com-

pared with those of the representatives of other religions. At this time we may consider suggestions relating to the foreshadowings of the Christ.

THE same interest in the Old Testament predictions of the Messiah is not manifested by all of the New Testament writers. Some refer very sparingly to these anticipations of a Messianic kingdom; others seem to make them the foundation of their entire work. Of the four gospel writers, Matthew, for obvious reasons, deals most largely with this material. Again and again in particular events of the Savior's life, the evangelist sees the fulfillment of a prophecy of old. It makes some difference, of course, whether the event happened *in order that* the prophecy might be fulfilled, or *as an illustration* of the principle underlying the prophetic statement. The rigid interpretation of the conjunction, commonly translated, "in order that," would unquestionably furnish us a life of Jesus so mechanical and artificial as to seem to have been arranged simply to fill out a programme which had been prepared beforehand. Such a conception is very wide of the mark. God, acting in the history of a chosen people, revealing to them from time to time his will, dealing with them through all the centuries as a mediatory people, shapes this history in such a manner as that it anticipates in many particulars the principles, and indeed the events connected with the life of the Christ, through whom this great work, begun in Israel, was to be finished. From this point of view it is therefore not a strange thing to find analogies between the life of the Christ and the work of the prophets and kings who were raised up by God to do for their generations, in a small way, the work which, in the fullness of time, he was to accomplish for the world and for all ages. Injustice is done to the fundamental connection between the history of Israel and that of the Christ if one satisfies himself with comparing superficially a few events scattered here and there. It is true that when, on Palm Sunday, Jesus rode into Jerusalem upon an ass, it was done in accordance with the statement of the evangelist in fulfillment of the words of Zechariah. But an examination of the original passage<sup>1</sup> shows

<sup>1</sup> Zech. 9:9, 10.

that the prophet is describing the Messianic kingdom as a kingdom of peace; one whose king will ride upon an ass, the animal of peace, rather than upon a horse. It will be a time when the chariot and the battle bow shall be cut off. The king shall speak peace unto the nations, and his dominions shall be from sea to sea. The idea of peace was the thought sought to be conveyed by the words of the prophet; this was to be the distinctive and characteristic of the Messianic reign. But if Jesus had not ridden into Jerusalem in the manner described the prophecy would have been as truly fulfilled. The principle underlying the prophecy and the New Testament event was one and the same; and it is in this underlying principle that the passages found their harmony, rather than in the coincidence between the historical event and the poetical description of the prophet.

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It is common to speak of the development of the divine revelation, and to represent it as having taken place gradually. This is a true representation. To each succeeding century there was made an addition to the truth which had been revealed concerning the deliverance which was to be worked out by God for humanity and through humanity. With the most liberal interpretation we may not ascribe to Moses many ideas concerning the future kingdom which can be called definite or distinct. They are, for the most part, still general. At the time of his death the line through which this deliverance was to be wrought out had been narrowed from humanity at large, with which it began, through Noah, Shem, Abraham, Isaac, and Jacob, to the tribe of Judah. The land which is to be the scene of redemption, Palestine, has been selected and is ready to be occupied. The means through which all this is to be accomplished had been indicated in outline. First of all a nation has been chosen and assigned an inheritance to which the territories of other nations are accommodated. This nation is taught that it is to serve as a priestly nation between God and the other nations of the world. It is taught also that it has a prophetic and royal function among other nations. Provision has at this time been made for the priestly order, the prophetic order, and the royal order

through which these ideas may be more distinctly represented. A conservative estimate of the material would find at the death of Moses the basis laid for the more particular work which was to follow. But when we think of the centuries that have passed from the creation of man to the death of Moses, we must concede that the existence of this minimum of Messianic truth shows the revelation to have been a very gradual one. The progress made during the next seven or eight centuries is also gradual, and when we collect the prophetic statements of all periods, and, having interpreted them according to their historical connection, realize how slight, after all, the anticipation was as compared with the reality when it had once presented itself, we are more than ever impressed with the fact that the preparation for the coming of the Messiah was above all things gradual.

It is interesting to note also that in this long period there were intervals of considerable duration in which no message of any kind was spoken. If, with the more conservative scholarship, we assign the essential idea of "the first gospel"<sup>1</sup> to the earliest period, there is a great gap between this utterance, whatever may have been its source, and the next. If, likewise, we assign the essential ideas of the patriarchal blessings to the period of the patriarchs themselves, there is another long protracted interval between these statements and those which are connected with the organization of the nation after its departure from Egypt. No one has ever discovered anything of a Messianic character in the Book of Judges. This, however, is explained by the narrative itself,<sup>2</sup> which tells us that the "word of the Lord was rare in those days." Unless we assign Psalms 2 and 45 to the period of Solomon no Messianic statement may be traced to his times. There is naturally occasion for surprise that Elijah and Elisha and Jonah make no reference to the ideal kingdom or in its characteristics. There are other prophets likewise whose writings have come down to us in which it is difficult to find anything which may be interpreted as Messianic.

<sup>1</sup>Gen. 3:14, 15.

<sup>2</sup>Sam. 3:1.

With this doctrine, as with others, certain periods were especially suited for its development. At certain times the minds of the people were lifted up to this great ideal, at others they had entirely lost sight of it.

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To those who read these old predictions with the full light of the history, they may seem to be clear and definite. That, however, there was great indefiniteness may be assumed to be true. The fact that the ideas were revealed one by one meant in itself ambiguity and indefiniteness. Perhaps no better figure can be employed to express this than the comparison of the first rays of the morning sun with its brightness at high noon. The Old Testament times were in the times of early dawn; rays here and there were shooting forth. With each succeeding century the brightness increased and darkness was dispelled until the coming of the Christ when the sun in all its glory shone forth. An effort to find in the earliest prophetic statements the fully developed ideas of the New Testament itself, for example, the double nature of the Christ, from the point of view of a sound exegesis, must fail. Prophecy in its very nature is indefinite, and in general it is true that the more definite it seems to be, the more suspicious is its authenticity. Some minds, to be sure, find difficulty in satisfying themselves with that which is not perfectly clear. Such an attitude of mind, however, bespeaks lack of experience in scholarly work.

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It is also worthy of note that at particular times the Messianic thought is given particular coloring. It is in the period of the United Kingdom that the conception of the Messiah as king and his dominion as a kingdom presents itself most strongly. How natural indeed that those who lived in the period when the kingdom was uppermost in the thoughts of men should describe this ideal thing of the future under the form of a kingdom. It is in the period of the Babylonian captivity, when the Israel which still remained faithful to Jehovah though deprived of temple and city and home, though forsaken even by God himself, though suffering indescribable suffering,—it is in this period that

the conception of the suffering Messiah is most prominent. And so it could be shown that the main thought from one century to another is colored by the circumstances of the times in which the thought is presented. This is entirely consistent with the idea that the history of Israel is an especially ordered history in connection with which great truths of revelation were to be disclosed.

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BUT no one who studies historically the development of the various ideas which together make up the Messianic idea has failed to note that, after all, in spite of intervals and indefiniteness and local coloring, there is to be traced a regular and steady growth. The ideal placed before the minds of Israel by the greatest of the prophets, Moses, is never lowered, but steadily lifted with every step taken in the progress of history; and one standing at the time when prophecy has ceased to be, before the fulfillment has yet appeared, loses sight of the gaps and local coloring, and sees only the unity which has characterized it all, the strength which it exhibits and the sublimity which it has attained.

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THE most interesting of all is the uniqueness of this foreshadowing of the Christ. There being no such person as the Christ in the history of other ancient nations, there could be no actual foreshadowing of such an one in the literatures of these nations. And yet one would think that poets might have dreamed of such a kingdom even if it were never to be realized by those to whom they sang their dreams. Not so. Israel's literature stands alone among the sacred literatures of the world in presenting these wonderful anticipations of the new kingdom, a kingdom not made with hands. If no other evidence could be presented for the divine element in the Old Testament Scriptures, this would be sufficient. There is no exegesis which can throw out of these scriptures this strange and controlling element. The Messianic thought consists of a thousand threads which are interwoven with the history of Israel. In the union of these threads we find the unity and the conception of a new order of things, a new covenant, a new kingdom.

## STUDIES IN PALESTINIAN GEOGRAPHY.

By PROFESSOR J. S. RIGGS,  
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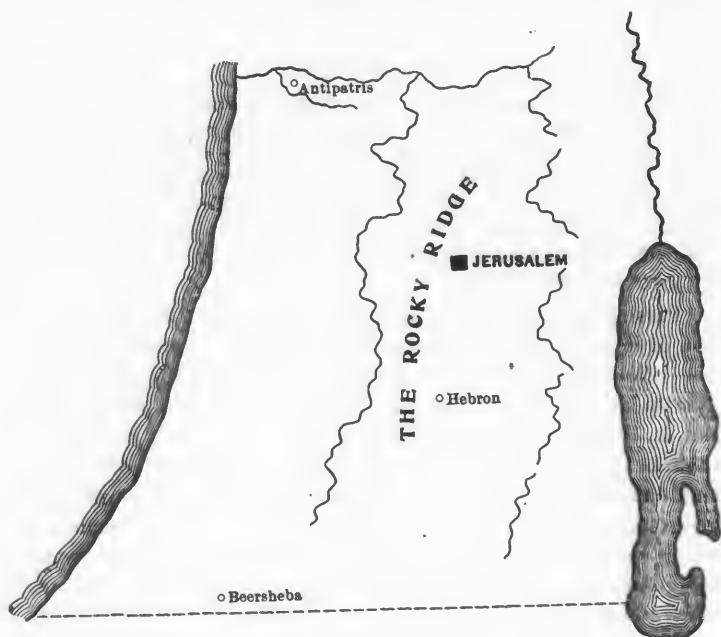
### II.—JUDEA.

*The divisions of the country.—Area of Judea.—Aspects of the territory.—The scenery not attractive.—A land for grazing rather than agriculture.—A fortress from the point of view of war.—The village of Bethlehem and its outlook.—The unpleasant city of Hebron.—The rich vineyards of that locality.—Pasturing in the South Country.—The wilderness of Judea.—A picture of utter desolation.—John the Baptist's and Jesus's experiences there.—The effect of the land of Judea upon the character of its inhabitants.—The glory of Judea in history.*

Passing from a view of the land as a whole to the consideration of its parts, no more convenient division of western Palestine offers itself for our purpose than that found in the New Testament, viz., Judea, Samaria, and Galilee. The line of division is, indeed, more than geographical, but for that reason we shall be called to look for a moment to the relation of people and environment—the most interesting of all relationship in geographical study. Let us begin with Judea. This name by which we know the southern portion of the land has not always designated the same extent of territory. It has sometimes been the name of the whole land, including apparently parts beyond the Jordan (see Josephus Ant. XII., 4: 11); or again in a restricted sense it marks the southern portion of the mountain ridge below Samaria; or again it denotes the tract extending from the Mediterranean to the Jordan and the Dead Sea and from a line on the North passing just above Antipatris and deflecting northward near its western limit, to the mountain ridge below Beersheba. Its general outline in the time of Christ was this:

It had an area of 2,000 square miles, if we include the plain; without this and the Shephelah, both of which in the time of the

independence of the Jews were often not included, an area of about 1,350 square miles. It is upon the central ridge—in the hill country that all the great events of both the Old and New Testament history took place. This is really the Judea of our sacred narrative, hence in our study we shall look at that tract



nearly sixty miles long from its northern boundary to Beersheba and from fourteen to seventeen miles wide. This portion can be naturally divided into the hill country, the desert and the south country. Imagine yourself now upon the tower of the Mosque upon the height of Neby Samwil (Mizpah) a few miles north-east of Jerusalem. As a great picture the land of Judea reaches out in all directions below you. On the right, as you look toward the south, are the jagged gorges and steep passes which



lead down to the Shephelah and the plain. Beyond the low hills is the plain with all its fertility reaching to the sea, whose coast line is visible nearly to Carmel. South of you are the barren monotonous limestone ridges of the land itself rising one behind the other to the highest line near Hebron. Broad valleys lie between these which are as featureless as the mountains themselves. The scenery has little to commend it. One wonders how Judah even found an adequate habitation among these inhospitable rocks. In these stony valleys, however, some grain was raised, and we have only to go down to Bethlehem to see how the hill-sides were utilized. But, at best, compared with the lands we know, it is a weary land. Therein lies part of the secret of the history of its people. Over to our left lies Jerusalem and the Mount of Olives; on beyond in nearly the same direction lie the wastes of the desert, while all along the line of our eastern outlook runs the deep cleft of the Jordan and the mountains on the other side. The country itself is capable of strong defense and calculated to develop the sturdiest character in those who must defend it. Such is the view which may be had from more than one summit, of the characteristic features of Judea. Its people have been a pastoral rather than an agricultural people except as they have devoted themselves to the culture of the vine. Across the broken tract extending ten miles north from Jerusalem were the fortresses which once protected the northern frontier. These were placed so as to cover the roads leading up from the Jordan, down from the north, and up from the passes on the western side—Michmash, Geba, Ramah, Adasa, and Gibeon. Each name suggests memorable events of the days of Judah, or of the Maccabees. The road from Jerusalem to Hebron keeps well upon the centre of the ridge and presents only here and there any variation from that which meets us in the north. Among these "variations here and there" we must include Bethlehem and Hebron. The traveler turns from the main road about six miles from Jerusalem to enter the former city which lies upon a rocky promontory, extending toward the southeast. It is not difficult to imagine the feelings with which one comes to that spot which, traditional

though it be, may well be the real place of our Lord's birth. It is not in accord with our purpose to stop for any description of the buildings which cover it, or of the city in which it is. When one comes to the actual spot, he wishes the trumpery of the priests out of the way that he might see the place in its native simplicity, but there it is before you. Justin Martyr in the middle of the second century bears witness to it, and it is one of the few spots upon which different traditions converge. Once one could step out from it upon the brow of a hill that overlooks a beautiful valley and wide fields beyond. Here one may see what was perhaps evident in many parts of the land. At the bottom of the valley are grain fields and olive trees with their welcome shade. Shepherds are upon the distant hill slopes while all up the sides of the valley itself are the terraces upon which olive trees are planted. The scene—so peaceful and thrifty—is in striking contrast to the desolate hill-sides all around. Bethlehem is an attractive spot, both for its sacred associations and for its picture of thrift. The approach to Hebron gives the traveler some idea of the manner and value of the ancient vineyards. For a long way before reaching the city itself one rides past these vineyards in the gently sloping valleys or on the terraces of the mountain sides. Here, nearly 3,000 feet above the sea, the grapes are brought to perfection by the soft autumn mists. Nature all about is beautiful. Hebron itself, with its dirty, superstitious, fanatical Mohammedan population is the only blot upon the scene. The question has once and again been asked, "Was Ancient Judea no more fertile than it appears today?" Hebron gives answer for all those regions where the vine could be nurtured and where water and soil would give any chance for tillage. "On the whole plateau the only gleams of water are the pools at Gibeon, Jerusalem, Bethlehem, and Hebron, and from Bethel to Beersheba there are not even in its spring-time more than six or seven tiny rills." It is only where the plateau breaks and a glen is formed that one can look for returns from labor. With the exception of the olive the whole land from Jerusalem to the vicinity of Hebron is treeless, and on beyond where the hills begin to descend toward the desert the same is true. The

South Country, with its uplands, has always been famous for grazing, and today thousands of cattle are found in this region. Water is gathered in cisterns, and to these the shepherds and herdsmen come with their flocks and herds, reproducing the scenes of the days of the patriarchs. Not an inhabited town appears in this whole region, a fact which brings to mind the prophecy of Jeremiah, "The cities of the south shall be shut up and none shall open them" (Jer. 13 : 19). Beersheba, with its wells and nothing more, illustrates daily the scenes of centuries ago and the truth of this sad prediction. From this description of the gradual descent of the hills from Hebron to Beersheba it will be readily seen that Judea was exposed on her southern frontier, but rarely did an invasion come from this direction. It was easier to go up either by the way of the Dead Sea or westward to the Philistine plain; opposition in the mountains about Hebron was a serious matter. Chedorlaomer took the former route; the hordes of Islam the latter.

The third feature of Judea which merits especial attention is the wilderness along the western shore of the Dead Sea. It is thirty-five miles long by fifteen wide, and it is difficult to convey to one who has not seen it, its utter desolation. From the top of the great pyramid near Cairo the sharp line dividing the green, fertile land which the river has made and the silent lifeless waste of sand that stretches toward the horizon is traceable for miles. There is a vivid contrast between life and death. Not quite so vivid in its dividing line but more so in the actual picture of desolation is the desert of Judea. The Sahara has the gentle undulation of a great sea-bottom; Judea's wilderness is the hideous contortion of rock-ridges with gullies between them that blister in the sun and make hiding places in their parched caverns for wild beasts. The violent rents and racking that made the Dead Sea gorge itself are reflected in this broken, barren, blighted region of silence and death. As one well says of it: "It gave the ancient nations of Judea as it gives the mere visitor of today the sense of living next to doom; the sense of how narrow is the border between life and death; the awe of the power of God who can make contiguous regions so opposite in

character. 'He turneth rivers into a wilderness and water springs into a thirsty ground.' The desert is always in the face of the prophets, and its howling of beasts in the night watches, and its dry sand blow mournfully across their gorges, the foreboding of judgment." On its eastern side it ends in cliffs that strike down 2,000 feet to the shore of the Salt Sea. A wild, degraded tribe of Arabs inhabits its southern part, who, by their sudden and unfriendly appearances and as sudden disappearings, help us to understand some of the exploits of David when he wandered here as "a partridge on the mountains." Here, in this desert, John the Baptist prepared himself for his mission, going far enough into its solitudes to be alone with God; meditating under the bright stars of a Syrian sky upon the prophecy which was even then being fulfilled, and gathering into his thoughts some of the sternness of his environment that he might face the multitude with the cry: "Repent! prepare the way of the Lord!" Here the Lord himself met and defeated the prince of desolation—an event which invests this wild haggard region with imperishable interest.

As with a glance we have seen the land. What did it do for those who dwelt within its borders? The answer is not difficult. Its very isolation would develop a spirit of patriotic zeal in case those who dwelt within it were called to its defense. Once and again this was a necessity. Those mountain passes were formidable, but they could be taken unless protected; those barren rocks and shallow valleys would give nothing except to toil and thrift. Safety and sustenance were the outcome of courage and care. Both alike threw the people back constantly upon the necessity of dependence upon God. On those high hills they were kept with just that intermixture of trial and security as should fit them for his purpose. The glory of the temple, too, was on those hills, and that passionate patriotism which inspired the determined resistance of the Maccabees and the awful struggle at Massada tells us something of the character-material formed amid those heights. The shadow side of all this was that bigotry which reached its climax in the refusal to listen for one moment to the voice of the lowly Messiah.

As far as the life and ministry of our Lord recorded in the gospels are concerned the place of chief interest is, of course, Jerusalem. The picturesque little town of Bethany, just over the brow of the Mount of Olives; the Jericho road and Jericho itself; the town of Ephraim to which he fled from the Jews, and supposed to be northeast of Jerusalem in the wild hill country; the village of Emmaus, not surely identified, but placed by Conder at Khamasa, seven miles southwest of Jerusalem—these are the places mentioned in connection with his ministry in Judea. Bethlehem's honor we have already noted. That possible fuller record of which John speaks might have told us of journeys to the plain and to Hebron and round about Jerusalem, at any rate we can see the land as he saw it, and estimate its bearing upon those who, under favoring conditions, inhabited it. Its chief glory to our Master was that within its borders he was to accomplish the will of Him who set apart its mountains for the training of a people out of whose midst He, the Messiah, came. That, too, is its glory in our eyes.

"THE LAMB THAT HATH BEEN SLAIN FROM THE  
FOUNDATION OF THE WORLD."

By the REVEREND JESSE L. FONDA,  
Providence, Ill.

*Moral results are the final results in the universe.—Redemption is the evolution of moral character in the race.—This of necessity involves an experience and growth.—Mistakes at the first are inevitable.—Everything has to be tested, only so can the good be found.—Jesus brought the full development of the means for effecting this moral character.—At the last stage of things man's character will be so firmly established that a lapse will be morally impossible.*

This verse indicates that the moral work for the race parallels the material; taking into account considerations developed since creation, we can claim that moral results were the final ones sought in making the world and the race. Then we may think that the moral planning was the first that was done. To create a physical world with its elements, verdure, animals and man, is really grand; but the creation of moral character in a race is infinitely grander and more worthy a spiritual creator.

We cannot think that it comports with divine wisdom to fore-ordain or predestinate a race to sin, and then by a superior skill in atonement save it; neither that the infinite mind should be surprised by a "fall" and institute an impromptu redemption to restore the fallen. But, by a well-conceived plan to create a race, and then to produce moral character in it by means adapted to the end, is truly dignified and worthy of deific thought.

The idea of evolution is so comprehensive that it can well be applied to this work: that redemption is simply the evolution of moral character in the race. One has also said that "redemption is creation", which expresses the idea to be brought out.

Speaking modestly and reverently, we think that it was impossible for God to create a race with moral character right out of hand. A father can buy for his boy a whole library of scientific works, but cannot give him knowledge; he can provide

him with a chest of tools, but not with skill to use them. These come by individual effort, choice and purpose. So with moral character: the Creator can endow a race with all spiritual powers necessary, but the being himself must gain the skill in using them. Moral character, in this view, is simply skill in moral perception and choosing; experience in discerning good as opposed to evil, and in choosing the good and rejecting the evil.

The first ones of the race were perfectly innocent in the garden. They had a knowledge of God, some simple commands, but no experience with the opposite and no decided choice of good and God for reasons of their own origination. The insinuating tempter came to them with a very plausible plea casting doubt upon the commands that they were under, and they did not know of their own proving but what his statements were true. So they disobeyed, ate, and were driven, much to their surprise, out of the garden. The fact of their ignorance did not affect their responsibility; it was a misfortune, but unavoidable, for they must learn of themselves, from their own individual experience, to hold to God and his commands in spite of every enticing promise that can be made. They had the power to resist, but the knowledge and deeply laid preference, on their own responsibility, they did not have. So they were driven out, and the training of the race to produce moral character began.

Without going into details, men as a race have tried almost everything in life and have proved it of themselves to be either right or wrong. They began with the grossness of the antediluvians, then tested the orgies of the Babylonians, the culture of the Greeks, the law and legions of the Romans, the militarism of Napoleon, and the wealth of today. It is the same lesson, to learn by experience whether they are good or not. The good, righteousness, truthfulness, benevolence, have not been tried thoroughly by the world as a whole, but these moral traits are fast coming to the front.

The Jewish nation in its inception was to prove the safety and value of following the true God as opposed to Baal and Moloch. They made sorry work of it, and not until the captivity did they

fully prove the truth in it. Then Pharisaism sprang up; and it has been proved that that is not good, and the race as a whole is against it although not entirely free from it.

We think that this American nation had a mission in civil and religious liberty, to prove beyond a doubt that such liberty is best for the world.

When Jesus came, there was the full development of the means for producing this moral character; this moral creation of the race had reached a definite stage. His coming, as a whole, showed more fully God's redemptive or creative purpose; His teachings filled the minds of men with divine truths about character, necessary to character; his death revealed the height and depth of the infinite sincerity of the Father in the matter, and the outpouring of the day of Pentecost fully invested the race with the spiritual powers necessary for the complete work. This Gospel did not do the work for man, but dwelt in him, helping him to do it. Jesus is the model, and the Spirit uses Him in His work on the race. He takes the things of Christ and shows them unto us; He is "formed within, the hope of glory," that is, the exalted character; we are to "put on the Lord Jesus"; "to be found in Him, not having any righteousness of our own"; for us "to live in Christ." All are to be brought to Him as the model and standard.

When the last things shall come to pass, all works shall have been judged, death and hades cast into the lake of fire, the great red dragon bound and cast into the abyss, then all rule and authority other than God's will be abolished, God will receive the kingdom and be all in all, and the race, the saints, presented, without spot or wrinkle or any such thing, before the throne of his glory with exceeding joy. The Savior shall receive all praise, glory and honor, for he was slain and has redeemed us and made us kings and priests unto God and his Father. The human race then will have demonstrated beyond all possibility of a doubt that God's good is true, and all evil is false. Man's moral character will have become so settled and firm that no temptation which could be devised could turn it aside or draw its notice in the least. Men can then be trusted for all eternity



with any message or work that the kingdom may need and it will surely be accomplished. God shall lead them by fountains of living waters, and they shall be sons worthy of the Infinite Father and his great loving heart.

This makes a complete plan, worthy of the dignity of the highest moral being that we can conceive, worthy of the counsels of eternity, and of "the Lamb that hath been slain from the foundation of the world."

## HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY.

By MERWIN-MARIE SNELL.

### IV. SALVATION.

*Variety of salvation-theories.—a The Goal: terrestrial felicity, heaven, share in divine prerogatives; union with God; realization of non-separateness; deliverance from matter; repose in the Supreme; eternal salvation; occult powers.—b The Way: three mārgas, or paths; path of works; path of knowledge; path of faith; also "path of enjoyment;" Mohammedan influence; materialistic hedonism; predestination and grace; all paths generally recognized; veneration of the guru; pure theism; Antinomianism.—c God and the Savior: atheists; a temporary God; names for the One God; analogy with Swedenborgianism; names for the Savior; the Vaishnava Blessed Lady; the Divine Infant.—d The future life: reincarnation; plurality of worlds; salvation positive, not negative.—e Summary and comparison; the mārgas in Christendom; Christian hopes; spheres of heaven and hell: Rationalistic explanation of them; the atonement; fruitfulness of this field of research.*

All the higher religions hold out to their followers a certain ideal of life by a realization of which the fullness of beatitude is alone to be obtained. They agree in teaching that there is some state different from and superior to that in which the mass of mankind find themselves, into which men are privileged to enter by the use of certain prescribed means, exterior or interior. This state is usually described as salvation or liberation, and the means of its attainment, taken together, as the way of salvation, the means of grace, or the holy path.

Neither the end nor the means are the same in all religions. On the contrary, there is usually great difference on both points among the sects belonging to the same religious group, and even among the adherents of the same religion.

Hinduism, with its richness of development and its wonderful syncretism, contains within itself all the principal type-forms of the various rival theories of salvation. Unlike its daughter

Buddhism, it teaches, and has always taught, in almost all its forms, the doctrine of the existence of a soul-entity, a spiritual being in man distinct from the body and surviving its death and decay. But, both regarding its ultimate destiny and the way of attaining it, the various schools and sects have widely disagreed.

a *The Goal.*

The ancient Vaidik hope seems to have been, like that of most primitive systems, a terrestrial felicity; the Nyâyikas and Vai's-eshikas, despairing of earthly happiness, labored to become independent of the miseries of temporal existence and to reach the bliss of an eternal heaven; the Pa'supatas and the Mahe'svaras thought rather of a personal relation to God, and a participation in his attributes begun in this world and consummated in the hereafter, and they are followed by the Lingayâts and other modern 'Saivas. The Madhvâ'câryas (Dvaitâdvaita-vâdins), whose hope is a similar one, expect in the heaven of the Vishnu to be assimilated to him by "likeness of form, visible presence, proximity and equal power." The other Vaishnava Vedântins, (Râm-ânujas and other Vi'sishtâdvaita-vâdins; Vallabhâ'câryas and other Vi'suddhâdvaita-vâdins;) emphasize still more the notion of affectionate union with God, and some of them look forward to a complete absorption in him (*sayukta*); and the Vedântins of 'Sankara's school make the realization of the non-separateness of the soul from Brahman their one sole aim. The Sânkhya atheists labor simply for the extrication of the serene spirit from the turmoils of restless nature (*prakriti*); and the Pâtanjalas (theistic Sankhyas) sought at the same time a repose in the Supreme Spirit.

All these sects and schools believe in an eternal salvation; and so do almost all other Hindus, with the exception of one of the recent reforming sects, the Ārya Samāj, which is chiefly distinguished by the two peculiarities of exalting the Karma-kanda or practical section of the Vedas (Mantras and Brāhmanas) at the expense of the Jñāna-kanda or speculative section (the Upanishads), and limiting the duration of moksha to a single kalpa, or cosmic period.



The circle of Hindu aspiration is in a manner completed by the 'Śāktas, who, like the Pre-Brāhmanic and Old Brāhmanic Āryans, aim at a terrestrial good, though a preternatural instead of a natural one. Their religious observances are largely directed towards the acquisition of occult powers and other temporary worldly advantages, as are the frightful austerities of the Tapasvi or self-torturers, and the elaborate discipline of the Yogis.

b *The Way.*

There are usually said to be three chief methods for the attainment of the blessedness, either here or hereafter, which is the object of religious endeavor. These are, the *karma-mārḡa*, or path of works, the *jñāna-mārḡa*, or path of knowledge, and the *bhakti-mārḡa*, or path of faith or devotion. The first is chiefly taught in the Mantras and Brāhmanic, the second in the Upanishads, and the third in the Purānas, the Bhagavat Gita, and especially the Bhakti Sutras.

The works which the *karma-mārḡa* requires are either ritualistic, ascetic, or moral practices, although the term is given a special application to the first-named. In the old Vedic and Brahmanic periods, and by the followers of the Purva Mimānsā in all periods, a first importance was ascribed to the due performance of set rites and ceremonies on their proper occasions, albeit a certain 'sraddhā, or confidence in their efficacy, was necessary, and this ceremonialism is also common among the lower classes of the unsectarian Hindus.

The Sāṅkhyas and Pātanjalas sought liberation by a scientific course of ascetic self-discipline. This is practiced in various forms by Ādvaitin Hindus, and is divided into two chief forms, the *rāja yoga*, the object of which is spiritual progress, and the *hātha yoga*, which is directed towards the attainment of occult powers and other temporary and worldly advantages. The first is commonly followed by the Dandīs and other Da'snāmīs ('Sankarā'cārya's sannyāsis) and the members of the eighteen branches of the Yogi order. The *rāja yoga* is considered to belong to the way of knowledge; but the *hātha yoga*, though differing little from it, should certainly, on account of its motive, be

counted under the way of works. There is a small group of sects, of which the Bâbâ Lâlis are a type, which have been so Mohammed-anized as to be fully as much Sufi as Hindu in their character ; and these are characterized by an asceticism very closely akin to that of the Christian mystics.

Several of the later Vaishnava or syncretic (Mohammedanized) sects—Charan Dâsis, Sadhus, Satnâmis, 'Sivanârâyanis—lay an almost exclusive emphasis on the necessity of a high and pure morality, as do some of the modern theistic Samâjas.

The jñâna-marga, or way of knowledge, is particularly affected by the 'Saiva sects, which understand by it a knowledge of God, and by the Sânkaras, who mean a knowledge of the non-separateness of the soul and the universe from Brahman.

The bhakti-mârگا, or way of faith, is characteristic of the Vaishnava religion (or religious group), which considers all philosophies and sects heretical that maintain the preëminence of works or knowledge. It was taught by the Pân'carâtras and Bhâgavatas, the ancient sects so often referred to in the inscriptions and in the Mahâbhârata and some of the Purânas and other works written before the Neo-Brahmanical revival of the seventh century. *Bhakti* usually means a loving devotion and trust, which attaches the soul warmly to God, by whose grace (*prasâda*) the soul is saved. There is sometimes combined with it a system of self-training called bhakti yoga, calculated to awaken and perpetuate devotion ; but it is contrary to the spirit of the bhakti-mârگا to expect salvation as a reward for any effort of one's own.

The way of faith is followed also by a few isolated sects not belonging to the Vaishnava group, for example, the new Deva Dharma, a small but zealous society of strongly syncretic tendencies, the founder or Deva Guru of which is still living.

Sometimes a fourth path is mentioned, the *pushti-mârگا*, or "path of enjoyment," which is characteristic of the Vallabhâ'cârya sect and some of its offshoots. It is not, however, really distinct from the bhakti-mârگا, but merely an extreme or perverted form of it. Since faith and divine grace are all-sufficient, what need is there for ascetic or moral exertions or other works? These

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sects depart therefore from the habitual restraints of Hindu life, even those preserved by other Vaishnavas; eating meat and drinking wine, and surrounding their religious teachers, who are householders (*grihastha gurus*), with every luxury, instead of expecting of them a life of celibacy and self-denial. In these particulars they resemble very much the Koja sect of Shiite Mohammedism which has its headquarters in the same province (Gujerat) where they are chiefly found, and from which many of its original adherents were probably drawn. They have shared with them also the suspicion of having allowed their joyous religion of love to degenerate into an unworthy license.

The 'Sunya-vâdins, and their predecessors the 'Cârvakas, who believe in no God, no spirit, no hereafter, and no law, and whose only moral principle is to enjoy the present moment to the full, might be considered as following the pushti-mârگا more literally than anyone else, if those who are going nowhere could be said to follow any path thither!

The doctrine of *bhakti*, i. e., salvation by faith, has given rise to the same controversy regarding the respective shares of God and man in the redeeming work which raged so long in Christendom. Not only the Vaishnavas but the 'Saivas, many of whom give almost as much practical importance to devotion and grace as if they did not profess to follow the "way of knowledge," are divided into predestinarian and free-will schools. The Tenkalai school in the Râmânuja or Sri Vaishnava church holds that men are saved purely by the divine choice and grace, while the Vadagalais assert that human coöperation is necessary and that it is possible for man to merit. In like manner, the Nakulisa Pa'supatas maintained that God is "a cause independent of our actions," and the orthodox 'Saivas (Mahe'svaras) that he is "a cause dependent on our actions." The Madhvâ-câryas lay great stress upon obedience to the ten commandments of their moral law, which is not very dissimilar from the Mosaic code; while the 'Caitanyas intoxicate themselves with a divine love which fills the whole horizon of their spirits.

Many of the 'Sâktas, or worshippers of the female personifications (Saktis) of the powers or energies of nature, should prob-

...

ably be counted among the followers of the bhakti-mârga. Indeed, the members of the right-hand sects of this class, that is, those who observe the usual moral restraints, are frequently known as Bhâktas, or faithists, the very name which is applied to the more earnest of the Vaishnava devotees. The left-hand, or antinomian 'Sâktas must be ranked as followers of the "way of pleasure" in the most literal sense, as they believe that flesh, wine, women, songs and dances are the chief instruments of grace, symbols of emancipation, and means to psychic power, and all of these are actually used in their secret *séances* ('*cakras*, =circles).

There are but few Hindus who believe in one of these ways to the absolute exclusion of the others. Most Vaishnavas admit that the way of works and the way of knowledge may be useful for some and do actually have certain beneficial results, though they cannot lead to the heaven of Vishnu and the supreme union with the Belovéd of Souls. Most of the absolute âdvaitins ('Sânkaras) tolerate the way of works and the way of devotion as stepping-stones to the true path.

The Sannyâsis of Sankara, although the very foremost preachers of the way of knowledge, have a tender devotion to Mahadevî or Maha-Mâyâ, the Great Mother, the Bride of God, the personified creative energy.

The so-called theistic sects, which include most of the *panthas* or later Vaishnava sects (the earlier ones still extant are called *sampradâyas* or traditions), seem to combine the three ways to such a degree that it is difficult to say to which they should be assigned. The Nânak Shâhis, or Sikhs, may perhaps be said in a general way to follow the way of (moral) works, the Kabir Panthis the way of knowledge, and the Dâdu Panthis the way of faith.

But this whole group, which contains many subdivisions (twelve in the Kabir group, fifty-two in the Dâdu group, and seven in the Nânak), has been so Mohammedanized that although it sometimes retains features of the Pauranik mythology, and is nominally Vedântin in philosophy, having even furnished some great expositors of the system of 'Sankara, it is on its practical

side a pure Unitarianism, whose only preoccupation is the spiritual and moral service of the one true God whom Hindus and Mohammedans alike adore.

Almost all Hindus do, as a matter of fact, engage regularly in ceremonial observances, both of the Vaidik, Pauranik, and Tantrik rites, profess to obey the moral law, claim the highest religious knowledge, and manifest devotion. Everyone, whether or not he belongs to any definite sect, is counted as a member of one of the five great cultus-divisions of Hinduism, according as he identifies Vishnu, 'Siva, 'Sakti (Mahadevi), Gane'sa or Surya with the Deity, and also, in most cases, has among the lesser gods or angels some *ishta devatâ*, or preferential object of devotion, and other patron saints, as it were, whom he distinguishes with a special homage. The followers of the absolute *âdvaita* look upon all such as merely aids to concentration in the earlier stages of the spiritual life; but most of the Vaishnavas give them a sort of *dulia*, and even, in the case of Lakshmi and her incarnations, *hyper-dulia*,—such as Catholics render to the saints and Mary. The Jangamas and other 'Saivas are similar in their monotheism and their saint-worship, and the 'Sâktas, whose practical spirit is pantheistic, give to the Great Mother herself a supreme adoration and a duly graduated honor to her myriads of partial manifestations.

Among the vulgar non-sectarian populace, especially in the country districts, there is doubtless to be found a true idolatry which renders to the being that the image represents, or to which the shrine is dedicated, an indiscriminating worship intended to purchase material benefits from a limited local god.

Non-sectarian Hindus honor the Brâhman caste more uniformly than the members of the various Vaishnava, 'Saiva and 'Sâkta churches, which generally oppose caste distinctions and, for the most part, render to the guru, or spiritual director, whatever be his extraction, an extravagant devotion which in some cases is practically and even confessedly greater than that paid to the Deity. This guru-worship is, perhaps, extremest among the Vallabhâ'câryas and the Kartâ Bhâja branch of the



Caitanyas; but is wholly rejected by the Spashta Dāyakas, another offshoot from the latter sect.

Some sects, like the Nyāyikas of Bengal, the Kabir and Dadu Panthis, the original Charān Dāsīs, the Nānak Shāhis (in a great measure) and especially the Sadhus or Puritans, and the 'Sivanarāyanīs, impose no ceremonial obligations, forbid the use of images and religious objects, and discard almost entirely the Vaidik and Pauranik mythologies. These, which, it will be observed, mostly belong to what I have called the syncretic group, accord no worship to any being save the Supreme, and deplore the practice of magic.

We have already seen that some of the extremer Vaishnava and 'Śākta sects have a tendency to throw off moral restraints, or at least to reduce to a minimum the ethical side of religion in their zeal for the emotional side. This applies particularly to the Vallabhā'cāryas, and the Sāhuja branch of the 'Caitanyas, and the Vāmā'cāris or left-handed 'Śākta sects. There is some reason to believe, although this is a direct reversal of the view prevalent among our leading Indianists, that all the sects of the left-hand were derived from earlier Buddhistic sects of the Kāla 'Cakra group, who, like most of the modern Buddhists of Nepāl and Tibet, professed and practiced an absolute antinomianism based upon the philosophical nihilism of the Madhyāmika school.

Just as the "theistic" group eschews ceremonial and the ultra-'Śāktas and materialists ('Sunya-vādins) ethics, so we find knowledge despised by some members of the Bhakti group, especially, perhaps, the 'Caitanyas, and devotion rejected as degrading by many of the lay Kaivalyādvaitins. The Kātha Yoga and the Tantrika magic are naturally obnoxious, not only to the syncretic sects, but to the more spiritual-minded followers of the ways of faith and knowledge, while to the followers of the true old Vaidik karma-mārga they appear a dangerous and evil innovation.

The monastical Kaivalyādvaitins (I refer especially to 'Sankarā'cārya's sannyāsis) are broader in sympathy than any other Hindus, and are the most unifying element of Hinduism; believing, as already remarked, that all the ways of salvation are good,

and all the objects of devotion useful, at least as preliminary means for those who are not ready for the way of knowledge and a life of conscious oneness with Brahman which needs no idols or ceremonials or spiritual direction and which has passed beyond all hopes or fears.

*c God, and the Savior.*

The followers of the Purva Mīmāṃsā expected to attain to blessedness by the mechanical operation of the Vaidik ceremonial, just as the modern followers of the Kātha Yoga and the Tantrika magic look for the attainment of occult powers by the inherent potency of their ascetic discipline, in the one case, or of their *mantras* (short sentences and syllables) and *mudras* (passes and gestures) in the other. Both are practically atheistic, though the one may call God Brahma and the others I'svara or Mahadevī.

Many of the 'Sankara Vedāntins have a personal devotion for the Lord (I'svara) who is to them a personal God, but they consider him only a part of the universe of Māyā, and look upon the one eternal absolute Being, the impersonal Brahma, as identical with their own inmost self (*ātman*); so that they, too, would be judged as atheists, to all intents and purposes, by most occidental thinkers. This applies to some extent to the sannyāsis, but still more to the lay followers of the system, among whom are the greater part of the more scholarly Brāhmans; although it must be admitted that many, if not most, who belong to this school in philosophy are practically theistic in religion.

The followers of the true (dualistic) 'Saiva sects all worship God under the name of 'Siva, and the statement is habitually made that they recognize no avatāras or divine incarnations. There is no question, however, that 'Siva himself is considered by his votaries to have lived on the earth for a certain period in human form; and many beautiful legends cluster around his hermit life on the Himālayas, and his home life with Pārvati his bride, the incarnation of his own divine beauty and love.

The Vaishnavas are distinguished by their identification of Vishnu, or some one of his forms, with the Supreme Being. The older of the true Vaishnava sects worship Vishnu as the one only

supreme personal God, and one or more historic or legendary personages, usually the heroes and heroines of the ancient epics, as his incarnations.

The will or grace of God is personified by them as his 'Sakti or bride, Lakshmi, and in her incarnations she becomes a sort of Hindu Blessed Virgin. The latter remark is especially true of the Rāmānujas and other more moderate sects; in some of the rest she is placed on a level with God, and among the Rādhā Vāllabhas, and several branches of the 'Caitanyas, and some other minor offshoots of the Vaishnava stock, she is worshipped as the very essence of the Deity. The Sakhi Bhāvas go so far as to make her incarnation as Rādhā their exclusive divinity.

The principal incarnations of Vishnu venerated in the Vaishnava sects are *Kṛishna*, and Rāma, the hero of the Ramāyana; and the chief incarnations of Lakshmi are Sitā, the wife of Rāma, and Rādhā, the favorite of *Kṛishna*. The Rāmānujīyas venerate chiefly Rāmā and Sitā, but also *Kṛishna* and Rukminī, his chief wife, ignoring Rādhā; the Rāmānandīs and their offshoots venerate Rāmā and Sitā; the Madhva'cāryas give equal veneration to *Kṛishna* and Rāmā, and honor Sitā; the Nimavats venerate *Kṛishna* and Rādhā; etc., etc. I have simply indicated the relative popularity of the incarnations in the sects mentioned; most of them are divided into cultus-groups, characterized by the preferential or exclusive worship of one or another form or incarnation of the Deity or his 'Sakti, or both.

The lives and words of these manifestations of God in the flesh, as recorded in the Ramāyana, the Mahābhārata and various legendary collections, are tenderly studied by their votaries, who have for them the same personal devotion that many Christians have for Jesus Christ.

A curious phenomenon which the development of Hinduism presents is the gradual identification in certain sects of an incarnation of God with the Eternal Deity itself.

The foremost of the Vaishnava sects, as well as the most sober and typical, is that founded by Rāmānuja (the author of the Vi'sishtādvaita philosophy) and often called the 'Sṛī Vaishnava. As has already been observed, it has a preferential devo-

tion to Râma. A very early schism in this sect resulted in the Râmânanda sect, from which have sprung a large number of other sects. The Râmânandas have a still more pronounced devotion to Râma, as the chief incarnation of Vishnu for the world's salvation. But the most important of the derivative sects are the group commonly called theistic, which has resulted from a fusion of Râmânanda with Shiite or Sufi (Mohammedan) thought. In these sects—notably the Kabir Panthis, and the Dâdû Panthis—the idea of a divine incarnation is expressly rejected, but nevertheless they, for the most part, call the Supreme Being, *i. e.* the personal God of Christianity and Islam, or, among the philosophers, the Brahman of the Sânkaras, by the name of Râma! In other words Râma has done in this current of religious thought exactly what Jesus Christ is alleged by the Swedenborgians to have actually and objectively done—gradually cast off the lineaments and attributes and substance of humanity and become wholly merged into the infinite Godhead. The historic traditions and associations have wholly disappeared, and the name alone, which had been endeared by so many centuries of pious usage, remains to testify of the divine-human Savior and Mediator whom their ancestors worshipped.

Something analogous, and yet in its outcome very dissimilar, seems to have taken place among the *Krishnaite* group of Vaishnavas. The Vallabha'câryas, the 'Caitanyas, and several sects derived from them, are in the habit of identifying *Krishna* with the Supreme Deity in his eternal form, and in some cases even go so far as to make Vishnu himself one of his manifestations, reversing the normal and historic view. It is possible, however, that this may be partly the language of extravagant devotion and not a deliberate theological dictum. At any rate, these sects have adhered most tenaciously to the incarnation idea, and even given it a new emphasis. Vallabha (in 1520 A. D.) introduced the worship of the Bâla Gopâla, or Infant *Krishna*—corresponding to the Bambino of the Italian Christians—which is the chief object of devotion among his sectaries. Rana'chor, the Boy *Krishna*, is the favorite of the Mîrâ Bâi sect, an offshoot of the Vallabhas founded by a woman of that name.

There are other sects, not hitherto mentioned under this head, which do not have the avatâra (divine incarnation) doctrine. Among some of the theistic (syncretic) sects even the name of Râma has well-nigh gone out of use; I refer especially to the seven branches of the Nânak Shâhis, or Sikhs, who usually call God indifferently either Hari (Vishnu) or Allah. This was foreshadowed among the Kabir Panthis, who call him either Ali (originally the Shiite God-Incarnate) or Râma.

There are in use among many of the sects other names for the Supreme Being which have no special sectarian significance or association. I'svara (the Lord) is applied by the 'Sânkaras to Brahmâ, the personal Logas, by the 'Saivas universally to 'Siva, and by the Râmânujas and other of the more sober-minded Vaishnavas to Vishnu. It is the only designation which the Nyâyikas of Bengal allow to be applied to Deity. The terms Paramapurusha, the Supreme Spirit, and Parame'svara, the Supreme Lord, are also commonly used; by the Kabir Panthis, and doubtless by many others, especially those who have been influenced by the Pâtanjala philosophy.

d *The Future Life.*

The statement is commonly made that all Hindu sects, with the exception of some of the recent Anglicized Samâjas, believe in the reincarnation of souls. I am not yet fully prepared to challenge it, although I see much reason for doubting its correctness, at least in this sweeping form. It is certain that the doctrine is held by the Kaivalyâdvaitins and by the general mass of the non-sectarian population; and it is probably taken for granted, though certainly not emphasized, by most of the 'Saiva, 'Sakta and true Vaishnava sects. In some of the syncretic sects it has apparently disappeared, and I suspect that several denominations of Vaishnavas consciously reject it.

Nevertheless, it does run as a deep underchord through most of the religious life of India. The liberation at which the sects of Hinduism aspire is doubtless, like that of the Baudhdhas and Jainas, not only deliverance from the ills of the present life, but from the miseries of rebirth. But it is to be noted that

rebirth, either in the Hindu and Jaina sense, or in the Buddhistic one, never has a necessary reference to a renewed existence upon this planet. These Orientals have always believed in a plurality of worlds, and have never made any sharp distinction between life on our earth and that on any other, any more than between the human state and others above and below it. The world is simply one of a countless number of transitory dwelling-places, and humanity one of many diverse states of existence; and reincarnation refers to a chain of being, the links of which may lie anywhere—in any world and in any state. The hells and heavens which have been variously named and enumerated by different religions and schools and sects and individuals are, for the most part, simply worlds and states more or less happy than ours, but no more places of reward and punishment, and no less "spheres of probation," than this earth itself or any of the states which it contains.

Most Hindus believe that a continual pilgrimage from one to another of these states and abodes until the destruction of the world is the lot of those who do not attain salvation or liberation; but their real inspiration to religious endeavor is, in almost every case, save in that of the atheistic Sāṅkhyas, not a negative but a positive hope. Even the Vedāntin, who aspires to a realization of his non-separateness from Brahman, is more drawn by the fascination of that attributeless Immensity, that ineffable mystery of Being and Knowledge and Bliss, than driven by the thought of the worthlessness and deceitfulness of the life from which he flees. And the great masses of the Kaivalyādvaitins even, feeling that the way of knowledge is too hard for them, or too much attached to the delights of conscious individuality, are content to aim at a rebirth in some happier world, like the ordinary Buddhist, who prefers to be born out of the heart of a lotus in the Tushita heaven rather than to strive for the remote and dubious felicity of Nirvāna.

The followers of the way of faith usually look forward to an eternal heaven of supreme union with God, far above the universe of change and illusion; but sometimes to a lower one, like that of the 'Saivas, which affords a participation in the power of God

instead of an enjoyment of his embrace. The 'Caitanyas recognize both of these: Vaikuntha, the heaven of *Krishna*, and Svarga or paradise. Vaikuntha is called by most Vaishnavas the heaven of Vishnu, and some of the *Krishnaites* who identify *Krishna* with God call his heaven Goloka (*i. e.*, "the Place of Cows," a sort of celestial Arcadia) and make it the supreme and eternal one.

e *Summary and Comparison.*

In innumerable particulars the salvation-doctrines of Hinduism, in its various forms, suggest those of Christendom. In the development of Christianity, too, the three *mārgas*, though unnamed, have been interwoven as closely as in that of the Vaidika group of religions. Even the order of their successive predominance has not been altogether dissimilar. The moralism of the Apologists—compare the Brahmanic *karma-mārga*—was succeeded by Gnosticism, the Catholic gnosis of the Alexandrines, and the Neo-Platonism of the Pseudo-Areopagite, all closely allied to the *jnāna-mārga* of the Vedāntins, and perhaps connected with it by obscure historical threads; then came the ritualism and sacerdotal mysticism of the dark ages—the *karma-mārga* again and in its more typical form; then the gentle personal heart-mysticism (*bhakti-mārga*) of Bernard and Francis, lasting on through the centuries side by side with the way of knowledge of the Carmelite mystics and the way of works taught by the Jesuits.

In Protestantism we find them all again under other guises: the way of knowledge in the old Lutheran scholasticism and other kinds of rigid orthodoxy, and, in a form more like the Oriental, in the transcendental wing of rationalism; the way of works in the dry formalism so prevalent in all the state churches, the ritualism of the Oriental schismatics, and the ethical zeal of one school of liberalism; and the way of faith or devotion in the more earnest of Evangelical Christians, especially, perhaps, within the Methodist and Baptist churches, and in a rare mystical type of Unitarians. The way of enjoyment is represented in Christendom by many antinomian and materialistic sects, past and present.

We have had kindred hopes, as well as kindred methods. Many of the sub-Apostolic Christians and modern liberals have aimed, like the people of the Vaidik times, at a terrestrial felicity; the Gnosticizing and Platonizing Christians of the Nicene Age, and many of the mediæval mystics, like the 'Sânkara Vedantins, at a merging of the individual self into the unity of the Absolute; and the ritualistic and pietistic Catholics, and orthodox Protestants in general, like the Mîmânsâs, 'Saivas and Vaishnavas, at an eternal heaven, the chief blessedness of which, to the Bernadine-Franciscan school of Catholics and the devouter Evangelicals, as to the better class of Vaishnavas, is in the complete fruition of a Savior's love.

The Hâtha Yoga and the Tantrika system, with the magical powers at which they aim, are represented in Christian history by some of the old Gnostics, the line of occultists which preserved their succession, and a few thaumaturgic schools of the present day, with which many of the Spiritists and Theosophists must be classed.

The numerous heavens and hells of the Hindu churches have their counterparts, not only in the Gnostic cosmogonies and in those of some modern sects like the New Churchmen and Spiritists and Mormons, but also in the various spheres of punishment and purification and reward to be met with in the Catholic traditions and speculations which recur with numberless variations in many quaint long-forgotten theological tomes and have found a classic expression in Dante's *Divina Comedia*. Swedenborg rationalizes this conception by his theory that souls after death are drawn together according to their affinities, so that as many centers of aggregation are produced as there are spiritual types and planes of moral elevation.

In some of the Vaishnavas there is to be found the same tender personal devotion to the God-Incarnatè, as the one all-sufficient Savior, that characterizes the most genial phases of Christian orthodoxy. But in the background of the Hindu's faith have always lurked the images of other men no less divine, and the redemptive function has been performed by teaching, inspira-



tion, conquest of enemies, or the direct infusion of grace, and not by any atoning sacrifice. If we had gone farther back into the mysteries of Aryan antiquity there would have loomed before us the figure of the primeval male sacrificing himself for the deliverance of the universe from chaos; but the idea of an atonement seems to appear in modern Hindu thought only under the symbol of the throat of 'Siva, blue with the poison which would have destroyed the world.

I have barely hinted at the chief resemblances between the Hindu and Christian religions, contenting myself with roughly sketching a few of the tenets of the Hindu sects and schools which afford the fairest opportunity for comparison.

It would take volumes to exhaust the subject, and in the present state of Indianistic science it remains full of obscurities and uncertainties; but enough has been said to show that there is here a most fertile field for investigations the result of which would furnish priceless data to the student of the comparative history of religions, and many *points d'appui* for intelligent Christian propagandism.

## THE DELUGE IN OTHER LITERATURES AND HISTORY.<sup>1</sup>

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*The outside stories.—Theories presented in explanation of the facts narrated in the deluge stories.—Comparison of the biblical with the outside material: similarities, differences.—Our estimate of the biblical material.—Not a myth.—Not a legend.—Idealized history.—The purpose of the prophetic writer, the purpose of the priestly writer.*

In a former article on the deluge the biblical material was examined. This article is to deal with the stories of the deluge found in other literatures. After an examination of these stories it will be possible to do three things: 1) Discuss the various theories concerning the deluge stories taken together; 2) compare the biblical material with the material from other literatures; and 3) form an estimate of the biblical material.

I. *The Outside Stories.*—Hundreds of pages would be necessary to present at all adequately the stories of the deluge which have come down to us in literatures outside of the Hebrew literature. It will be at once clear that there is no space even for an abstract of the various statements. It is true that some of the stories are more interesting than others. But no satisfactory conclusions can be reached except upon the basis of an examination of all or practically all of the material. Lenormant, in *The Beginnings of History*,<sup>2</sup> presents the essential parts of most of these stories. In various commentaries on Genesis there will be found in connection with the comments on Genesis 6-9, references and allusions to the stories. In Lenormant's presentation, the authorities are given for each statement made. The reader, therefore, is referred to this collection of material for the facts, it being impossible to present

<sup>1</sup>For literature, see preceding article.

<sup>2</sup>Pages 387, and following.

them in the small space at our disposal. The most important of all the stories, the Chaldean, will be found translated in full in the February number of the *BIBLICAL WORLD*. The reader is referred also to this article. It is to be remembered that a copy of the Assyrian account, now in our possession, was made about 700 B. C. by order of Asur-bani-pal, from an old copy in the library of the city of Uruk. This older copy goes back to 1,800 or 2,000 years before Christ. The existence of the story was known before the discovery of the tablets by accounts handed down by Berosus, a Chaldean priest living in the time of Alexander the Great and his successors. Fragments of his work furnished some of the most important details of the story. The original itself, referred to above, was found by George Smith, in 1872, among certain brick tablets brought from Nineveh. It was given to the world for the first time in the *London Daily News*, December 5, 1872. Besides the Assyrian story the student will read and examine also (1) the Aramæan, (2) the Sanskrit, (3) the Persian, (4) the various Greek stories, (5) the Phrygian, (6) the Scandinavian, (7) the Lithuanian, (8) the Celtic, (9) the Egyptian, (10) the American, (11) the Polynesian. A few remarks may be made upon the supposition that the details of the various stories referred to above are familiar to the reader. 1) There is, of course, great divergence of matter, each story exhibiting a coloring which is characteristic of the country in which it has its origin. The maritime nations present it in certain forms; inland nations in still other forms. 2) Notwithstanding the very great divergence, the essential facts are found to be the same. Wickedness, punishment for wickedness, a great storm or deluge, the destruction of humanity, the deliverance of a few, the adoption of these few as special favorites of the God or gods,—these general ideas are found everywhere. 3) It is at once apparent to any one who has examined the material, that while some of it may be regarded as late and consequently based upon the biblical narrative, much of it is as old as the biblical narrative or even older.

The main problems which present themselves for solution are two, namely, the historical and the literary; the first dealing

with the deluge itself, the second with the various narratives which concern the deluge; the first having to do with the actual event which is described in all the stories; the second with the inter-relationship of the stories themselves.

II. *Theories presented in explanation of the facts narrated in the deluge stories.*

1. According to Goldziher, Grill, and many other students of comparative mythology, we are to understand these various stories as different forms of the naturalistic myth respecting rains and floods in general. The possibilities of explanation under this head are as numerous as the authors themselves. For lack of space these possibilities are here omitted.

2. The original story is a mythical picture of the setting of the sun. Just as, according to Schirren, one may trace all the old cosmogonies to mythical descriptions of the rising of the sun, so the various stories of the deluge may be traced to a mythical picture of the setting of the sun. This explanation also may be passed by without further comment.

3. The deluge is a mythical presentation of creation. Cheyne, the writer on this subject in the *Encyclopædia Britannica*, presents this view in the following language: "The story of the deluge is a subdivision of the primitive man's cosmogony. The problem with which he had to deal was a complicated one—given the eternity of matter to account for the origin of the world. The best solution which presented itself was to represent creation as having taken place repeatedly, and the world as having passed through a series of demolitions and reconstructions. This explains the confusion between the creation and the deluge noticed by various travelers, a confusion, however, which is only apparent, for the deluge is, when thoroughly realized, practically a second creation. The various deluge stories must be viewed in combination and explained on a common principle. What was the original significance of the non-biblical stories? Not merely an annual recurring river flood such as those of the Euphrates, for the phenomenal basis of myths must be something striking and wonderful as well as frequently recurring.

The phenomena of the sky and especially of the sun are daily miracles. The deluge of these stories has been transferred from the skies to the earth. It is an ether myth. The attempt to explain the existence of the world on the basis of an ether myth was not uncommon. The deluge was not the last of these destructions. Some races supposed a great fire to have swept over the earth and to have destroyed all save a few who hid themselves in caves."

4. We may understand the basis of the deluge story to be a legend transmitting historical memories which, though mythical and colored, have still the fate of actual men as their subject—an historical origin.

This is the view advanced by Delitzsch.<sup>1</sup>

5. We may regard the deluge as a historical fact preserved in a multitude of forms. Here several points deserve consideration. (a) Every nation, it is asserted by Lenormant, except the black race, has a tradition of the deluge. (b) This tradition wherever found is essentially the same. (c) We may grant that in America and in Oceanica it is not independent but an early importation. (d) Granting this, however, it remains true that a tradition is found in the Indo-European, the Semitic, the Egyptian, or Hamitic families. (e) These facts do not permit us to assume as the origin of these stories a myth either naturalistic or cosmogonic, because as Delitzsch has said, the story is too specifically human, because, further, it is too universal, and still further, because such an explanation partakes too much of the arbitrary. (f) Nor is the historical element so slight as to allow us to call it, with Delitzsch, a legend. The deluge is an histor-

<sup>1</sup> "Human history as well as the natural world, left its reflection upon the consciousness, and as there were nature-myths in which natural phenomena were incorporated, so also there were historic memories transmitted in the form of legends which, though mythologically colored, have still the fate of actual men as their subject. Such a legend is that of the deluge, which is in the scriptural account brought down by the removal of all mythological embellishment to historical purpose. The Babylonio-Assyrian account is far more fanciful and interesting, and hence more poetical, but like that of the Bible so specifically human, that it would be quite as arbitrary to make the waters of Noah a picture of the ocean of heaven as to generalize the victorious expedition of Alexander into a picture of the victory of the sun over mist and darkness." —*Commentary on Genesis*, page 237.

ical fact, "an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it. This cataclysm took place near the primitive cradle of mankind and previous to the separation of the families from whom the principal races were to descend." Among three races it was primitive and these were the descendants of Ham, Shem and Japheth. Having now decided as to the character of the event which forms the subject of the stories, we may compare the stories themselves.

### III. *A Comparison of the Biblical with the Outside Material.*

1. *Similarities.*—In all, or nearly all of the stories there will be found allusions to the following topics: Wickedness, the announcement, the command to build, the contents of the ark, the entering into the ark, the coming of the waters, a certain duration, the appearance of land, birds, the altar and the sacrifice, the Divine repentance, the rainbow. Kalisch has thus summarized it: "Scarcely a single feature of the biblical account which is not discovered in one or several of the heathen traditions. Coincidences not limited to details; they extend to the whole outlines; it is almost everywhere the sin of man which renders the determination of an all just judge irrevocable; one pious man is saved with his family to form the nucleus of a new population; an ark is introduced; and pairs of the animal creation are collected; birds are sent out to ascertain the condition of the earth; an altar is built and sacrifices are offered. It is certain that none of these accounts are derived from the pages of the Bible. They are independent of each other. Their differences are as striking and characteristic as their analogies; they are echoes of a sound which had long vanished away."

2. *Differences.*—Under this head we may take as example the one outside story which is recognized as standing first in every particular—the Assyrian. If now we compare the biblical account with the Assyrian, we note dissimilarities in reference to form and contents; for example, a difference in respect to size and

name of, the ark. The length of the ark according to the Bible being six to one, the Assyrian ten to one; a difference as to occupants, the Assyrian account including the ship builders and relatives. There is nothing in the Assyrian account concerning the clean and unclean. In the Assyrian account the duration is seven days, the birds being sent out seven days after. The Assyrian story includes among the birds, besides the dove and raven, the swallow which is not found in the Hebrew story. The place according to the Assyrian story is Nizir, east of Assyria; the Hebrew story the mountains of Ararat. The fate of the hero in each case is different. In the one case he is deified; in the other he is allowed to live a long period of years. It would be interesting here to take up the question of relative age of the two stories—the Hebrew and the Assyrian, but such consideration may perhaps be best postponed.

The dissimilarities in reference to the spirit and purpose are greater. The Assyrian story is grossly anthropomorphic; including the representation of the gods crouching like dogs, and again of the gods gathering like flies before the master of the sacrifices; while the anthropomorphic element in the Hebrew story is very slight indeed and never grotesque. The Assyrian account is polytheistic; the Hebrew everywhere monotheistic. There is no purpose in the Assyrian account except to explain the deification of man. The purpose of the Hebrew story stands out in every verse. One reads the Assyrian story and discovers no teaching whatever; while in the Hebrew account the greatest of all teaching is found; punishment for wickedness, deliverance for righteousness. We find nowhere in the Hebrew story allusions to spirits quarrelling among the gods, to the deification of man. And as to the relative influence of the two stories, who can fail to see the superiority of the Hebrew?

#### *IV. Our Estimate of the Biblical Material.*

1. Is it a naturalistic myth of rain, or the setting of the sun, or of the cosmogony? No.
2. Is it an historical legend? An event—an impression made upon the mind—the impression colored or embellished—and this

mythological element removed; reduced to historical, prose? There may be no general objection to this view, but the specific objection is that it minimizes the historical element. This event was too serious, too great, too well attested to be classified merely as a legend. We cannot call the Hebrew account of creation a legend; the creation was a fact, and the great teachings which these stories disclose are fundamentally true. We cannot call the Hebrew account of the fall of man a legend. Other nations may have made legends out of the same material, but the Hebrew nation has not done this. The fall was a great fact of history, and we have it narrated together with the powerful religious lessons connected with it in such a manner as most forcibly to teach, most authoritatively to declare these truths. Just so with the deluge. There is no legend here. Is it literal history? No. Nor is the Book of Job history, nor the Books of Chronicles, nor the Books of Kings, nor the Books of Samuel.

4. *It is idealized history.*—What now is meant by idealized history? The selection of an event and the writing of a narrative of it in order to accomplish a purpose. What are the characteristics of such history? They may be summarized as follows: (1) The writer is not careful to arrange his material chronologically. A better arrangement perhaps may be found to accomplish the end he has in view. (2) He does not think it necessary to narrate all the facts, for many of the facts will not bear upon the purpose he has in view. (3) Outside facts are suggested because they will assist in enabling him to present the idea which is at the basis of the whole statement. (4) Details are disregarded which do not bear directly upon his purpose. (5) Those details which do stand closely related with the purpose he has in mind are expanded. (6) The narrative is everywhere colored by the writer's position. (7) The artistic element is found to prevail everywhere. (8) The influence everywhere is seen of a purpose. Idealized history—history written to convey an idea, especially a religious idea, is something very different from a mere cold, scientific statement in precise chronological order of the facts connected with a particular event.



5. If this is idealized history, that is, history written with a purpose, what was the purpose which the historical statement was intended to serve? We must remember that we have here two narratives; one from the pen of the prophet, the other from the pen of the priest. Each had his particular purpose, and we must keep these distinct.

The *prophetic* writer has already told us (1) how man once was innocent and, in this state of innocency, on familiar terms with God and possessed of all the happiness that God could bestow on man, blessed and immortal—but he sinned, and instead of this blessing there was a curse. (2) How one brother kills another and thus crime quickly enters the world, the consequence of sin; (3) how the line of the murderer becomes worse and worse; cities, the centre of corruption and iniquity, are founded; music, sensual in its influence, and weapons of war, for all cruelty and blood-shed, are invented; polygamy is introduced, and all this is the result, the inevitable consequence, and the dire concomitant of sin; (4) how this sin, great enough in itself, is enhanced by the example of angels who left their heavenly abode and mingled with women—their off-spring giants and demons, instigators of lawlessness and crime. (5) And now the end has come. Jehovah has endured all that even a God can endure. Man has become wicked, utterly depraved. There must be a new beginning. The old race shall die; the deluge punishes the world for its sin; the deluge purifies the world of its iniquity. Could anything be more reasonable or more consistent? What was his purpose? Clearly and distinctly to show that for sin man must die. The story is told most pathetically. The sacred numbers 7 and 40 are used. They both represent completeness, sufficiency. Sufficient warning was given; rain sufficient came down; a sufficient delay was granted; the time is nothing; the details are nothing, save as they furnish a vivid and pathetic picture. All this is form, coloring. The essential fact, destruction and death sent by a just God for sin, this is real. And the purpose? the same which has characterized every sentence which we have thus far studied from the prophet's pen, the same which we shall find to characterize every new

sentence, every new story throughout the Books of the Pentateuch. Nay more, the same which characterizes every story in the Books of Samuel and Kings.

What now is the purpose which was intended by the priest? The *priestly* writer has told us (1) of the orderly and systematic origin of the earth and sky, created in six days, a creation including as its crowning feature the covenant with Adam by which all things created were made subject to him, and also the institution of the sabbath, the greatest of all divine institutions; (2) of the symmetrical progress of the world's history from Adam to Noah—ten patriarchs living so many years, begetting each a son living so many more years, begetting sons and daughters and dying—chronological, statistical, minute, accurate, definite, stereotyped, characterized by a single idea; (3) he now makes a note, repetitious and redundant, of man's wickedness and of God's determination to destroy; (4) then follows a description, equally as repetitious and minute, strangely statistical and definite, of the deluge through which the destruction is to be wrought. The exact size of the ark, the exact statement of its contents, the 600th year, 15 cubits above the highest mountain the waters prevail; exactly 150 days the waters increase. In the 601st year, first month, first day, the water subsides, the deluge has lasted just 365 days. These numbers are ideal. No man knew the duration. There were scores of opinions and traditions. To one of mathematical frame of mind, what could seem better than to represent it as a year? The creation had been put in the form of a week; the deluge is given the form of a year. The creation stories led up to the institution of the Sabbath; the deluge story leads up to the institution, the command respecting the shedding of blood. The creation included a covenant with Adam; the deluge story includes a covenant with Noah in largely the same language, appointing or reappointing him lord over all the earth and authorizing him to eat flesh. The covenant assures him that there shall not be another deluge. This covenant is the goal, the purpose of the priest. He has reached the second of the three preliminary stages of his work preparatory to the recording of the legislation as given to Moses

on Sinai, and the great covenant there ratified with the people. This, in each case, is the purpose of our writers. Could anything higher, or more worthy be conceived? The deluge was a fact; it was a part of a great plan; its record as handed down to us in the Hebrew Scriptures is the one clear, distinct account, and when compared with the other accounts bears on its face indications of its divine origin.

## THE KINGDOM OF HEAVEN IN THE GOSPEL OF MATTHEW.

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The central theme of Matthew's gospel is the kingdom of heaven, which expression is used as a synonym of the phrase kingdom of God. It is well known that the spirit of reverence among the Jews was so great that they systematically avoided the pronounciation of the divine name. Hence, Matthew, writing principally for Jews, respects this feeling, and speaks of the kingdom of heaven instead of the kingdom of God.

To refer to the source of this idea of the kingdom of God, as found in the Old Testament Scriptures, perhaps the most striking expressions are found in the writings of Daniel. Some of them are as follows: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nation, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all kingdoms, and it shall stand forever." Other prophets in earlier times had written in the same strain. We read in Micah, "I will make the halting a remnant and the far-scattered a strong nation. And Jehovah shall reign over them in Mount Zion henceforth and forever." And Jeremiah prophesies, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice upon the earth." There are many more passages of the

same import in the prophetic books. We have also, in what are known as the Messianic passages in the historical books of the Old Testament and in the Psalms, frequent references to a future kingdom.

When Christ came, the idea of the kingdom of heaven had been cherished among the Jews for centuries. But the views which largely prevailed among them as to the nature of that kingdom were in many respects false and misleading. The teachings of Christ concerning the kingdom of heaven were often in direct opposition to Jewish belief. Nowhere in the New Testament is this contrast more strikingly displayed than in the gospel of Matthew. In considering the teachings of this gospel on the kingdom of heaven it will be convenient to class them under four heads. First, The Ruler of the Kingdom. Second, The Subjects of the Kingdom. Third, The Legislation of the Kingdom. Fourth, The Consummation of the Kingdom.

#### I. THE RULER OF THE KINGDOM.

The Old Testament taught that the coming king would be a descendant of David. Matthew opens his gospel with a genealogical table showing that Jesus Christ was descended from that royal line so dear to the heart of every son of Israel. A little further on the evangelist records the visit of the wise men to the cradle of the infant Christ with their significant question, "Where is he that was born king of the Jews?" He also tells of the demand of Herod as to where Christ should be born. In reply there is quoted the prophecy concerning Bethlehem, "Out of thee shall come a governor that shall rule my people Israel." Thus we see the prominence given to the kingly idea at the very outset. When we turn to Christ himself as portrayed in this gospel we find him assuming the authority of a king. With an oft repeated, "I say unto you," he lays down laws for the government of his subjects. He shows by his miracles that he has power over the forces of nature, and also over disease and death. He assumes the divine prerogative of the forgiveness of sins. Nor is this all. He gives a vivid description of the last judgment, and represents himself as fixing forever the eternal destiny

of men. In keeping with this is his confession before the high priest that he is the Christ, the Son of God, and that hereafter he will return in the clouds of heaven. Yet notwithstanding his assumption of authority, and the fact that he speaks of the kingdom of heaven as *my* kingdom he teaches his disciples to pray to the Father, "*thy* kingdom come." When asked to bestow places of honor in his kingdom he promptly replies that such rewards are not his to give, but that they shall be given to those for whom they have been prepared by his Father. While asserting his claim to be the ruler of the kingdom, Christ also makes it clear that it is a delegated authority which he exercises. On one occasion he says, explicitly, "All things are delivered unto me of my Father." After his resurrection he says, "All power *is given* unto me in heaven and in earth." Primarily, then, the authority over the kingdom resides in God, but he has delegated it to his Son, to be exercised by him till the final consummation of the kingdom.

## II. THE SUBJECTS OF THE KINGDOM.

The Jews believed that every one of their nation who had not forfeited his rights by outbreaking wickedness, was, by birth, a citizen of the kingdom of heaven. Christ recognized no such claims as these. On one occasion, after commending the faith of a gentile, he declared that many should come from the east and the west, and should sit down with Abraham, Isaac and Jacob, but that the children of the kingdom (using the phrase, of course, in the popular acceptation) should be cast into outer darkness. Thus it appears that something more than descent from Abraham is needed to constitute one a subject of the kingdom. There is, however, a wider sense, in which all men, both good and bad, are regarded as subjects of the kingdom. This is brought prominently to notice in those parables which speak of a final separation of the good and bad. Wheat and tares grow together till the harvest. The dragnet gathers fish of every kind. The king is in reality the lawful ruler over wicked and rebellious subjects no less than over the loyal and loving. But we are chiefly concerned with the more limited sense of the word

subjects, which confines itself to those who acknowledge the authority of the King and who enjoy the privileges of the kingdom. One condition, without fulfilling which men cannot become subjects, is made prominent at the outset. John the Baptist, the herald of the King, began his ministry by calling on men to repent because the kingdom of heaven was at hand. Of course the implication was that without repentance men could not become subjects of that kingdom. Christ himself began his ministry with the same proclamation. Later on he pronounced a fearful doom upon some of the towns in which he had wrought miracles, because they did not repent. Without this repentance Jewish descent was of no avail so far as membership in the kingdom was concerned, but with repentance, even the criminal and the outcast might become members of the kingdom.

In addition to repentance, true subjects of the kingdom must have faith in Christ. The word faith, in Matthew's gospel, usually conveys the idea of trust or confidence. It is an affair of the heart rather than of the head. For example, the woman who was healed of the issue of blood evidently did not have a clear apprehension of the person and nature of Christ, but she had unlimited confidence in him, and hence he says to her, "Thy faith hath made thee whole." We do not find the word "faith" or the kindred verb "believe" occurring so often in Matthew as in the other evangelists. Nevertheless the general tenor of his gospel proceeds on the assumption that those who have become subjects of the kingdom have full confidence in Jesus Christ as the Son of God.

Those who would be loyal to Christ must acknowledge him before the world. So essential is this that it is explicitly declared that any man who shall deny Christ shall be denied by him in the presence of the Father. In this connection Christ also insists that a man must set loyalty to him above everything else in the world, and must be ready to sacrifice promptly everything that stands in the way of such loyalty. The strongest earthly ties must be severed at once if they hold one back from entering upon the Lord's service. The King claims the first place in the hearts of his subjects, and no man who is unwilling to accord him that place can become a subject of his kingdom.

Many will make professions of loyalty who at heart will not be loyal, and to these the King will say at last, "I never knew you." But genuine disciples will bring forth the fruits of the kingdom. Accordingly there are certain characteristic marks by which true disciples may be known. Several of these distinguishing traits of character are mentioned in the Sermon on the Mount. True subjects of the kingdom will recognize their own spiritual destitution, and hence will be ready to magnify the free grace of the King in bestowing his favors upon them. They will not cherish a spirit of resentment, even toward those who wrong them, but will love their enemies, and do good to them. They will try earnestly to promote peace instead of strife. They will also seek earnestly after purity of heart. The religion of that time was greatly concerned about external and bodily purifications, but Christ shows that it is something far deeper than this which his kingdom demands. The heart, the fountain of life, must be pure, and then the life will be right. Again, the loyal subject of the King will reverence and obey the Scriptures and he will strive to bring others to the same reverence and obedience which he himself manifests. He will also possess a trusting and childlike spirit. He will not strive after the highest places, but will be content to serve the King in whatever sphere shall be assigned him. Such are some of the principal traits of character that distinguish those who are true subjects of the kingdom.

Matthew makes it very plain that the kingdom of heaven, though it has been established among the Jewish people, is by no means to be confined to them. In this connection it is worth while to notice one very important saying of our Lord which Matthew alone records. After uttering the parable of the Vineyard, that scorching rebuke to Israel after the flesh, he says plainly to the rulers of the people, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matthew must have known well how offensive this record of the Lord's words would be to those of his Jewish readers who did not acknowledge Jesus as the Messiah, but he knew also their importance in throwing light upon the question



as to who should become subjects of the kingdom. In the closing words of the gospel the fact is brought out in clearest light that those subjects are not to come from one favored nation but from all nations. It is true that our evangelist has recorded that when Jesus sent forth the twelve he commanded them not to go "into any way of the gentiles," but that was only a temporary and preparatory mission. Before ascending to heaven he plans another and greater mission for his disciples. He commands them to go and make disciples of *all* nations. These disciples are to be baptized and taught all the things which Christ commanded his immediate followers, or, in other words, in order that they may become faithful and obedient subjects they are to be taught the laws of the kingdom. The gospel of Matthew sets forth these laws with such distinctness and emphasis that there is no need that they should be misunderstood.

### III. THE LEGISLATION OF THE KINGDOM.

Christ paid no attention to many of the curious and subtle distinctions made by the Pharisees between what was lawful and what was not. Indeed, he even denounced them for burdening tender consciences with such needless questions of casuistry. But it must be remembered that he insisted rigidly upon obedience to the law of God as revealed in the Old Testament. He warned men especially against the mistake of supposing that he had come to destroy that law or to set it aside. On the contrary, he would have his followers manifest the utmost reverence for it. In order that the way of obedience may be made plain the Lord takes a number of the commandments and shows the superficial and unspiritual interpretation put upon them by the religious leaders of the time, and then he shows their true spiritual application. He does not set aside the Old Testament precepts. He only amplifies and unfolds them. He takes the familiar command, "Thou shalt not kill," and shows that the spirit of the prohibition applies also to angry and bitter feelings against another. In like manner he takes the command, "Thou shalt not commit adultery," and shows that it forbids even the unchaste look. The most rigid Pharisee in his expositions of

the law never went so far as this. - He and his class confined themselves to outward and ceremonial refinements, but Christ strikes at the root of the matter and shows that obedience to the laws of his kingdom, to be genuine, must spring from the heart.

Greed for gain is especially reprehended by Christ. Not only is this the case in the sermon on the mount, but Matthew also records that later in Christ's ministry a young man came to him desiring to become one of his subjects, or in other words to inherit eternal life. The sincerity of his wish is tested by commanding him to sell his possessions and distribute the proceeds to the poor. The young man fails to meet the test, and Christ improves the opportunity by pointing out to the disciples how hard it is for a rich man to enter into the kingdom of heaven.

The prominence which Christ gives to the law of marriage and divorce is very noticeable. He expressly and positively lays it down as the law of his kingdom that there shall be no such thing as divorce with the right of remarriage except for the single cause of adultery. When his attention is called to the difference between his teaching and that of Moses on this point, he quotes the divine law of marriage laid down at the creation, as found in the second chapter of Genesis. He shows his critics that though he sets aside a law of Moses intended to serve a temporary purpose, he substitutes for it the original law of God which had been temporarily superseded. Here again is another illustration of Christ's saying that he came not to destroy but to fulfill. Profanity in every form is strictly prohibited. Revenge is also forbidden. In order that the feeling which prompts to revengeful deeds may have no place in the heart, men are commanded to love their enemies. He teaches that in case of injuries it is better to go to the extreme of absolute non-resistance in all cases than to indulge a revengeful spirit which ought to be absolutely foreign to the heart of every subject of the Messiah's reign.

There is another law of the kingdom which has often been strangely overlooked. It is the law of the extension of the kingdom—the command to carry the offer of citizenship to all nations. Just as the citizen of an earthly government is liable to military duty for the defense and preservation of that govern-

ment, so the subject of the heavenly kingdom is responsible for service in the war of conquest which the King is carrying on. It is very evident that this law continues binding till the work of making disciples of the nations shall be completed.

There is one great principle underlying the entire legislation of the kingdom. That principle is the fundamental law of love. On one occasion a critic of Christ put to him the question, "Which is the great commandment in the law?" The reply was, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment and the second is like to it. "Thou shalt love thy neighbor as thyself." It is very plain from this teaching that instead of perplexing himself about petty forms and ceremonies as the scribes and Pharisees were accustomed to do, a man's great concern should be to know first of all that his heart is filled with love to God and love to his fellowman. He alone is an ideal subject of the kingdom whose heart is thus filled, and he alone will be right in his conduct toward both God and men.

#### IV. THE CONSUMMATION OF THE KINGDOM.

According to Matthew the kingdom of heaven or the Messianic reign established on earth by Christ is to grow and extend itself till it reaches a consummation. No hint is given as to the actual length of time that must elapse before that event is reached, yet the import of Christ's teaching is that the progress of the kingdom is to be comparatively slow. The Jews looked for a Messianic reign that should begin with a display of great power and splendor. Christ teaches that such a display will be made, but it is to come not at the inauguration but at the consummation of the kingdom. Not all at once is the king's authority to be acknowledged and his reign to become supreme. Rather is there to be a gradual extension of the kingdom. The popular idea among the Jews was that the coming of the Messiah would mark a change so radical in the state of society and in the condition of their own nation that they habitually spoke of the time preceding the advent of the Messiah as the present age and the time succeeding his advent as the coming age. Christ accepted

this popular phraseology, but used it in a slightly different meaning. He makes the *second* advent the boundary line between this age and the coming one. He has come and planted his kingdom in this present age. That kingdom is to go on developing in spite of all opposition, and its final completion is to mark the ending of the age that now is, and the ushering in of the age that is to come.

This paper has no new light to shed on those vexed questions of eschatology which have been in dispute among biblical scholars for centuries. In all probability there will not be a general agreement of opinion among Christians on those subjects till the second advent occurs. Nevertheless, Matthew has recorded certain plain and unmistakable teachings of Christ concerning some incidents of the final and permanent triumph of the kingdom of heaven.

One matter upon which especial stress is laid is the separation between the good and bad. In the present stage of the kingdom's development no such separation is attempted. Christ taught those who were surprised at this that the wheat and tares must grow together till the harvest. In the wider sense, all men are subjects of the kingdom; but many are disobedient and rebellious subjects. They interfere to hinder the growth of the kingdom. They persecute and even kill loyal subjects because of their loyalty. But let no one suppose that this state of affairs is to continue forever. It is only temporary. The tares are mingled with the wheat, but only till the time of harvest. The net gathers fish of every kind, but no sooner is it drawn to land than the work of separating the good from the worthless is begun. Over and over again Christ emphasizes the truth that the wicked and the righteous are to dwell together only during this present age. Then the great separation comes. And this process of separation is to be carried on not only among those who shall be living on the earth at the time of the Lord's return but it will take place among all who have ever lived, for the resurrection is to precede this separation. The writer of this paper is, of course, aware that there are some who hold to the belief that the judgment scene described in the twenty-fifth chapter of this gospel

applies only to those who shall be living on earth at the time of the Lord's return, but even those who hold such an opinion must admit that the final consummation of the kingdom will not take place till after the final judgment. In this gospel Christ nowhere gives any extended teaching in regard to the resurrection, but he assumes that it will take place. When the Sadducees cavil at the doctrine he silences them at once by showing that their unbelief of the resurrection is due to ignorance of the Scriptures. Marked prominence is given to the fact that final rewards and punishments are not to come till the consummation of the kingdom. When one of the disciples asked Christ what reward they should have who had left all to follow him, he does, it is true, make mention in his reply of some benefits to be received in this present age, but principally he directs their attention to the time when "the Son of Man shall sit on the throne of his glory," and makes them a promise clothed in figurative language of a great reward at that time. Christ also represents himself as saying to those on his right hand in the great day of separation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This certainly cannot mean that they had not been members of his kingdom before, but it does mean that then for the first time they were to enter upon the enjoyment of that kingdom in its final and perfect state. Then, and then only, will the reward of the loyal subject be complete.

So then, at the consummation of the kingdom the righteous dead are to be raised that they may share in its blessings and its triumphs, and the wicked dead will be raised and receive the due reward of their deeds. Angels under the direction of the king are to go forth and sever the wicked from among the just. The long conflict between good and evil will end. All things that offend and that do iniquity will at last be gathered out of the kingdom. Henceforth that kingdom will embrace only loyal subjects, for its enemies will have been banished forever.

## The Bible and the Sunday School.

### SUNDAY SCHOOL WORK AND HOW IT CAN BE IMPROVED.

By The REV. F. N. PELOUBET, D.D.,  
Natick, Mass.

In response to your request I write concerning the work of the Sunday School,—not from the standpoint of a writer of lesson helps, nor as a teacher of adults, but from the point of view of a teacher of a class of boys (which privilege has been mine for several years), and as a close and frequent observer of Sunday schools.

I. THE OBJECT. The Sunday School is one of several instrumentalities by which the church teaches the Bible facts and truths, "the sword of the spirit," through the personal power of an experienced soul in contact with those to be taught, for the purpose of leading them to choose God and a holy life as their portion, and of training them to a noble character and useful life, "unto the measure of the stature of the fullness of Christ."

In estimating the work of the Sunday School we must never forget that there are several other instrumentalities accomplishing the same general end, and that it is not the mission of the Sabbath School to do all the work, nor is it to be regarded as a failure if it fails to do the work of Sabbath worship, the sermon, the prayer meeting, and other meetings for the religious instruction of children, as well as its own.

I heard a man who was praising some Methodist success say that, in a prayer meeting, a Methodist began his remarks with "I am moved to say," etc., while a Congregationalist would say, "While I've been sitting here I've been thinking," etc. Of course the best of either denomination do both. But as between the Sabbath School and the prayer meeting, the latter lays its emphasis on "I am moved," and the Sunday School on, "I've been thinking," and the church service on both.

#### II. THE CHIEF DIFFICULTIES are:

1. The shortness of the time possible in the Sunday School, not exceeding thirty or forty minutes once a week.
2. The largeness of the subject, the whole Bible, especially in connection with the new light thrown upon it of late years. These two together render certain kinds of study impossible in the average class.
3. The difficulty of getting the children to study at home during the week on account of the over pressure of other studies.

4. The great diversity of age, ability and attainment in the scholars, together with irregular attendance.

5. The want of enough thoroughly trained and devoted teachers.

III. THE DEFECTS OF THE PRESENT SYSTEM grow chiefly out of the above difficulties. In order to understand them clearly it is necessary to keep in mind what are the essentials of the present system, as distinguished from the mere accessories.

The present system may be defined, in general terms, as *the uniform study by all, of the whole Bible, in chronological order, once in a number of years, alternating more or less frequently between the Old and New Testament.* It implies the inductive study of the Bible itself, and direct application to the heart and life. The length of the lessons, the number of years in a series, the number of Lesson Helps, the frequency of change, the divergence of primary and other selected classes from the scheme, the methods of study, are all incidents and not essentials.

In general, I would say that most of the practical defects are either (1) defects in the method of using and developing the system by teachers and lesson writers, and not in the system itself, or (2) grow out of conditions that cannot at once be changed, and are divergences from an ideal, impossible to be realized immediately, under the circumstances, by any possible practical system.

It is not a system for college classes, nor for select clubs, nor for those who can give much time to thorough study. I have taken Diogenes' lantern and looked everywhere I could in England and America for a better system, and I have not yet seen even the shadow of one which is better in its essential features under present conditions. I have found many valuable suggestions, but each one can grow upon the present system as naturally as an apple grows upon an apple tree, or it illustrates the couplet:

" Poor relief it is we gain  
To change the place and keep the pain."

Still there are a number of well defined defects in the present system as commonly used.

*The First Defect* is the very limited, indefinite, imperfect knowledge of the Bible attained by the scholars. There is no question as to the fact. And no system can change the fact so long as the teaching is confined to a half hour a week. But there can be great improvements. The same complaint is made of our day schools. And the fact that so much fault is found with both day and Sunday Schools, is a sign of life, and a matter of encouragement. The same indefiniteness of knowledge is very wide, even among intelligent people, as to the commonest questions of government, schools and the great political questions of the day. I have made not a few tests. The answers to test questions in the *Outlook*, a year or two ago, can be paralleled almost anywhere on other subjects and among adults.

*The Remedy* is not to be found in a mere change of system, but under any system in—

1. A better and more definite teaching, inductive and practical.
2. A greater inspiration to home study.
3. By the learning of more facts through continued drill, and of more passages of Scripture by heart.
4. By supplemental lessons in definite catechetical form for all classes under the adult, giving general, condensed, bird's-eye views. This is absolutely necessary under any system.
5. By examinations such as are proposed by President Harper, and sent out by the American Institute of Sacred Literature, and the examinations by the English Sunday School Union.
6. By Normal classes, courses for special Bible Study, the International Bible Reading Association, University Extension courses, and similar things that awaken enthusiasm and bring opportunity for Bible study.

*The Second Defect* is the want of continuity in the lessons as some use them, the study of them as detached portions, what has been brightly called "the hop, skip, and jump" method.

This does not inhere in the system. It is not the lessons as planned, but the teachers that "hop, skip, and jump." I notice in the lessons for 1895 the International Lesson Committee have made an effort to avoid this danger by suggesting a whole section of which the lesson is the centre, section to be joined to section in a continuous history, as they have all along intended the teachers to do, as some of us lesson writers have done for years.

This defect is very great. And whenever any one who has so studied the Bible first takes each portion as a part of a whole history, or a complete life of Christ, and sees each part in its relations to the whole, it comes to him almost like a new revelation.

I am sure that the best scheme for Bible study in the Sunday School must include the whole Bible. In my earlier pastorate the Sunday Schools could not be got out of the Gospels and the Acts, with an occasional glimpse of Genesis. Most of the Bible was an unknown book except to those of us who were compelled to read it through at home, and to those who in the primary school studied the biblical catechisms. It was far from an ideal system. We ought to go through the Bible in the school as we travel through a country, stopping at the points of greatest interest, and making them centres of study for the whole, while glancing out of the windows, or from the deck of the steamer, at all intervening portions.

The higher criticism has helped us much in giving us these broader and more comprehensive views. Most of the questions it raises cannot be discussed in the younger classes, and may take up too much time in the older ones. But we can guard our scholars against basing their belief in the Bible on any theory of the literary form of the Bible, lest, if it fails them, the temple of their faith and hope, being built upon the sand, should fall with it.



*The Third Defect* grows out of the attempt to teach uniform lessons to scholars of all ages and all degrees of intelligence and culture. It is perfectly plain that some of the scholars cannot, on this plan, have the lessons ideally best for them. The same difficulty arises in every graded day school. Yet I believe that it is impossible to have the best and most effective work done without uniform lessons, with some exceptions, to be mentioned later. To abolish uniform lessons is, in some respects, to set the hands on the Sunday School dial back twenty-five years. There can be no real advanced step that does not retain general uniformity. It greatly helps the home teaching; it aids the teacher in his preparation; it concentrates many other rays of light upon the same passage; it makes teachers' meetings possible; it brings the topic into frequent conversation. To give up uniformity is worse than to burn up the barn to get rid of the rats. There are better ways. The ideal school will therefore—

1. Have a uniform system for the main school.
2. The school will be graded into several departments.
3. The grading for the main school will be one of graded lessons and helps on uniform topics, the points being taken which are especially adapted to each class. This grading can be done as effectively in most cases as if different Bible verses were selected, and almost as perfectly as the grading in our day schools. Indeed, much of the grading in the day schools is of this character.
4. There will be certain of the adult classes which will take turns in temporarily taking up special fields of study, or books of the Bible, or normal lessons, in a kind of post-graduate course. This has always been done in some of the large schools which most believe in the uniform lessons.
5. The primary department will either have a double course, one on the International lessons and one of its own, or will have a course especially adapted to its own needs.

*The Fourth Defect* of the present system lies in its apparent inflexibility. It is not wise always to do the same thing. That this defect is not inherent in the system is shown by the fact that the present course is for only six years instead of the seven hitherto adhered to, and we are now taking up the life of Christ in chronological order.

I do not see why a greater variety might not be an advantage. After having been over the Bible once or twice in a seven years' course, why not go through it once in a three years' course. After alternating each year between the Old and the New Testaments, why not take a two years' course in the New Testament history. Then go back again to the seven or eight years' course, which, on the whole, is the best.

*A Fifth Defect*, frequently referred to by certain critics, is the want of sufficient training in many of the teachers we are compelled to employ. This, however, adheres to every system that can be used in the Sunday School. However, I think that the criticism is over-done. The facts are not as bad as frequently represented. For the work to be accomplished, the teachers will

average very high, as high as the majority of teachers in the common schools of our country; indeed, many of them are the same. I cannot agree with Professor Briggs in his statements about Sunday School teachers in the *North American Review*. Mr. Jacobs has said that the Lord has skimmed the cream of the churches and put it into the Sunday School. I am inclined to go further, and believe that by the Sunday School teaching he turns even the skim-milk into cream; such a large proportion of the Bible study being in connection with preparation for teaching. Large classes, except for adults and primary classes, are not so good either for the church or the children, who need the personal close contact of earnest, intelligent souls with their own, and many of whom learn very little in a large class, under the circumstances of our Sunday School teaching. But that our teachers need much more training than they receive, and, that one of the great lines of progress in the future will be in this direction, is perfectly clear.

Of course the above are not all the defects that can easily be seen. However, they do not belong to this system more than to others. I wish to end as I began, with the results of all the researches I have been able to make, (1) that in its essential features, for the main school, the present system of uniform lessons has great advantages over every other so far suggested; (2) that it naturally and easily absorbs and makes a part of itself nearly every suggested improvement (as, for instance, the Inductive studies of President Harper, Professor Willis J. Beecher and others in the former *Old and New Testament Student*, now improved into THE BIBLICAL WORLD); (3) that our great effort should be to retain all its advantages, cure all its defects, and adopt all improvements.

And (4) to this end we should not oppose, but welcome every experiment and every effort to discover better things, and bid God speed to all the prophets who see the possibilities of the future, and are taking "advanced steps" toward their realization. The learned man wanted "I die learning" on his tomb stone. The Sunday School will have no tomb stone if its motto is "I live learning."

F. N. P.

## Notes and Opinions.

**Our Lord's Attitude toward Ceremonial.**—Professor Dods closes a valuable article upon this subject in *The Expositor* for July with the following words: "Summing up, then, what we are able to gather from the Gospels regarding our Lord's attitude to the ceremonial law; keeping in view this zeal for the preservation of the Temple's sanctity, his observance of the passover, his injunctions to his disciples regarding sacrifice and worship; and keeping in view also his clear enunciation of principles which explode ceremonialism, the principles of freedom from outward restraint and imposition, of the regulation of outward religious exercises by the feeling of the worshipper and not by hard and fast rules, and of the seat and source of ethical distinctions being within and not without—keeping in view, that is to say, his respect for ceremonies established by divine law and his clear insight into their temporary character, we see that Jesus was aware that in his kingdom ceremonialism must come to an end, but that he was content to lay down the principles of this abolition and leave them in their own time to accomplish practically what they predicted." An extended and excellent discussion of this aspect of Jesus' teaching was published a few years since, entitled *Christ and the Jewish Law* (Hodder and Stoughton). With the author of this volume, Mr. Mackintosh, Professor Dods finds himself in agreement, and acknowledges indebtedness to his treatment of the subject. Mr. Mackintosh's view is embodied in this passage: "Christ, while he not only respected the ceremonial law but was zealous for its honor, looked calmly forward to the destruction of its centre in the temple, and omitted ceremony from his positive injunction, while in such diverse points as fasting, distinction of meats, and temple dues, he indicated its incongruence with the spirit of his kingdom." We may with much confidence regard this as the true view of Christ's teaching concerning the ceremonial law.

**Darius the Mede, and the Seventy Weeks of Daniel.**—A brief communication upon these two points, by Rev. Buchanan Blake, appears in the July number of the *Expository Times*. Exception is taken by the writer to such interpretations of Scripture as would appear to imply that the writers were ignorant of the course of history. "When Belshazzar, who had been joint king with his father, was slain, the empire of Babylon passed into the hands of the Median reigning sovereign, Cyaxares son of Astyages, in whose name Cyrus was waging war. 'Darius' here then must be a title of empire, even as Cæsar has become so in its modern form of Tzar and Kaiser. Surely the writer must have known that no such king called Darius then reigned. To

him it was a title of office, the name being also thus used in contemporary records. Perhaps the name of the Median was not known. Dan. 5:31 would then read: 'And the emperor, the Mede, received the kingdom.' In 6:1, king or emperor would stand for Darius, and so in 9:1. Media and Persia are clearly distinguished in the Book of Daniel, and Darius the Mede is named as sovereign before Cyrus."

As to the seventy year-weeks of Daniel, Mr. Blake thinks it may be possible that these weeks may be working weeks, *i. e.*, weeks of six days, so that seventy year-weeks equals 420 years, exactly the length of time between Jeremiah's prophecy (30:2) in 588 B.C. and 168 B.C., when the desolation reached its height and end in Jerusalem. The seven year-weeks (42 years) would run from 588 B.C. to 546 B.C., when Cyrus appeared. The sixty-two year-weeks (372 years) would be from 546 B.C. to 174 B.C., when trouble began in Jerusalem under Antiochus and Jason; and the last year-week (6 years) would run from 174 B.C. to 168 B.C. From 168 to 165 B.C. we have the revolt of the Maccabees, which resulted in the purging of the temple. This was the time of the end or the close of the 1,335 days for which the faithful were advised to wait.

Mr. Blake's first hypothesis is a more probable one than his second which at least is ingenious. We must strive even against hope to solve satisfactorily the difficulties in the Book of Daniel.

**John's Method of Reckoning the Hours of Day.**—This much disputed point receives further discussion by Professor E. A. Abbott in the *Classical Review* for June. All admit that the entire New Testament, outside of the Fourth Gospel, reckons time from sunrise and sunset (cf. Matt. 20:3, 5, 6, 9; 27:45f.; Mark 15:25, 33f.; Luke 23:44; Acts 2:15; 3:1; 10:3, 9, 30; 23:33). But some have held that the Gospel of John adopts a different reckoning, namely, from midnight or midday. Two data are cited as supporting this usage in Asia Minor in John's time; the account of the death of Polycarp, which upon close examination supports the former view rather than the one it is cited in defense of; and the account of the death of Pionius in A.D. 250, which does not determine the usage of a hundred and fifty years earlier. In the Fourth Gospel itself there are four passages bearing upon the subject: (a) 1:39, in which there is nothing conclusive either way, though the usual New Testament reckoning seems the more probable. The term "day" had a popular usage loosely applied to hours before or after sunset, as we use the term now. (b) 4:6, where it is more probable that the time was midday than six P. M., inasmuch as so many things take place immediately in connection, and the day was presumably a short winter one (cf. John 4:35). The narrative suits a winter noon-tide. (c) 4:52, where the most probable supposition is that the father started from Capernaum very early in the morning, and after eight or nine hours traveling to Cana reached Jesus about one P. M. The cure did not occur until after that time, so that the servants waited until the next morning

before setting out, and the father did the same, so they met the second morning. It was also presumably in the winter time. (d) 19: 14, the hour when Pilate pronounced sentence upon Jesus. As the context here stands, the statement is incompatible with Mark 15: 25, which fixes the crucifixion at the third hour rather than the sixth. But the omission of this Mark datum from Matthew and Luke indicates some early obscurity as to the exact hour. To take the "sixth hour" of John here as six A.M., also raises extreme difficulties, for the Roman court could not be held before sunrise, six A.M., and yet a score of events connected with and subsequent to the trial before Pilate, including the trial before Herod, must all be crowded into a half-hour's time, or the writer could not speak of the sentence as being pronounced at the "sixth hour." This unusual method of reckoning time in the Fourth Gospel, then, does not satisfy the problem—there are certain difficulties in applying the Jewish mode of reckoning time to this last passage, but the other mode only raises others, and in the case of the first three passages no other reckoning than the common Jewish method is necessary or desirable. Strong evidence would be needed to make us believe that John departed from the Synoptic method of reckoning the hours of the day, and at least the evidence for the different method as stated by Westcott in his commentary on John is insufficient to prove such a departure.

"The Interrogation of a Good Conscience toward God," 1. Peter 3: 21 (*'eperotēma*).—None of the current explanations of this word "interrogation," with its clause, seem to me fully to satisfy the connection. As to "inquiry," "request," or "*interrogation* of a good conscience," whether the genitive be taken as that of subject or object, no one of them represents any baptism known to the Scriptures; while the plain object of the apostle is to set forth the baptism that "now saveth." "Interrogation" (R. V.) further offends the English reader by its novelty and strangeness. Perhaps Archbishop Leighton makes out the strongest case for this word: "The word is judicial, alluding to the interrogation used in law for the trial and execution of processes. It is the great business of conscience to sit, and examine, and judge within; to hold courts in the soul. The word intends the whole correspondence of the conscience with God, and with itself as towards God or in the sight of God. This questioning or inquiry of conscience, and so its report or answer unto God, extends to all the affairs of the soul."

Quite satisfactory to the English reader is the rendering of the A. V., "the *answer* of a good conscience," because by taking the genitive as one of apposition it readily admits of an explanation that suits the connection. But the commentators deny us this or any meaning of *'eperotēma* that will make the clause yield this sense. "It signifies simply asking, inquiry," says Frommüller; yet practically it is the meaning of the A. V. which he attaches to it; "Adhering to the idea of asking, the thing asked may be conceived as follows: How shall I rid myself of an evil conscience? Wilt Thou, most

holy God, again accept me, a sinner? Wilt Thou, Lord Jesus, grant me the communion of Thy death and life? Wilt Thou, O Holy Ghost, assure me of grace and adoption, and dwell in my heart? To these questions the triune Jehovah answers in baptism, Yea." But is not the efficient "Yea" of the triune Jehovah the baptism that saveth? "The antithesis of the putting away of the filth of the flesh suggests a reference to the moral import of baptism, to inward spiritual cleansing," is Frommüller's own remark at the beginning of his discussion.

That Peter passes by the simple and more common *erotēma* (request, interrogation), suggests that he had in view a use of the compound word which met his need. Have we not such a use in the Septuagint of Dan. 4:17? There this Greek word is employed as the equivalent of a Hebrew word meaning a subject of inquiry, a cause in law, and hence a decree. In this passage the rendering of the A. V. and R. V. ("demand") seems unsuitable, as there is no reference to any one on whom the demand is made. The angel is "crying" a decree or edict which was the outcome of the deliberations of the heavenly court or council of the watchers, the holy ones, on the case of Nebuchadnezzar. If Peter had this passage in mind, then the A. V. is in effect correct. Baptism, in its meaning and intention, is, according to Peter, the authoritative answer of Father, Son, and Holy Spirit, to all who turn obediently and with inquiring heart toward God, seeking his offered salvation and in its efficient administration (Mark 1:8) imparts or is the good conscience.

In support of this reference and interpretation I may add: (1) Commentators who have overlooked this case claim to have found other evidences in this epistle of mental association on the part of the writer with the book of Daniel; *e. g.*, "Peace be multiplied unto you," 1:2 with Dan. 4:1 and 6:25; and "the spirit of glory and of God resteth upon you," 4:14 with the incident in Dan. 3:16-30. (2) It represents the baptism of the new covenant as the cleansing sought and promised under the old, cf. Ps. 51:7-10; Ezek. 36:25-27. (3) It connects it with the teaching of John and Jesus, with which Peter was familiar, cf. John 1:33, Acts 1:4, 5; 11:16. (4) It agrees with Peter's teaching elsewhere, Acts 2:38; also 10:47, with 11:15-17. Here the apostle regards the outpouring of the spirit as the definite decision from the side of heaven of the question started in his own mind as to the relation in which the gentiles, now being called, should stand to the promise and to the New Testament church. In other words, it was heaven's edict settling formally and openly his course as to their baptism. No one could now forbid water. (5) It exhibits the substantial agreement between Peter and Paul in their teaching on baptism, notwithstanding the wide diversity in their modes of expression. Both recognized the obligation attaching to the human administration, but associated saving efficacy with the divine administration, cf. Eph. 5:25; Tit. 3:5, 6; *et al.*

Clifton, N. S.

J. D. MCG.

## THE AMERICAN INSTITUTE OF SACRED LITERATURE.

When any organization comes to take a recognized place in the world of work, people at once ask the questions: "How did it come about? What was the origin of the work?"

A brief historical statement in regard to the origin of the Institute will therefore be of interest to the readers of the BIBLICAL WORLD.

A *Correspondence School of Hebrew* was announced in December, 1880, and the first lessons were mailed February 14, 1881, to twenty persons. The school numbered one hundred and fifty in September, 1881. During the following year, this number increased to about three hundred. During the summer of 1882, the course of study which had consisted of but one set of lessons, was reorganized, and arrangements completed for an Elementary and an Intermediate, as well as a Progressive Course. By September, 1883, the students in these various courses numbered about five hundred. During 1885 and 1886 an entirely new set of instruction sheets for the Elementary and Intermediate Courses were prepared. In the autumn of 1886, courses in Arabic and Assyrian were announced and classes organized. The first Advanced Course in Hebrew and the Aramaic Course date from the year 1887.

A *Summer School of Hebrew* was held in July, 1881, at Morgan Park, Ill., with an attendance of twenty-three. The second School was held in July, 1882, at the same place, with an attendance of sixty-five. In July and August, 1883, two schools were held, one at Morgan Park, with an attendance of eighty-five, and one at Chautauqua, N. Y., with an attendance of forty. In 1884, three Schools were held: the first at Morgan Park, the second at Chautauqua, the third at Worcester, Mass. In 1885, four Schools were held, viz., at Philadelphia, Pa., New Haven, Conn., Morgan Park, and Chautauqua. In 1886, Schools were held at Philadelphia, Morgan Park, Newton Centre, Mass., Chautauqua, and the University of Virginia, Va. The Schools of 1887 were at Philadelphia, Newton Centre, University of Virginia, Chautauqua, and Evanston, Ill., and had an aggregate membership of nearly three hundred. The Schools of 1888 were held at Newton Centre, Philadelphia, Atlanta, Ga., and Evanston, Ill., with about the same membership. In this year two Schools were held at Chautauqua, N. Y.; these, however, were not under the direct management of the Institute. In 1889, Schools were held at New Haven, Philadelphia, Chautauqua, and Evanston. From the very beginning there has been a widening of the scope of these Schools, so that instruction has been given not only in Hebrew, but also in the various cognate languages, the Versions, Old Testament Interpretation, and Old Testament Theology, and this has continued from year to year until the present time.

The Correspondence and Summer Schools of Hebrew were conducted solely as a personal undertaking by the Principal from the date of their beginning until January 1, 1883. At this time the responsibility of the Schools was assumed by a company of gentlemen incorporated as a joint-stock company. At a meeting of this company, held July, 1884, it was decided to abandon, so far as the company was concerned, the educational part of the work, September 1st. From this date until January 1, 1885, the Schools again reverted to the Principal.

During these months it was proposed to effect an organization of Professors of Hebrew, to whom the work should be committed. This plan was consummated December 31, 1884, and, at that date, the work was placed for five years under the management of the *American Institute of Hebrew*, which included in its membership about seventy of the Professors of Hebrew and Old Testament subjects in the United States and Canada.

At a meeting of the American Institute of Hebrew, June, 1889, at New Haven, Conn., it was voted that the Institute give up its work December 1, 1889. When this vote was passed, it was understood that another organization would assume the responsibility of the work at that time.

At a meeting of certain gentlemen held in New York City, October 12th, there was organized *The American Institute of Sacred Literature*. Under this name the Institution has steadily gained influence. Very soon the need of New Testament work was discovered and Correspondence Courses in New Testament Greek were prepared. These led quickly to Correspondence Courses in the English Bible, and thus the range was completed, and work brought within the reach of thousands who could not study Greek or Hebrew. The correspondence work took time, however, and the question came "What can be done for the busy people; those who *read* their Bibles, but have no plan or system in their work?" The question has been most happily answered in the two four-year schemes, the *Bible Students' Reading Guild*, and the *Bible Study Course for Organizations for Christian Work*. The Institute now comprises three district departments of work, each with its various subdivisions as follows: 1. The Correspondence School; 2. The Special Course department, including the Reading Guild, the Course for Organizations, and the Popular Examinations; 3. The School and Lecture work, covering Extension Lecture Courses, special "Institutes," and Summer Schools.

Through all these departments not less than five thousand students have come more or less definitely under the instruction of the Institute during the past year.

Remembering the independent platform of the organization, its interdenominational relations, its freedom from obligations to publishing houses, and, above all, the fact that it stands primarily for no school of criticism, as such, but accepts the best elements of both the liberal and conservative schools, the capability of constant influence in the religious world cannot be over-estimated.



## *ANNOUNCEMENT.*

### Syntax of the Moods and Tenses in New Testament Greek.

By ERNEST D. BURTON, Head Professor of New Testament Literature and Interpretation in the University of Chicago. Second Edition; revised and enlarged; cloth; large 12mo, 22 + 215 pages.

THE first edition of this book was in use for several years in Theological Seminaries, and in other schools and colleges in which the Greek Testament is taught. The new edition, which has been so thoroughly rewritten and enlarged as to be substantially a new work, has been still more favorably received by scholars on both sides of the Atlantic. Some of its characteristic features are:

1. Recognition of the established results of historical grammar and the statement of New Testament usage in the light of those results.
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3. Discussion of English usage and comparison of it with Greek usage, with a view to aiding the student to make an intelligent and correct translation.
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The book is believed to be a valuable addition to the apparatus of New Testament exegesis. A work abreast with modern linguistic science and furnishing, not so much collections of materials as thoroughly discriminated principles both of translation and of interpretation so far as this is conditioned by the functions of the moods and tenses of the verb, has been for some years a recognized desideratum. The present book, without attempting exhaustive statistics of each construction, or discussing at length all controverted texts, analyzes the leading functions of the verb, and furnishes a clue by which the student may arrive with some degree of conviction at a reasoned translation. It is written in the interest of interpretation rather than of grammatical science purely as such. The faithful use of the book can scarcely fail to help to develop in the student an intelligent method of grammatical exegesis.

It is recommended for use in Colleges and Theological Schools, and for private study of the Greek New Testament.

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## Work and Workers.

FRANK K. SANDERS, Ph.D., Assistant Professor in the Department of Biblical Literature at Yale University, has been advanced to the Woolsey Professorship of Biblical Literature, which includes also the charge of the department of Semitic Languages.

IT HAS been a matter of much interest to see who would be found to supply the place made vacant by the recent death of Professor E. C. Bissell, at the McCormick Theological Seminary, Chicago. The vacancy is now filled, at least tentatively so, by the appointment of Rev. ABEL H. HUIZINGA to the chair of Adjunct Professor of Old Testament Literature and Exegesis, Mr. Huizinga comes from the pastorate of the Dutch Reformed Church at New Platz, New York.

A NEW work of large interest and importance is the *Historical Geography of the Holy Land*, by Professor GEORGE ADAM SMITH, D.D., of Free Church College, Glasgow, now announced by the publishing firm of Hodder & Stoughton. The volume deals with Palestine especially in its relation to the history of Israel and of the Early Church. Some of the chapters have already appeared as articles in *The Expositor*, but the number is small. It is a fresh work containing an exceptional amount of thorough study and original investigation. Much of the ground which Dr. Smith covers is disputed ground, but his judgment will be considered henceforth a prime authority. Both Western and Eastern Palestine fall within the scope of the work. It will be an excellent book for Bible students to own and use.

THIS has been a year of great, perhaps exceptional, losses from the ranks of biblical scholars. It is necessary to add another illustrious name to the list. Professor AUGUST DILLMANN, Ph.D., D.D., died July 4, at Berlin. He was born in Germany in 1823, so that he was of ripe years. He studied at Tübingen, where he became tutor in 1848, and four years later Professor Extraordinary. In 1854 he was appointed Professor Ordinary at Kiel, ten years later he accepted the same position at Giessen, and in 1869 he became Professor at Berlin, where he was still working at the time of his death. His contributions to the knowledge of the Old Testament are characterized by high scholarship, enduring solidity and reasonable conservatism. The influence which he has exerted in University life and work will perpetuate the great scholar's name for generations to come.

PROVISION has been made by the Board of Trustees for instruction during the coming year at Lane Seminary, the Presbyterian theological school so badly shattered by the doctrinal controversies now waging in that denomina-

tion. Professor E. D. Morris, who alone is retained from the old faculty, will lecture as usual upon Systematic Theology and History of Doctrine. Professor H. W. Hulbert, of Marietta College, will once more give his courses in Church History and Homiletics. Rev. Kemper Fullerton will give instruction in Hebrew and New Testament Greek. Dr. Alexander B. Riggs will provide the department of New Testament Exegesis. There will be special lecturers during the year, among them Dr. W. E. Moore on Church Polity, Dr. Herrick Johnson on Preaching, Dr. T. W. Chambers on the Decalogue, and President G. S. Burroughs on New Testament Introduction.

THE work done upon Concordances of the Bible during late years has been toward the manufacture of exhaustive and elaborate, erudite, and enormous productions. These are of the highest value to scholars and to a certain portion of the clergy. But such massive volumes as Young's Concordance, and quite recently Strong's Concordance, are not for the general public. The general public has had to be satisfied with a Concordance issued a hundred and fifty years ago, and which has since undergone no thorough revision; or they have more commonly put up with the painfully abridged concordances published with other "Helps" in the backs of the Teacher's Bibles. Some relief from this situation is now offered. The Congregational Sunday School and Publishing Society announce that they will issue in September a *Comprehensive Concordance to the Holy Scriptures*, prepared by Rev. J. B. R. Walker. It is presumably a revision of Cruden's work, adding some fifty thousand references, of course upon the basis of the version of 1611. It will contain 950 pages, and will be sold at \$2.00. This work will therefore be the best for general use until that time in the near future when the general public awakes to the fact of the superiority of the version of 1881 over that of 1611, and demands the better version of Bible publishers.

ONE of the most common and constant needs of the Bible student, in his endeavor to understand and use these Jewish and Christian historical writings, is a chronological chart showing the absolute and relative dates of persons and incidents. This need is well supplied by a chart just issued, the work of CHARLES F. KENT, Ph.D., Instructor of Biblical Literature at the University of Chicago. It is entitled the *Student's Chronological Chart of Biblical History*. (Chicago: Congregational Bookstore. Price, 25 cts.). The earliest date is given as 1037 B. C., the accession of Saul, and the scale extends to 70 A. D., the fall of Jerusalem. Along this scale is arranged at the proper historical points the men and events of Jewish and Christian history, as recorded in the Bible and extra-biblical literature. To this is usefully added, in parallel columns, a similar exhibit of the history of those nations who during these eleven hundred years had interrelations with Israel, namely, Syria, Assyria, Egypt, Babylonia, Persia, Macedonia and Rome. One cannot know or teach the Bible without such a chart either in the mind or in the hand, and for the majority the former is impracticable. This chart is therefore earnestly

recommended to all whom this notice reaches. It should be kept in one's Bible, or hanging by one's table where the eye will often fall upon it.

INFORMATION comes that a new Bible Dictionary is being prepared in England. It was projected by Professor Wm. Robertson Smith, and at his death was put into the hands of Professor T. K. Cheyne, who will carry the work forward to completion. This great new work will represent the school to which both scholars belong, the liberal English school of criticism. Smith's *Dictionary of the Bible*, even since the recent revision and expansion of its first volume by English scholars, represents the traditional and conservative school, or is a compromise between the traditional and progressive which permits it to be entirely satisfactory to neither. After the publication of this new work we shall be as well provided for as Germany, which has its conservative and exceedingly useful Riehm's *Handwörterbuch des Biblischen Alterthums* (second edition by Professor Friedrich Baethgen, of Griefswald), and its radical Schenkel's *Bibellexikon*. Probably the general position of the Smith-Cheyne dictionary is already foreshadowed in many articles by Professor Smith and others in the ninth edition of *Encyclopædia Britannica*. That it will be of the highest interest and importance, and that it will be awaited with impatient eagerness, but mildly states the case. Let both schools make known their positions in the fullest and clearest way. It is the only method by which the truth can be ascertained and established.

THAT the whole civilized world is intensely alive to anything which throws light upon the career or work of Jesus Christ is a significant fact with which we are all familiar, but it has received new demonstration of late by the precipitate haste with which the public purchased and read a work purporting to give the *Unknown Life of Jesus Christ*, as the volume is entitled. The editor, or as seems now quite likely, the author, of the volume is a certain Russian by the name of Nicolas Notovitch, a man of no known attainments in any direction, certainly not in the direction of biblical history and criticism. He alleges that the document of which he gives a translation, bearing upon the "Unknown Life of Christ," was discovered by him in India at the monastery of Himis, in the town of Leh, which is the capital of Ladak. This "discovery" was made in 1887 during a journey through India, a country with which the author claims to be infatuated. An accident by which he was detained for a short time at this very convent gave him the opportunity to hear the manuscript read to him in the original, the Thibetan tongue, by one of the monks, and as his interpreter translated it into French, Mr. Notovitch says he wrote it down, with the expectation of giving his great "discovery" to the world as soon as he returned to Europe, inasmuch as he "entertained no doubt of the authenticity of this narrative, written with the utmost precision by Brahman historians and Buddhists of India and Nepal." After some delay, without being able to secure the attention of any acknowledged biblical scholar, he printed his translation in Paris, preceding it with a hundred pages

descriptive of his journeys in the Orient, and supplementing it with half as many more pages of "commentary," as he calls it. The translation occupies fifty pages, which he has for convenience divided into 14 chapters and 245 verses.

The document is called "The Life of Saint Issa (Jesus), the Best of the Sons of Men." It records that Issa at the age of thirteen was so besieged by parents who wanted him for a son-in-law that he "clandestinely left" Palestine, and went to India to study Buddhism, of which he became an apt pupil and later a saint. At the age of twenty-nine he returned to his own country and immediately aroused the whole population, priests, Pharisees, and the masses, to an enthusiastic acceptance of his leadership, promising he would fulfill their temporal and political hopes by freeing the nation from Rome. But Pilate, wishing to exterminate this dangerous revolutionist, called upon the Sanhedrin to condemn him to death, which of course they would not do, for Issa was their pride and hope. Pilate, therefore, succeeded through false witnesses (one of them Judas, who was afterward hanged by Pilate in order that he might not confess his crime) in getting a condemnation, and so had Issa crucified. Pilate had the body removed from its first place of burial, whence grew the fiction of the resurrection.

Such is a synopsis of the narrative. Mr. Notovitch claims that the Buddhist chroniclers who compiled the document, writing immediately after the Passion, and with the advantage of gathering the most accurate information on all points, have given us "a complete and exhaustive description of the life of Jesus." It is with a sublime ignorance and conceit that our author writes: "I am inclined to believe that nobody will hesitate to acknowledge that this version, recorded within three or four years after the death of Christ from the testimony of eye-witnesses, is more likely to bear the stamp of truth than the narratives of the evangelists, who wrote at divers epochs, and so long a time after these events took place, that we cannot be astonished if the facts have been altered or distorted." No evidence is given by Mr. Notovitch to prove, no hint is given that there could any evidence be found to prove, that this obscure Buddhistic manuscript is of any antiquity, or at least was written "within three or four years of the death of Christ." That is a magnificent assumption which might well be characterized by a plainer if less agreeable term. The whole story bears upon its face its apocryphal character, and perhaps its fraudulent origin.

All are well aware of the fact that the imaginations of men have been busy from the second century until the present time, with supplying the missing history of the first thirty years of Jesus' life, and with arranging the public career of Jesus to meet their predilections as to how it ought have been. The first tendency has given rise to a mass of spurious, so-called Apocryphal Gospels, the second tendency has given rise to various theories of the career of Christ which have no historical basis. Mr. Notovitch's work belongs to this class of literature about Christ. It is not impossible that he actually found this docu-

ment as alleged, and that it belongs to the list of Apocryphal Gospels. He challenges investigation to prove that he did so find it, and that the manuscript is still there where anyone can see it. But that is not the view which has been taken of Mr. Notovitch's book. It has been plainly denounced as a fraudulent composition, made out of whole cloth by this man who sought thereby to win notoriety or else—wealth. This is the judgment of Dr. Edward Everett Hale, in his review of the book in the *North American Review* for May; also of the reviewer in *The Independent* of June 28th, and of Lic. Preuschen in the *Christliche Welt*, who finds that it contains contradictions on the part of the editor, that the literary character of the work is entirely non-Thibetan and non-Indian, and that there are plain anachronisms and contradictions in the contents themselves.

If that judgment seems harsh, it still remains true that men will do strange things for the sake of gain, and in such a venture a man would not be likely to be prosecuted for obtaining money under false pretences, however much his action might merit such a punishment. The public would of course make large purchases of any work claiming to give new information about the life of Christ, and it would not wait to learn whether the work was of any value. It should wait, to be sure, but it doesn't. "The public loves to be humbugged" was the crystallization of earthly wisdom from a certain distinguished American, and one can witness the truth of the statement frequently. The worthless volume ran through eight editions in France, and found large sales in this country. It will now sink into oblivion, having poured coin into Mr Notovitch's coffers, and having contributed, in a way immensely gratifying to him doubtless, toward the overthrow in some people's minds of the authentic records of the life of Christ. The latter end seems to have been subordinate in the author's purpose only to the former. The author has succeeded admirably from his own point of view, and he now announces that he will soon put out a work on Moses, to prove that he was not an Israelite, but a younger son of Pharaoh who, being debarred by his elder brother from the Egyptian throne, started, in an adjoining territory, a kingdom of his own, with subjects abducted from his father's realm. This fact he thinks may be drawn from this Buddhistic document, and "we must admit—without much difficulty, I believe—that the Buddhist verses are more plausible than the biblical paraphrase."

It is hardly necessary to warn the public further against anything that appears under Mr. Notovitch's name. But is the lesson of the imposture learned? Will people be wise enough to wait about spending money until they are sure that what they are receiving in return is bread?

## Book Reviews.

**The Twelve Minor Prophets.** Expounded by Dr. C. VON ORELLI, of the University of Basel. Translated by Rev. J. S. BANKS, of Headingley College, Leeds. Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons. Pages vii and 405. Price, \$3.00.

This is the age of commentaries. The crop has been, and is, so abundant that no one beside the specialist is able to decide on the respective merits of all. They are critical, expository, devotional and . . . *mixed*. They are radical, moderate, conservative, and traditional. But the new method of issuing series prepared by many scholars and put out under one editorial management has very decided advantages. 1) It assigns Scripture books to specialists, and secures first-class work. 2) It brings the completion of the publication within a reasonable limit of time. 3) It presents the best thought of a single period of time, instead of gathering up the varying views of several years.

Germany has of late years issued several series of Commentaries on the Bible, each from its own point of view. The volume before us is one of a moderately conservative series, issued under the editorial care of Professors Zöckler and Strack. A few of the number have put on an English dress. Professor Orelli's Prophecies of Isaiah, and Prophecies of Jeremiah have achieved that distinction. The present volume also is deserving of its place.

The author, after a brief introduction, treats the books in their usual order in the Hebrew Bible. His method is very simple and plain. In a heavily leaded introduction he discusses briefly the author, time, and place of composition, with characteristics, etc., as each book demands. Then follows at the top of the page a new translation—these occupying about one-third of the space—and on the lower two-thirds the critical and exegetical notes. At the close of each such translation and critical notes, sometimes of sections of a book, sometimes of a book—the reader finds the *exposition*. The author gives, in popular form, the story as brought out in the translation.

The positions taken by Professor Orelli are by no means startling. The disputed books are located as follows: Joel is put in the reign of Jehoash, second successor of Jehoram, in the first half of his forty years' reign, "Obadiah's oracle was occasioned by the conquest of Jerusalem under Jehoram, and arose soon after that event" (p. 158). Jonah was an historical character, but the events here described were probably written after his day—possibly post-exile. "The fish-miracle is not the product of his [the writer's] fancy. Whether we regard it as a historical fact or assign it to legend, it was certainly matter of tradition" (p. 168). Zechariah is assigned to three



periods: Chapters one to eight to Zechariah himself, chapters nine to eleven to a later contemporary of Hosea, chapters twelve to fourteen to a contemporary of Jeremiah. Common sense and matured opinion characterize his discussions, translations, notes, and expositions. There are, of course, some views peculiar to the author which would not command universal approval, but on the whole there is a breadth of view, a candidness of expression, and a devotional spirit such as win the best attention of the reader.

The translation from the German is also subject to some criticism. It is impossible in every case to carry over the full thought of the German into good grammatical English, but some short expressions and idioms ought to be done into their English idioms, and complicated sentences should be broken up into readable form. On page 3 the translator makes the author say: "I have a college course on Hosea to Jonah by Fr. Delitzsch," where *collegium* is entirely mistranslated; on page 170 the author is giving Kleinert's view of Jonah's teaching, and adds a reference *in loco*; the translator gives us: "See the details there, p. 168"; "The often attempted proof" (p. 308), etc. These distract the attention of an English reader, though do not materially lessen the value of the work. This hand-book of the Minor Prophets will take its place among the best.

PRICE.

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**Outline Studies in the Books of the Old Testament.** By W. G. MOOREHEAD, D.D., Professor of Old Testament Exegesis in the United Presbyterian Theological Seminary, Xenia, O. Chicago and New York: Fleming H. Revell Co., 12mo. Pp. 363. Price, \$1.50.

This is a devotional survey of the Old Testament Books. The author states in the preface that it is "neither critical nor expository." The outline studies are intended to be no more than helps in the reading of the Scriptures: and "are designed for beginners in Bible study." Their treatment exhibits a large acquaintance with the older literature given to the devotional discussion of the books of the Old Testament. Professor Moorehead follows strictly in conservative lines, and gives the pith and core of each book in the order in which they occur in our English Bible. There is an abundance of room for just such a book as this among the less critical and the more devotional reader.

He treats of the author, time and place of composition, the analysis quite in detail, and then of several of the most important themes of each book. He shows a large amount of good judgment in his selection and discussion of topics, and gives the reader plenty of references for verifying his statements. His views of types and symbols will not be acceptable to some scholars, but they are not to be cast aside without consideration. On the whole, the outlines will prove to be very valuable to the average Bible student, and full of suggestion to the more mature and thoughtful reader.

PRICE.

**Biblischer Kommentar ueber die Psalmen von Franz Delitzsch. Fuenfte ueberarbeitete Auflage herausgegeben von Friedrich Delitzsch.**

Although four years have elapsed since the death of Dr. Franz Delitzsch this new edition of one of his masterpieces—his "favourite commentary"—is sure of an enthusiastic welcome from the many who have long cherished a regard bordering on reverence for its author, and will be perused with deep and respectful interest even by those who are far removed from his opinions. It represents his latest thoughts about the Psalter. His final judgment on every important question of criticism and exegesis is to be found in this volume. As the editor, the renowned Assyriologist, Dr. Friedrich Delitzsch was known by his father to hold different views on some points of considerable moment he was not authorized to handle the work as German commentaries are so often handled after the writer's decease. The great exegete wished his exposition of the Psalms to be placed again before the world just as he left it, with the exception of material referring to language in reference to which the editor was permitted to use his discretion. He has done so with considerable freedom. Much that was inaccurate, or misleading, or doubtful, has been expunged, although not all. In some instances a questionable etymological remark has been allowed to remain because it helps the reader to understand the choice of a word in the translation. The latter has not been interfered with in the least. Addenda by other persons to the fourth edition have been remorselessly removed. As they include at least one useful index and the contributions of Wetzstein and Fleischer, this part of the editor's activity is by no means wholly commendable, although he has striven to compensate for his omissions by reprinting from the first edition the dissertation on the accentuation of the poetic books by Dr. S. Baer, which is the only source of information on the subject. The new matter from the pen of the original writer refers to eighty psalms. In many cases there is no more than one note or a few notes. On Psalms 2, 8, 22, 24, 25, 31, 33, 34, 42 and 43, 51, 66, 67, 69, 80, 92, 98, 109, 110, 113, 118 and 141 there are in each instance several notes. Psalms 40, 63, 68, 72, 91, 95 and 96 are glossed with many notes. These addenda supply the student with more carefully sifted material, but in no way affect the character of the book. The tone of the latter is to all intents and purposes the same in this last edition as in the second, which appeared in 1867.

The most remarkable phenomenon is the reproduction of the introductory chapters from the fourth edition without a single alteration of moment. As regards the origin and history of the Psalter, Dr. Delitzsch saw no necessity for deviating in the least from the position which he took up in 1883. In the mature judgment of this accomplished scholar the ascription of many of the Psalms to David in the present Hebrew text is justified by their characteristics. There has been no change of front in reference to the Psalter like that which was found to be necessary in respect of the last twenty-seven chapters of Isaiah. This adherence to earlier views on the part of so diligent

and open-minded a scholar is well deserving of the attention of those who are prone to adopt the latest theory without due consideration. In the course of the preface the editor makes an announcement of great interest to students. He proposes to issue shortly a dissertation entitled "Assyriological Glosses on the Old Testament Psalter," which will comprise all the Assyrian and Babylonian material at present available for the illustration of the subject. It will include the discussion of analogous phrases, images and thoughts; a comparison of Hebrew and Babylonian metres; and remarks on parallels which extend to whole classes and not merely to individual psalms.

W. T. S.

**The Book of Daniel.** Its Prophetic Character and Spiritual Meaning. By WILLARD H. HINKLEY. Boston: Massachusetts New-Church Union, 1884. Pp. 191. Price, \$1.25.

This treatment of the Book of Daniel is avowedly Swedenborgian. And this perhaps sufficiently indicates its scope. The writer is manifestly an Old Testament scholar, who is thoroughly familiar with the facts necessary to an interpretation of the prophecy. But he sets aside altogether the methods of historical interpretation, and persistently confines himself to mysticism. From this point of view, his presentation is most able. The work is an admirable exposition of the possibilities of mystical exegesis. A single quotation will indicate the method of treatment. In discussing the four kings of Dan. 11:2, the writer says (p. 119):

"The images (of the second chapter) are repeated, but four kings are spoken of. . . . The error is in speaking of the four kingdoms as if they referred to the four great monarchies of the East. Those four kings do not refer to earthly powers, but to the evil and false influences which prevailed at the end of the church, which the Lord overcame at His second coming."

T. G. S.

**Geschichte der altchristlichen Litteratur bis Eusebius.** 1 Teil. Die Ueberlieferung und der Bestand. VON ADOLF HARNACK. Bearbeitet unter Mitwirkung von E. Preuschen. (Leipzig, 1893; J. C. Hinrichs'sche Verlagsbuchhandlung). Royal 8vo.; lxi. + 1020 pp; M. 35; bound, M. 38.

**A Literary History of Early Christianity:** including the Fathers and the chief heretical writers of the ante-nicene Period. By CH. TH. CRUTTWELL, 2 vols. (London: Griffin & Co., 1893); Royal 8vo. pp. xxi. + 686; cloth bound.

In the spring of 1891 the Royal Academy of Sciences at Berlin resolved to publish a new edition of the early Greek Fathers. For this purpose A. Harnack proposed to publish within three years a critical survey of the material in hand and a guide for the history of tradition of early Christian literature,

so far as could be done without extensive investigations and researches for new MSS. The Academy accepted the offer, and gave Harnack an able collaborator in Dr. Erwin Preuschen. The result lies before us as a stout volume of over one thousand pages, which, as Harnack states, in the preface, is intended primarily to serve as an introduction to a future history of the early Christian literature, to be *mémoires pour servir à l'histoire ecclésiastique*, as well as to be a guide for a new edition of the whole pre-Eusebian Christian literature. The author has set out to answer most completely and exhaustively the three questions: 1) What and how much has been written by the Christian Fathers of the first three centuries? 2) How much of this literature do we still possess as a whole or in fragments, and 3) How and by what means has this literature come down to us? A careful perusal of the book fills us with renewed admiration of the industry and learning of its author, who, himself, has done the main portion of the work, Preuschen contributing about one-third. Smaller, but by no means less important contributions were made by Achelis (on *Hippolytus of Rome*), Bonwetch, Carl Schmidt, Burchardi, and Stübe. To save space the author has been compelled to omit all references of later writers to the Manichæans, as well as the later "testimonia" on Origen and Eusebius, which alone would have filled a stately volume. There is scarcely anything, worthy of notice, that has escaped Harnack or his collaborators, and we hail with great joy and deep gratitude this grand *thesaurus* of material, trusting that in the near future it may be followed by its companion volume containing the historical development of early Christian literature, known to none as well as to Harnack. Of the great amount of new information which this second volume may contain, we receive a foretaste in the introductory remarks (pp. xxi-lxi) on the "Grundzüge der Ueberlieferungsgeschichte der vornicänischen Litteratur in älterer Zeit." These remarks are of the greatest importance, owing to the new and at times startling views relative to the true forces at work within the church that influenced the preservation or caused the destruction and ruin of the early literature of the church. No student of patristic literature can, henceforth, afford to neglect or overlook the minute information contained in this book, which proves a sure and safe guide, giving in the case of all the earlier writers the necessary details with the greatest possible completeness.

The vast material is divided into thirteen parts, of which we can only give the main headings. They are as follows: 1) The sub-apostolic Greek Literature down to Justin Martyr (the New Testament writings and Gnosticism excepted). It treats especially of the apocryphal Gospels, Acts, and Epistles. Of great interest and importance are Harnack's remarks on the presbyter John, proving that he cannot have been identical with the Apostle John, and on Aristion, to which now Conybeare's discussion of Aristion as the author of St. Mark 16:9-20 (*Expositor*, October, 1893, 241-4, and Harnack, *Theol. Litztg.*, 1893, No. 23,) will have to be added. 2) The remains of Gnostic, Marcionite, and Ebionite Literature. 3) Christian writers of Asia Minor, Gaul,

and Greece, from the latter half of the second century on. Here, our interest centers in the paragraphs on the Montanists and their opponents, Melito of Sardes, and Irenaeus. The next four chapters discuss the literature from the latter half of the second to the beginning of the fourth century. We begin our journey in 4) Egypt, where the four great Alexandrian Fathers Pantænus, Clement, Origen, and Dionysius occupy more than half of the two hundred pages given to this section, which among others discusses Firmilian of Cæsarea (ca. 230-68), and his letter to Cyprian of Carthage; the writings of Gregorius Thaumaturgus, the literary activity of Hesychius, to whom we owe one of the three main recensions of the Septuagint; the ecclesiastical canons of the Egyptian church; Methodius, bishop of Olympus, (died 311 A. D.) and Adamantius' (Pseudo-Origen) "Dialogue against the Marcionites." 5) From Egypt our attention is turned to Palestine and Syria, where we meet some well-known names, e. g., Tatian; Theophilus, of Antioch; Julius Africanus; and Serapion, Bishop of Antioch, who has lately been recalled to our memory through the discovery of the apocryphal gospel and revelation of Peter. Paul, of Samosata, the delightful and polished heretic; Lucian, the author of the third recension of the Septuagint, and Eusebius, of Cæsarea, claim a large share. 6) Rome and Italy have produced many contributors to this early literature, chief among whom we mention Praxeas, Noëtus, and Sabellius, famous for their heresies; Hippolytus, Minucius Felix, *Octavius*. The 7th chapter takes up the remaining Latin literature of the Western fathers, outside of Rome and Italy. Special regard is paid to the African Church fathers, viz.: Tertullian, Donatus, Cyprian, and Lactantius, the Cicero among the fathers. 8) Pre-Constantine literature of uncertain date and place is next taken up. Then follow three short chapters a) on doubtful and fictitious writings and literary curiosities (about 76, arranged alphabetically); b) a survey of Christian poetry, and c) decrees of the church councils, *acta martyrum*, etc. An important chapter (xi.) contains a critical summary of later Jewish literature, part of which was early adopted by Christian writers and adapted to their own needs. A list of Greek and Roman *testimonia*, edicts, and polemical tracts; and four lists containing titles of old Latin translations of Christian Greek writings; Syriac, Slavic, and Coptic translations of the early fathers conclude the main part of the work, to which are added three very full and exhaustive indexes. The whole, indeed, is a *monumentum aere perennius*, which will, at all times, call forth but scanty additions, such as have been given by Harnack in his *Selbstanzeige*, (*Theolog. Literaturzeitung*, 1893, No. 22), by Th. Zahn in the "*Theol. Litteraturblatt*," 1893, No. 43; Joh. Dräseke in "*Wochenschrift für klassische Philologie*," 1893, No. 49, and by A. Hilgenfeld in "*Berliner philologische Wochenschrift*," 1894, No. 17.

Of an entirely different character is Mr. Cruttwell's work. It is a general survey of early Christian literature as literature, being written neither very popularly nor strictly scientific. The period with which he deals runs from

the close of the canon to the threshold of the Arian controversy. The literature is divided into the five sections: 1) The Apostolic Fathers, in which translations of the Didachè and the Gospel of Peter are given at full length. 2) Heretical sects, which, more than any other section, betrays the marks of haste and compilation. 3) After a lengthy introduction the Apologists are, taken up, including Dionysius of Corinth and Maximus; Hegesippus and Irenaeus. 4) The Alexandrian school, including Methodius; and 5) Latin Christianity from Tertullian to Victorinus. Considerable extracts illustrate the style of a number of the writers. The author's purpose was mainly literary, that is, "I have endeavored to point out the leading intellectual conceptions which animate the various writers, to indicate the degree of success attained by each, and to estimate the permanent value of each one contribution to the growing edifice of human thought and knowledge." The work is well done, as far as it goes. The author has read widely for himself, and that not only amongst the writers he treats of. The connection of early Christian thought with classical literature is carefully traced. The general reader will find on the whole a pleasantly written account of the literature in hand, brought fairly up to date, with few exceptions, *e. g.*, on Hippolytus, etc.

W. M.-A.

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