

# THE BIBLICAL WORLD

CONTINUING

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IN previous numbers of this journal we have emphasized the value of certain lines of study as preparatory to the study of the life and teaching of Jesus or as accompanying it. The foreshadowings and prophecies of the Christ in the Old Testament, the history of events, and, still more, the history of thought in Palestine in the days of Jesus, the structure of the Gospels themselves and their relations to one another—all these contribute to an understanding of Jesus and of his teaching. But the very saying of this implies that Jesus himself is the highest theme of biblical study. These other topics, large and important as they are, worthy as they might be of study for themselves, find their highest significance as means by which we may reach an understanding of the personality and teaching of Jesus. To exalt prophecy, history, and environment into the place of first importance, and thus to obscure the central figure of Jesus himself would be a mistake than which there could hardly be a more serious one in biblical study. All roads must lead to Rome; all biblical study must find its centre in Jesus Christ.

THIS is indeed no new discovery of our day. The thought is centuries old. Yet it has, we believe, been set in a new light, and received a fresh and powerful emphasis in our day. The modern study of the Bible which has emphasized the value of the subsidiary and contributory studies by insisting upon the

necessity of studying every portion of the Bible from the standpoint of the time in which it was produced has been led by this very study to a new perception of the unity of the Bible and the central position of Jesus Christ.

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NEVER perhaps was it so clearly perceived as it is today that alike in the field of Christian apologetics and in that of biblical interpretation the central question is the question concerning Christ himself. The apologist has learned that outposts which once seemed absolutely essential may be surrendered not only without surrendering Christianity, but even with the effect of making more manifest its real impregnability. But this has only served to make more plain the fact that we cannot surrender Jesus Christ without surrendering everything. The interpreter has found it necessary to abandon many cherished interpretations, even of those which had formerly seemed to bind all the book to Christ. Yet when he has had time to recover from his first shock of surprise he has found, often if not always, that if historical study took away with one hand she has more than repaid with the other. If, for a moment, any book has seemed, by the interpretation which a study of history compelled us to give it, to lose all relation to Jesus, a broader historical study has presently made that relation more evident even than before. If once we thought that each prophet stood on the circumference of a circle and turned his eyes full on the Christ at the centre, while now we have come to think rather of the ceaseless procession of the seers, each peering into the half-revealed future, and stirring the hearts of his contemporaries with the portrayal of the dim, but majestic figure of God's great Deliverer to come, a figure growing with each new seer more glorious and more distinct, yet never approaching in clearness or in glory the reality which appeared in the person of Jesus Christ—if we have thus modified our conception of the Messiah of the prophets, this has been by no means to surrender, but only to emphasize the fact that the spirit of prophecy is the testimony of Jesus. As apologetics finds in Jesus its central citadel, never surrendered, always impregnable, so interpretation finds in

him its highest goal. To him all Bible study rightly leads. In understanding him it attains its highest reward.

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BUT it is not enough that Bible study lead to Jesus. For we never rightly understand him or his teachings until we penetrate to that central thought which finds expression alike in his character and in his teaching. A mastery of the details of the life of Jesus is good; a study of his teachings, severally and separately, is good. Indeed such study is indispensable as a step leading to the apprehension of the teaching and the person in their unity. The whole cannot be perceived as a whole till the parts have been seen as parts. To attempt to reverse this order would be to violate the natural and necessary order of acquiring knowledge. But to stop short with the parts would be to leave unattained the highest possibilities. It would be difficult to urge too strongly the necessity of knowing as thoroughly as may be the events of the life of Jesus, and of understanding his separate teachings. But it would be equally difficult to emphasize too strongly the wisdom of pressing on beyond this and trying to gain, if possible, a unified conception of Jesus himself, and an apprehension of the central principle of his teaching.

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OBVIOUSLY this is a large task, one which must be prosecuted with patience and persistence. It is doubtless also one which must be approached by successive stages and from various points of view. One cannot pass at once from the details of the life of Jesus to sum up his character and teaching in one all-inclusive idea. But it is possible to hold before one's self as the goal of study the attaining of as perfectly unified and comprehensive a conception as possible of the character and teaching of Jesus, and to prosecute the whole work with this object in view. Having first gained a knowledge of the details of the life of Jesus so far as known to us, the student may seek to bring all this knowledge to bear upon some one aspect or phase of the character or teaching of Jesus; and then finally endeavor to unify the several results thus obtained in a comprehensive view of Jesus, the person and the teacher. Thus, to speak of the character of Jesus,

one may study his conduct as a personal friend, as a teacher, as a healer of disease, as a controversialist. Or, to speak of his teaching, one may take up such themes as Jesus' teaching concerning the Sabbath, concerning prayer, concerning the authority of law, seeking under each topic to gain a full view of our Lord's teaching and to unite the several elements, if it be possible, into a unified statement of Jesus' teaching on this topic. Still further, to unify these several results into a statement on the one hand of the central element of Christ's character, and on the other of the central principle of all his teaching is no slight problem. Yet students of the New Testament can hardly rest content till they have accomplished this also. Nor will they be content till they have perceived and defined the relation between the central principle of Christ's teaching and the central element of his character.

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THIS is manifestly not the place to attempt to accomplish the task thus suggested. Far more space would be required than we have at our command. We venture, however, to raise the question whether, when we bring all these several lines of our study to a focus, the central principle of Christ's teaching and the central element of his character will not be found in the simple thought of the supremacy of truth, the authority of reality. When we study his conduct attentively, do we not discover that he is everywhere dominated by what may not inappropriately be called a *passion for reality*? When we examine his teachings, do we find anything more ultimate than this, his insistence that all teaching and all conduct must be consonant with the ultimate realities of things?

This was with him far more than a mere abhorrence of vulgar sham and shallow hypocrisy, it was a consuming love of truth, which refused to be content with any reason for usage or precept or institution which did not root itself in reality. There was no place for fasting among his disciples, because so long as he was with them it would stand for no reality, would be a mere form without significance. The pharisaic prohibition of murder is to him wholly inadequate, if not even worse than useless,

because it touches the mere surface of action, and wholly ignores the far deeper realities of the heart. His ultimate word respecting the Sabbath is, "The Sabbath was made for man, not man for the Sabbath." Deeper than this it is not possible to go. Is not even his reaffirmation of the Old Testament principle of love as the sum and substance of moral law based on the fact that this law of love is the central moral idea of the universe written in the constitution of things?

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HAS philosophy, ancient or modern, been able to discover a nobler or profounder principle of thought and action than this appeal to reality? Has ever philosopher or moralist so illustrated this principle in precept or in practice as it was illustrated in the teaching and life of Jesus?

## THE COURSE OF THOUGHT IN ECCLESIASTES.

By PROFESSOR F. B. DENIO,  
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*Nothing satisfies in this life.—But God orders the affairs of man.—Only injustice and oppression rule in this world.—What are the things worth living for?—Duty done is the end of life.—Rise above your surroundings.—Genuine satisfaction is found only in fearing God and keeping his commandments.*

In *The Old and New Testament Student*, vol. xiv., p. 98, is the statement that the Book of Ecclesiastes might well be called a picture of the soul of the Prodigal Son on his return to the Father. A sketch of the course of thought in the book is here given, which, it is thought, illustrates this quoted statement. We find here pictured the thoughts and moods which attend the reflections on life, its disappointments, mistakes, and real meaning.

Qoheleth begins, 1 : 2, by expressing the conviction that everything is wholly empty and unsatisfying, for, 1 : 4, existence itself is mere monotonous repetition, and, 1 : 8, in this repetition there is nothing but weariness, 1 : 9, there is nothing new or fresh. Let one gain wisdom, its possession and exercise bring only pain and sorrow, 1 : 13. Wealth and pleasure bring only the same monotonous iteration of pain, 2 : 1. If one were to gain preëminence by wisdom the benefit derived from it would perish at death, 2 : 12. The exercise of self-denial in gaining wealth is uncompensated pain, 2 : 18, hence, 2 : 24, it is better not to vex oneself with fruitless desires, but rather to accept the good things that God gives, and to remember that God gives these things to whom he pleases; in short, both the accumulation of wealth and the enjoyment of it are wholly by God's ordering. The thought of the divine ordering of life suggests the thought of the proper human ordering of life; there is a proper time for every form of human activity, 3 : 1, yet, 3 : 9, what is the profit when these seasons and their results are fixed

by God and cannot be changed by man? God has set it in the hearts of men to search him out, yet they cannot do it, 3 : 11. The quiet acceptance of the good things which God gives is best, 3 : 12, for, 3 : 14, God conducts the affairs of this world, and man may not change them. If one should be provoked to say, 3 : 16, that the iniquity in the places of dispensing justice indicates that God has no control of matters, Qoheleth says, 3 : 17, there is a time and place for him to judge all. God may delay his judgment, and the inability of man to discern his reasons causes him to seem no superior to the beasts, 3 : 18, hence, 3 : 22, it is better to accept the ordering of God, to enjoy his gifts, for the immediate future has little ground of hope, the remote future is unknown.

These thoughts stir within Qoheleth the mood of utter dissatisfaction with life. The thought of the oppressions of the rich and powerful is grievous, and it makes him feel yet more deeply the futility of human efforts, 4 : 1. Perhaps he had felt the blessed stirring of natural compassion and had tried to correct some of these evils. The injustice in the world around him would seem to prove that a man better never have been born, rather than to have come into a world so full of misery, so full of injustice and oppression, 4 : 2. Much of human effort is the result of rivalry only, and success brings only envy, 4 : 4. Better have little with no effort, than much with its attendant cares, 4 : 6. In spite of all these considerations, men seek after what they cannot use and cannot dispose of after death, 4 : 8. In this struggle after success, 4 : 9, how disadvantageous is it to strive alone! The solitary effort, how often it fails! Only think how foolish it is for even a king to rule without counsel! 4 : 13. Let that king be a youth, 4 : 15, who enters upon his reign in the midst of popular applause, yet how evanescent the enthusiasm! The thought of religion now comes as a possible comfort, but it needs to be genuine, and no makeshift, 5 : 1. If a man has done wrong, or omitted duty, let him be honest with God and himself, 5 : 3. Does one think that he may disregard God with impunity and justify himself in it by the remembrance of the perversion of justice by human rulers, let him remember that there is a judge

high above all human judges, and no act of injustice goes unnoticed by him, 5 : 8. The bad rulers suggest a ruler who is profitable to his people—one devoted to agriculture, for the really good things of this life are derived from the humble industry connected with the soil, 5 : 9. The fruit of such labor does not of itself give satisfaction to men, 5 : 10, and, 5 : 11, the man who makes them an end in themselves is sure to suffer as he learns their profitless nature; yet, 5 : 18, it is a good thing for a man to receive and enjoy the gifts of God, and an evil when he cannot; in fact, if he does not gain the satisfaction of this life it is better to have died at birth, 6 : 1. Contentment also is better than going through life with unsatisfied longings, 6 : 9.

At this point the author's mood deepens; if the things of this life kindle longings which must go unsatisfied, what is the good of them? Do we really live to any purpose after all? He thinks of some things really desirable. A good name, successful living are of supreme value, 7 : 1. This success may be secured by, 7 : 2, sorrow; 7 : 8, patience; 7 : 11, wisdom; and, 7 : 14, moderation in prosperity, for all these experiences or qualities will help in oppression, adversity, and prosperity. All these things have been proved by wisdom in the meditations of Qoheleth, and he has set himself to ascertain what is preëminently wicked, 7 : 23, and this suggests to him, 7 : 25, a snare by which men are often caught, by the wiles of a wicked woman, and by rebound he thinks again, 8 : 1, of the value of wisdom and of the fear of God in the day of oppression. Although sinners take encouragement from God's delay to punish them, yet, 8 : 12, Qoheleth knows that it will go well with those who do God's will, and it will go ill with those who do not. Again he would guard against attempting the impracticable, 8 : 14; it is well not to vex one's soul with striving after the impossible, rather one should enjoy the good things which God grants, and let alone the things which cannot be done. As God's ordering now is, the good and the skillful and the wise fare no better than those of opposite character, 9 : 1; indeed, the worse men fare the better. Qoheleth exhorts to enjoy life and the good things which God has given without anxiety about consequences, 9 : 7.



At this point, after half moodily, yet on the whole dispassionately, describing life as it appears to him, the writer really rises to the conception of duty. Do your duty, he says, 9:10, because it is all that you can do for this life, and for those whom you love, and in this, 9:13, remember always to use wisdom; you will receive no thanks for duty faithfully done, you will be lightly esteemed, when the need for your wisdom shall have passed you will be forgotten, suffer neglect; while if at any time you show a little folly, you will lose what esteem has been accorded to you, therefore, 10:3, avoid the part of a fool with his useless talk and aimless toil; if under a king, be discreet even though subjected to provocations to folly or anger, 10:4. Be not surprised in life to see the proper relations of men reversed, 10:6; if you would undertake great things, remember that there is danger, for the ventures of the adventurous are sure to pass the gateway of peril, 10:8.

Here is a decided break in the thought; after a few miscellaneous observations respecting the condition of a country under various types of kings, and the proper conduct toward them he urges the importance of rising superior to the untoward conditions of life, 10:16. Act boldly, 11:1, like the corn merchant, but do not trust all at one venture, and remember that the result of a venture is unchangeable: activity and caution are positively commended.

After all, when all shall have been said and done most wisely, and the sweet light has been enjoyed to the utmost, there are days coming which shall end it, 11:7. Youth may well enjoy the bounding pulses, the keen delight in mere existence, in all that sweetens the untasted cup of life; yet let him so live and enjoy that when the days of limitation and weakness come no sting shall remain, 11:9.

Qoheleth had pondered upon the mysteries of life and sought to state things so that they should stimulate man toward that which is better, 12:9; and his general conclusion is, 12:13, that the only thing which can leave a man satisfied is to fear God and keep his commandments.

In this tracing of thought we see Qoheleth beginning with

the conviction that, after all, the things in which he has made the happiness of his life to consist, are really husks, and that every attempt of the sort to gather satisfaction in life has the same result. We see one impulse rise after another, the vacillating moods and gradually developing purposes which finally develop into the writer's conclusion. From the profitless life which he has lived, now that he has arrived at the Father's house, he would warn the youth eager to taste the gratifications of this life to the full, by showing him what dregs there are in the cup. Thus the book indicates the sins, mistakes, and follies of the author, and it reveals his imperfect conception of the meaning of life, also those moral convictions which at last brought him to God. In this book are indications of the disordered state of society which was unfavorable to righteous conduct. This latest Old Testament utterance more than any other makes evident the need of a Redeemer.

THE FAULTS OF THE EARLY CHRISTIANS AS  
SHOWN IN THE EPISTLE OF JAMES.

By the REVEREND E. P. BURTT,  
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*Jerusalem, A. D. 50-65.*

The date of this letter, you observe, is quite indefinite. I have left it so purposely in order to give readers the pleasure of making a more definite assignment for themselves. My purpose in writing is to give you a brief account of a recent conversation which I was permitted to enjoy with pastor James of the church in this city. I found him at his quiet home on Synagogue Street, having just returned from a tour of visitation among the churches of Palestine.

"I had heard" said he "many unfavorable rumors about the state of things both in our country and in the Diaspora. It was reported that grave faults were becoming common among church members and the name of our blessed Lord, by which we are called, dishonored. Indeed I might have feared as much from the difficulties which I encounter in my own church. But I hoped that the reports were wrong or at least exaggerated. At last to satisfy myself I asked leave of absence from my people and, appointing myself a committee of one on the state of religion, I made a personal investigation in most of the places in this land where our countrymen have received the gospel. Not being able to spend the time required to visit the Diaspora I wrote to Peter, Andrew, Thomas, Matthew, and others, whose replies all assure me that the condition of affairs there is much the same as here. But I suppose you are anxious for me to be specific. Well," drawing his note-book (a little roll of parchment) from his pocket, "first of all I will give you a matter-of-fact list of the actual faults which I noticed or of which I secured reliable evidence: unsteadfastness, lack of wisdom, envy, blaming God, unholy zeal, hypocrisy, obsequiousness, formalism, foolish am-

bitions, recriminations, angry words, jealousy, faction, lust, worldliness, pride, love of money, disregard of Providence, impatience at our Lord's delay, swearing."

"Why," said I, "is it possible?"

"I do not wonder," continued James, "that you are astonished. It is a sad picture. However, in justice this ought to be said, We are looking at the dark side. The other side we have not even glanced at. You must remember that many churches are not affected at all, while in others only a few members are guilty of these things. You know how even one unspiritual member, who has really given himself to the flesh, may illustrate nearly all these faults. Take the case of the church at Jericho for example. There is one man down there who gives pastor Zaccheus a world of trouble. The probability is that he was never converted. He joined the church after all persecution had ceased and has been nothing but a reproach ever since. So it is in other places. A few bring into disgrace the whole church. Still I grant that the state of things is bad, and the outlook is still worse unless something can be done to check these evils."

"But how do you account for the presence of these faults so soon in our churches?" said I.

"I suppose," he answered, "that there are several reasons. One of the very first that suggests itself to our minds is historical. Such times as we have experienced for many years past are sure to have a bad influence upon the life of the church. The first few years after our Lord's death, you remember, were years of persecution at the hands of our countrymen. That was a time of great spiritual power. Christians were tested, driven to prayer and only those whose hearts were on fire with love for the Master maintained their ground. We had little difficulty about the faults of church members then. Since that time we have been free from persecution except in one or two brief periods like that under Herod in 44. But this fact though favorable to the rapid increase of numbers has been in many ways decidedly unfavorable in its effect upon church life."

"How do you mean?" said I.

"I mean, in the first place, by opening the doors to unspir-

itual members. In the absence of any great test like that which persecution gives many mistakes are apt to occur. Some are attracted by the freedom of the new faith as opposed to the bondage of the old law. Others, inclined to magic, are carried away by the astonishing displays of the Holy Spirit. Still others, dissatisfied with the waning hopes of our nation, choose the new belief as a last resort, transferring to it all their foolish earthly hopes. So much for that point.

"Then the effect of these last years has been bad in another way. It has been a time of great discouragement. Political troubles have been frequent. Change has followed change, ruler has succeeded ruler. There have been famines, uprisings as in Caesarea and Samaria, wholesale robberies and oppressions. Such times of uncertainty and injustice are peculiarly hard for the poor, and most of our members, you know, are of that class. Rulers grind us with taxes. Rich men refuse us our wages. These and not persecutions are the terrible 'temptations' of this day."

"What effect has this had upon our churches?" I asked.

"Just what you might expect. People do not endure these trials and consequently we find many sad cases of unsteadfastness (1:2-4). Then there is a lack of wisdom and faith even among the steadfast ones. Times like these demand peculiar wisdom in all affairs of life,—in business, in family life, in church affairs. People are easily distracted and forget that there is abundant wisdom above us only waiting for our call (1:5-8). You can see, also, how under such circumstances the poor will easily fall into the sin of envy. Embittered by their own distresses they look with covetous eyes upon the possessions of their more favored neighbors, forgetting that they themselves are the truly rich, being heirs to a "high estate" (1:9-11). Under the weakening power, too, of these outward trials many gradually find themselves falling into sin through inward temptations, and in the darkness which then follows have bitter thoughts of God, attributing all temptations to him and thus justifying themselves for yielding to sins which they cannot (or think they cannot) resist" (1:12-18).

"But don't you think that hereditary tendencies have something to do in explaining the evils in the church?" said I.

"Doubtless. There is one Jewish tendency which has had a marked effect: viz., formalism. I find its hateful presence everywhere. Since persecution ceased the transition from Judaism to Christianity has been too easy. Many have merely grafted the new faith on the old religion and the graft does not thrive very well. I found churches bitterly troubled in this way. One of the first things you notice in such places is the passionate zeal which is employed on behalf of religion, a zeal altogether too impure and abominable to work the righteousness of God. It is the old Pharisaic partisanship in a new dress (1:19-21). And underneath it of course is the old, sad hypocrisy, the double life. The outward requirements of the new faith are scrupulously obeyed, as were those of the old; but when off duty the heart indulges in all sorts of evil. Religion with such people is a mere show. High sounding music, elaborate rituals, costly robes, formal prayers,—these are about the whole of it. Rich men are slavishly honored and their riches coveted for the church while the poor man is thrust aside no matter how good he may be. It is pitiable, is it not? Think of churches where such a spirit prevails! How utterly dead and unspiritual! They need a sharp message" (1:22-2:26).

"It is bad enough," I answered, "and there is more to follow, for you have not yet finished the list of faults which you said you found among the churches."

"So there is more to follow, indeed: foolish ambitions, angry words, jealousy, faction, lust, worldliness, pride, love of money, disregard of Providence, impatience at our Lord's delay, swearing. Some of these, I suppose, are to be explained partly by local causes. I notice that churches situated in educational centres in this country, and also churches in the Diaspora which have met Eastern or Western culture, are assailed by one bad temptation; viz., to exalt unduly the *charism* of teaching above all other gifts of the Holy Spirit. Every little man sets himself up as a teacher. Not yet, indeed, has Oriental gnosticism nor Western philosophy invaded our churches to produce divisions over doctri-

nal questions, but this foolish ambition to teach makes trouble over every conceivable matter. Every question, great or small, is made the subject of discussion,—for example, the question of caring for the widows, the poor and the sick, the election of officers, the duties of officers, methods of church work, management of meetings, and so on endlessly. Indeed, the smaller the question, oftentimes the greater the dispute, because the discussion lacks the gravity which a matter of importance would give it. So it sometimes happens that very sad results appear. When the tongue really runs loose, you can imagine how terrible its work is (3:1-12)! Then bitter envy and strife are apt to follow which show only too clearly that this wisdom which sets itself up to teach is not from above, but is earthly, carnal, demoniacal (3:13-18).

“In some places, as Damascus, Babylon, the churches are surrounded by the fascinations of worldly pleasure. Of course such tendencies are not confined to these special places, but I name them as representative. Oh! for a little persecution again! How quickly would it weed out these worldly members! So bad is this evil in some cases, that even prayer is a mockery. People ask things from God which they purpose to use in sinful pleasure. Horrible! Here also is a fruitful source of pride, envy, hypocrisy, backbiting and numerous other evils (4:1-12).

“Then there are other places, like Joppa down here, and Tyre and Alexandria, where there is a terrible temptation of still another kind. The life of those places is trade. So there is born a passion for gain. Every boy grows up a trader. The little urchins on the street play ‘stōfe’ every day. The church at Joppa sadly illustrates this evil. They disregard Providence in their plans, and when reproved repeat the offence, and even boast that they came out all right (4:13-17).

This feverish desire for gain is increased in some by their old ideas of the earthly nature of the Messiah's kingdom. They look for great wealth to fall to each of the followers of Christ when he shall come to conquer all enemies and distribute the kingdoms and riches of this world among his people. Some of them, therefore, do not scruple to help themselves in advance.

But how foolish for them to copy the rich men of the world, who are hastening to a terrible judgment" (5:1-6)!

"I believe you spoke also of impatience at our Lord's delay, did you not?"

"Yes, that is a prevalent fault. I fear we shall all have to plead guilty to that charge. Our Lord's words seemed to assure us of his speedy coming, and many of the events He predicted as preceding his coming have already come to pass. Impostors, proclaiming themselves to be the Messiah, have appeared. We have heard of wars in the West and the East. The great famine of 46 is one thing he evidently must have meant when he spoke of famines. For several years after his death his disciples were brought before councils and suffered imprisonment and even death for his sake. Certainly, also, iniquity has prevailed and the love of many has waxed cold. All these signs, to speak of no more, have been fulfilled. Then the condition of the times has been so bad, that many faint under burdens which seem to promise no relief until Jesus shall come to right these wrongs. I suppose one reason, too, for this impatience is the influence of tradition. You know how, for one hundred years back, our nation has been on tip-toe looking for the Messiah. Among Christians, now that Jesus has come, this feeling is transferred to the promise of his second coming. (5:7-11).

Speaking of traditional influence reminds me of the last fault in our list, viz., swearing. The effect of centuries of false teaching on the subject of oaths cannot be undone in a moment. Conscience is perverted, judgment is obtuse. Christians make sophistical distinctions between oaths, calling some right and others wrong. Yet how plainly our Lord taught us on this point; 'Swear not at all, neither by the heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet' (5:12).

These are the chief faults which I have noticed among our churches, but explain them as we will, the saddest fact of all is the fact of their existence."

"Cannot something be done to correct these things?" asked I.

"I wish there might be," he said. "I have pondered over it much and sometimes I feel strongly impelled to send a letter to



all the churches, denouncing such evils and entreating the faithful to greater endurance and a more spiritual life. What would you think of it?"

"The very thing to do. I do believe the Holy Spirit has suggested the plan to your mind, and may the same blessed Spirit prepare the hearts of the people for the message!" answered I, rising to go.

Such was the substance of our conversation. If James concludes to write his letter I will send you copies later, that you may use them to check any similar evils which may be developing in your country.

Yours in the faith.

PHILIP.

## MAN'S CONCEPTION OF GOD FROM AN HISTORICAL STANDPOINT.

By JOHN W. SMITH, LL.B.,  
Chicago.

*Man a religious being.—Why?—Primitive revelation.—From a process of reasoning.—Observation of nature.—Agnosticism.—Divinely implanted instinct or faculty.—Meagreness of accurate information as to historical religions heretofore.—Avenues now open.—Explorations.—Philology.—Archæology.—Psychology.—Ethnography.—Mythology.—Folk lore.—Evolution a factor.—The recognition of the existence of gods, or gods universal.—Necessity of viewing conception from observer's standpoint.—Indian conception.—Hebrew.—Christian.—Elements changing currents of thought.—Seeds of religion, elements modifying growth.—Race characteristics, environments political surroundings.*

As far back as authentic history reaches, man has been a religious, or worshipping being. Exploration and research among the ruins of prehistoric times conclusively point in the same direction. Worship presupposes an object worshipped, a god, or gods, a something above man, an object, if not of veneration, gratitude or reverence, then an object of supremacy and power capable of being exerted to his advantage or disadvantage, his weal or woe, and susceptible, if properly approached, of wielding such power for his benefit. Though his purposes have been innumerable, and oftentimes crude and child-like, yet, man in all ages, whether savage or civilized, has sought, from one motive or another, by one process or another, to obtain the good-will and gracious favor of his god or gods. Whether his goal has been the attainment of happiness, here or hereafter, or the averting of punishment, here or hereafter, man's whole history exhibits a constant effort, on his part, to place himself at one with his deity. The sacred books of Egypt, Babylonia, Persia, India, China, and Palestine all tell the same story, and are the written records of man's aspirations for, and his graspings after, the infinite. The fetishes and totems of the

savage and the splendid temples of Thebes and Jerusalem alike are evidences of his conception of god and of his desire and effort to place himself on terms of reconciliation and meritorious favor with that god.

But how are we to account for this universally prevalent disposition, or inclination, on the part of man to worship? Why is it that he worships the sun, the moon, the earth, or any object in nature, or nature itself? Why does he worship God, or many gods, or any god at all? To these inquiries many answers have been given. Some have maintained that man's conception of God is an inheritance derived from an original and primitive direct revelation. Others have supposed that the idea of the existence and attributes of a Supreme Being resulted from a process of pure reasoning, on the part of man. Others still have as strongly maintained that the idea is to be attributed solely to the observation of nature, its beauty, its grandeur, its harmony and laws. Others have maintained that the idea of God is inconceivable, unknowable, and that man's conceptions on the subject are mere chimeras, and worship, in all its forms, a superstition. While still others have insisted that man was created a worshipping being, receiving from his creator a divinely implanted faculty or instinct, capable of apprehending the Infinite, with an inclination and longing therefor; or, in other words, that religion is inherent in man, and is in him a mode of action, a potential energy quite as much as the forces and powers are inherent in material substances, gravity for instance, "and, if we will but listen attentively, we can hear in all religions a groaning of the spirit . . . a longing after the Infinite, a love of God." Cicero has said, "*Natura insculpsit in mentibus ut Deos aeternos et beatos haberemus.*"

But it is not within the scope of this paper to answer all or any of the questions propounded, or critically to examine the answers given above, except in so far as the treatment of the subject may incidently trench thereon. It is intended to outline, in the briefest possible manner, the belief of man as to his objects of worship, as we find such belief embodied in the various phases of the historical religions of the world, viewed solely from an

historical standpoint. Comparative religion has taken too firm a hold on the minds of thinking men, and the advantages to be derived therefrom have become too firmly established longer to require an apology for invoking its aid, or resorting to its methods in the treatment of a subject of this kind.

The time has been when the name of God was regarded as too sacred to be pronounced even by mortal lips, and to avoid the speaking of the name various devices have been resorted to, all of which have brought about more or less confusion. Some nationalities or tribes have entertained comparatively well defined ideas concerning God, that were analogous to those of strict monotheists, yet they never permitted those conceptions to assume or become embodied in appellative forms, much less proper names. It is not all improbable that many of our modern theologians and writers would be misunderstood if listened to or read by those who are ignorant of our beliefs and current modes of expression, if indeed they were not called gross polytheists. The pictorial possibilities of language are such, and the fascination of imagery so developed in our natures, that it is feared we sometimes almost trench on the domain of image worship itself in our written and spoken dealings with sacred things. While reverence towards God is, in the very highest degree, commendable, yet, if the inquiry Whom do men say that I, the Son of Man, am? was not irreverent when made it cannot be so now, if we but make use of the inquiry in a proper manner for proper motives. If the heavens declare God's glory and the firmament is an evidence of his handiwork it cannot be sacrilegious to inquire into and examine the impress that God has left on man. If man is the image of God, and we take into consideration his accomplishments thus far, and the possibilities of the future, with all nature and its laws at his command, it may be that he will be regarded in coming ages the best and highest revelation of God.

Until within the century now closing our information of the belief and worship of Egypt, Chaldea, Babylonia and Assyria, Persia, India and China, was derived from mere historical fragments compiled at ages of the world when facilities for accurate information were exceedingly meagre, and frequently by men

who were wholly unacquainted with the language and the people whose religion they sought to portray. In some cases their only means of information was through an observation of the—to them—strange forms and ceremonies, of a strange people, speaking an unknown tongue. In other cases their knowledge was derived from the officiating priests who oftentimes, among their own people even, embodied their thoughts in a dead language and enveloped their acts and religious ceremonies in mystery, and could not be expected to, and as we now know, did not disclose to their foreign inquisitors very full information regarding their beliefs and sacred worship. We also know that much of the history we have, has been strangely discolored by the medium through which our information has been transmitted. The fragments we have from Berosus, and the statements from Herodotus, Diodorus, and many others, are warped and distorted, unintentionally it may be, by the infiltrations of Greek thought. Philo and many of the early Christian fathers spoke and wrote of things as seen through Grecian atmosphere impregnated with the philosophy of their times, and used a terminology poorly adapted to the subject matter they were considering. Even in modern times much of our religious historical literature seems to indicate a feeling, either expressed or implied, in the minds of the writers, that surely no good can come out of Nazareth, if not akin to that other thought born on Arabian soil that there is no god but God and Mohammed is his prophet. It has only been within recent times that sectarian walls have begun to show evidence of decay, and it has been thought lawful to drink from the wells of Samaria, or even from those of Hindustan or Persia.

But thanks to the patient and scholarly investigation of the nineteenth century we are now enabled to read the thoughts, feelings and emotions that actuated men in remote antiquity, long ages before Abram left Ur of the Chaldees. Explorations have brought to light from the ruins of two continents inscriptions that speak to us in the very words of primitive man. Explorers in another field, philology, have also dug up from another class of ruins treasures of priceless value that have lain hidden for thousands of years. Archæology has done much to

enable us to see primitive man as he was, as he thought, lived and died. Psychology, ethnography, mythology and folk-lore, have carried us back to the formative periods of the civilized races of men and opened up to us vast treasure houses of information stored when Europe was a wilderness and America unknown. And thus we are brought face to face with, hear the voice of, and learn the thoughts and yearnings of, man far back towards the infancy of the human race. We have the authentic records that bear the seals of the writers and impart a verity that is beyond question. The revelations from the ruins of Thebes and Nineveh disclose no field for redactors, no mistakes of copyists and no discolorations of subsequent commentators. The prayers and songs of the sacred books of Egypt and Babylon, India and Persia pour forth the beliefs, hopes and aspirations of men who were at least contemporaries of Moses and David. All these things can only portend an era of better thought, more accurate information, higher methods of treatment, and more useful results in the science of comparative religion.

At the very threshold of our investigation of this subject we discover a law applicable to every field of inquiry, every religion, or branch of religion, and the various phenomena attending the outward forms of worship. That law is the law of progress, development or evolution. It is true the very mention of the word evolution has a harsh grating on the nerves of those who entertain the traditional idea of a supposed prehistoric and primitive special revelation at a time when mankind are supposed to have lived in a state of simplicity and moral rectitude, constantly in communion with God, and subsequently began a course of retrogression, ending in polytheism and pagan darkness. That God could have so revealed himself specially to primitive man is true, but whether he did or not is pure speculation without an iota of evidence to sustain the assumption. That he has revealed himself through chosen instruments, in historical times, and is still doing so, the whole history of man furnishes an abundance of evidence. We know the earth in its preparation for man's habitation has been a series of progressive steps. We have many indications that the universe is undergoing a similar process of

development. Prehistoric archæology conclusively shows that man himself has passed from the chipped stone age to the polished stone age, thence to a copper or bronze age, thence to an iron age, and thence to a steam or an electric age, or as another has said: We can trace man from a time when he was the contemporary of the *Elephas Antiquus*, with perhaps no knowledge of fire or clothing and certainly none of earthenware, when his only implement was a flint mallet or hatchet; thence he passed to an age in which he lived exclusively by hunting, clothed himself in skins, dwelt in caves or roamed in nomadic hordes; thence he passed to an age of simple agriculture, possessing domestic animals, and lived in little groups or clans on fortified heights or in lake cities; thence he passed on to a later age of barter and exchange, in developing commerce, cities and the concomitants of intercommunication; later on, came writing and the age of inscriptions. Philology furnishes unmistakable evidence of the same law of progression, in opposition to the supposed primeval revelation of language, and that language the Hebrew. The language of children and savages we know to be extremely simple, dealing almost solely with the concrete, and wholly devoid of abstract ideas. Words, to us representing ideas intricate and complicated, when traced to their sources, represented to primitive man ideas extremely simple. What volumes of meaning are embraced in our English word *deity*, but when we trace it back through its Teutonic, Roman and Greek equivalents to an original Aryan source we find it in the Sanskrit *diaus*, meaning "sky." The same law of evolution is apparent in the forms of government, in art, in science, in literature. Astronomy is an unbroken, step by step, gradation from Chaldean astrology up to its present position. And as D'Alviella says: "Do what we may we can no longer escape the necessity of submitting the religious sentiment to the general law of evolution which affirms the concurrent principles of continuity and progress, whether in the cosmography of the sidereal world, the geology of the terrestrial sphere, the palæontology of living beings, or the archæology and history of the human race." To the same effect are the conclusions of that prince of investigators in this field of modern thought, Max

Müller, as well as the more conservative but scholarly De Pressensé, and many others. We have dwelt at length upon this phase of the subject for reasons that will be more apparent later on.

A careful study of the world's religions will establish the existence of certain facts underlying them all, and this is especially true regarding the conceptions of God and man's attempts to place himself in harmony with that of God, through the medium of the many forms of worship that have been adopted. (1) In all religions, man has recognized the existence of some being or beings, some object or thing, by him supposed to be superior to and above himself. (2) A feeling of weakness in himself and a dependence upon that being or beings, object or thing assumed to exist. (3) A belief or faith on his part in his ability to reach his God or gods, by the use of some form or other of sacrifice, offering, or prayer. (4) A like belief or faith that, on the proper approach to that God or gods, his wishes, desires or hopes will be realized. These phenomena, so far as they relate to man's religious manifestation, are universal, found alike in the most benighted savage as well as in the highest form of civilized man, everywhere and at all times, and under all circumstances and conditions.

First, then, as to the recognition by man of the existence of a being or beings, object or thing, by him supposed to be superior to himself. At the very threshold of our investigation we are met by confusion and chaos. In his groping after the infinite, man has laid hold of the tangible and intangible, the natural and supernatural, the earth, the moon, the sun, the stars, and even the universe itself. This confusion, growing out of the multiplicity of gods, is somewhat dissipated, however, when we come to take into consideration the circumscribed horizon of the observer. That we must do, to understand correctly and interpret the religion of any individual or people. Standing on the mountain top the horizon is broad and illimitable. Measured from our standpoint, with all the civilizations of the past below us, we are disposed to be too critical of those who dwelt in the valleys of the Nile, the Euphrates and the Indus. The philosophers of Athens recognized the shortsightedness and



imperfections in the visions of those below them, as did Paul on Mars Hill. Confucius, Gautama, and Zoroaster likewise saw the short-comings of their people, as did Moses from Sinai. The prophets not only saw the waywardness of Israel, but its blindness as well. Thus it is, seeing through a "glass darkly," we measure mankind in our own bushel, and weigh Paganism by the current standards of today. Looking at man in his march down through the ages we see his pathway strewn with errors innumerable, the greatest lesson from which to us should be charity. The most profound thought of the Indian of America was that there was a Great Spirit that would assist him in his chase, and that Spirit he made his God. The most exalted idea of the Hebrew was that of a national God, with jurisdiction and power confined to the limits of Israel. The grand conception of the Christian is of a Creator, a Heavenly Father, infinite in love and goodness, extending to and embracing, not only all nations of the earth, but every creature in whom is the breath of life. Herodotus and Strabo had no right to grow merry over the crudities of Egypt, nor has the pseudo-philosopher of today historical license to interpret the past by the light of this or any other century. Are we yet on firm ground? With all the intelligence and learning, all the knowledge and wisdom, all the manifold advantages of which we boast, coupled with all the teachings of thousands of years in the school of monotheism, no two of us would entirely agree in our conceptions of God, his attributes and power. And if we were but to attempt to assign Him a name, what utter confusion would follow! Does any one believe the conceptions of God entertained by Calvin coincided with those of Luther or Melancthon? Thus it is that we find belief upon belief, strata upon strata, from the lowest forms in savage life to the highest forms in civilized man, and the true historian cannot expect to find imbedded in these beliefs or strata, conceptions belonging to a higher form of civilization. As well might we expect to find the problems of higher mathematics in the curriculum of the Hottentot. Neither is it reasonable to read into the laws of Moses or Manu, the psalms of Israel or Babylon, the science and philosophy, the religions and morals

of a later age. The sciences of astronomy and geology are divine, and the astronomer and geologist must walk nearer to God in searching out and unfolding the laws pertaining to the earth or the universe, but here again we must wait the "fulness of time" for our revelations.

Moreover, we must not expect the great streams of thought to be uniform in any branch of investigation. The great river, in its course, meets with many modifying influences, many obstructions and confluent streams, all changing more or less its general character or deflecting its course to the right or to the left. In the political life of a nation not infrequently its whole trend is changed by a Gladstone. The philosophy of Socrates and Plato has its influence in the present age. And so it is in the world of religious life. The Buddhas and Mahomets often change the whole current of thought, and these influences must be carefully weighed and estimated if we would correctly understand the history of the past, and oftentimes the current history of the present.

There are many phenomena attending man's belief in God that the thoughtful student must also carefully note, estimate, and weigh. Not infrequently are to be found, in the same people and running parallel with each other, conceptions of God of the very highest excellence and moral grandeur, and conceptions of the most anthropomorphic nature. How is it that in the Zend Avesta we have two coequal gods, one good and one bad, one creator and one destroyer; or in our own religion we have a supreme God, the embodiment of righteousness and truth, and also a satanic majesty limited in power it is true, but marvelous in the magnitude of his deeds, most unrighteous and the father of liars? How is it that some gods have consorts, children even, and eat and drink and make merry and die? How is it that the same people worship one god in one city or province and another god in another city or province, or, if the same god, why is he called one name at Thebes and another at Heliopolis? Why is it we have one god at one age and another at a later, an El Shaddai in Abraham's time, and an Elohim or Jehovah at another, or, if coexisting, why so? Why do the strictly mono-

theistic Mohammedans have one hundred and eleven names for God? All these, and many other questions of similar import, are elements entering into the subject. Along with them are the various forms and phases of pantheism, polytheism, henotheism, monotheism, totemism, and fetishism, which must be analyzed and carefully examined from every standpoint, and their relations to, and dependence upon, each other, ascertained. Is polytheism first in point of time or monotheism, and does history furnish us any evidence upon the question?

If, as we have assumed, and as almost all scholars now admit, religion is universal among men, then it must be true that the seeds of religion are universally the same, and, as Max Müller remarks, that seed is the perception of the infinite. It is not claimed that this perception is in all people the same in degree, for apprehension does not include comprehension. Even if the starting point should be the same the growth in all cases will be more or less modified by the environments. For instance, it may be true that the Semitic mind in its first gropings after the infinite sprang from a single impulse and its first manifestation was simple and unique, and that the earliest name for god among the original Semitic stock was El, meaning power, or powerful, yet, in its subsequent development and growth, there have been many modifying factors resulting, in time, in the Babylonian, Arabian, Hebrew, Phœnician, and other religions more or less divergent and distinct. These elemental factors that have wrought such changes in historic religions, are many, but among them may be mentioned (1) difference in character of the races, (2) the nature of their homes and occupations, and (3) the political, social, moral and industrial relations sustained to other preceding or surrounding nations or peoples. Thus we notice, as observed by Professor Tiele, "the joyous, careless disposition of the sensual negro is reflected in his religion as clearly as the sombre melancholy character of the American Indian is in his."

And in all our investigations of this subject there is great need of caution, or the results will be unreliable. Many savage and semi-civilized peoples have no written records, no sacred books, from which we can learn their beliefs and interpret the

meaning of their simple modes of worship, much less obtain accurate ideas concerning their theogony. Hence in dealing with this class of people we are compelled to make frequent conditional statements, if we would be on the side of veracity. The little word *perhaps* is of frequent occurrence in the vocabulary of the historian, if he desires his statements to receive proper credence, and especially so, when he is dealing with uncivilized peoples, and those who have left scanty records of their acts and deeds.

Thus we are enabled to see at a glance a few of the elements of a general nature that enter into a study of man's conception of God. There are many other special elements that enter into a special study of specific religions, local in their nature, but none the less important and necessary to be considered

## THE DIVINE ELEMENT IN THE EARLY STORIES OF GENESIS.

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*The uniqueness of the section.—This section an organic part of at least two larger works.—The material of Gen. 1-12.—This material the outgrowth and therefore a part of the divinely ordered history of Israel.—The marked differences found in comparison of these stories with similar outside material.—Practical agreement between this material and the results of science.—Evidence furnished by monotheistic character of the material.—The markedly prophetic character of Gen. 1-12.—The importance of the predictive element in these chapters.*

In the preceding article an effort was made to present the facts and considerations which were thought to bear upon the human element in these stories. These having been considered, it now devolves upon us to take up those factors which together constitute what may be called the divine element in these chapters. It will be helpful if in this connection we recall the statement of the question given in a former number. In this statement it was shown that there were really two questions, the first relating to the origin of the narratives, the second relating to the value and character of the facts narrated. Has there entered into the composition of these narratives some external, superhuman, supernatural influence which has left upon them a clear and unmistakable impress? Granting that there has been present such a divine influence, what has been its method? Was the knowledge of these facts imparted by a special revelation, or did the divine influence limit itself to the guidance and direction of the author, as he ascertained for himself in whatever manner possible the material here collected, as he interpreted according to principles the events which were transpiring about him?

If, now, we grant the divine origin in any sense, and decide from a study of the facts that the material is something other than literal history, or that from a scientific point of view it is

imperfect or inaccurate, how may these two things be reconciled? Perhaps the whole matter is involved in the question as to the difference between truth and fact.

1. *The uniqueness of the section* may fairly be urged as favoring, if it does not prove, the hypothesis that the narratives are, to say the least, extraordinary. This uniqueness has been enlarged upon in a former article<sup>1</sup> and need not be further considered.

2. *This section is an organic part of at least two larger works.*—No one will deny the intimate relationship of these chapters with the remainder of the pentateuch or hexateuch. This relationship is not only literary, but logical. The prophetic stories found here<sup>2</sup> form a part of the prophetic document which continues through the entire hexateuch. The priest narratives<sup>3</sup> also form a part of the priest document which runs through the whole hexateuch. If, now, the hexateuch as a whole is in any sense divine, then these portions of it must share this divine element whatever that may be. If, on the other hand, these portions are not divine, we may reasonably infer that the divine character may be denied the whole hexateuch.

It is evident, therefore, that the question we have to deal with is larger than it at first appeared to be. It is not the character of the earlier stories of Genesis that is in debate, but that of the entire hexateuch. Two parallel cases may be cited; one more limited, the other more extended. There are many who accept without questioning the narrative portions of the Books of Kings which relate to the prophets Elijah and Elisha, and reject altogether the stories found in the Book of Jonah. In this they are guilty of great inconsistency. Even a cursory examination of the stories of Elijah, Elisha, and Jonah shows that they are of the same general character; that they belong to the same age; that the literary style in which they are given is the same; that the narratives come from the same period, a period comparatively late.

If, now, the stories of Elijah and Elisha are authentic and to

<sup>1</sup> BIBLICAL WORLD, September, 1894, page 185

<sup>2</sup> BIBLICAL WORLD, October, pages 266 et seq.

<sup>3</sup> BIBLICAL WORLD, October, pages 266 et seq.

be accepted, so likewise are those of Jonah. If there is reason for rejecting the stories of Jonah, the same reasons will compel one to reject the stories of Elijah and Elisha. Whatever view is held of a part must be accepted of the whole. This same line of argument applies also to the Old Testament as compared with the New. As has been said so many times, the two are inseparable; they are bound together by ties which may not be broken. If there is a divine element in the New Testament, that same element will be found in the Old Testament which lies at the basis of the New, and which was always recognized as divine by the writers of the New. These cases are strictly parallel with the case in hand. If there is any divine element in the five books of Moses, it is to be found in these chapters.

3. *The material of Gen. 1-12 is preparatory and fundamental* to the whole plan of salvation as revealed by God in the Old and New Testaments. The first six of the many steps in this plan are found in the chapters under consideration. These are (1) the account of the original state of innocence and the fall therefrom; (2) the promise given of an ultimate victory over sin; (3) the selection of Noah that through him there might come comfort to the world; (4) the destruction of the world that once more man might have opportunity to develop; (5) the selection of Shem to be the special medium of divine revelation to the world; (6) the narrowing of the line in Abraham.

The steps that immediately follow are those represented in sacred history by the names Isaac, Jacob, Judah, Moses, David, and by the organization of the royal order, the priestly order, the prophetic order. It is only necessary to note that the plan which runs through the entire Bible would have no beginning, and would be utterly inexplicable without these earliest steps. If such a plan exists, and if in it there is anything of the divine element, we must surely find this divine element also in the preparatory stages which sustain so important a relation to what follows. One need only make the effort to conceive this plan without the earlier portion of it, to understand how impossible is such a conception. If, therefore, one is willing to deny the existence of such a plan, or to deny the divine character of it,

he may consistently throw aside the divine element in these chapters; otherwise, he is logically compelled to accept the divine character of these chapters as well as of the remaining portions of the Old and New Testament which relate to this plan.

4. *This material is the outgrowth and therefore a part of the divinely ordered history of Israel.*—This consideration is one which should rightly have a volume for its proper presentation. Even to attempt to present it in a few paragraphs seems absurd. There may, however, be suggested the outline of the argument. (1) The history of Israel is a specially ordered history—a history in which God has manifested himself more clearly than in any other. He controls all history. Manifestations of him appear in all history, but in a special sense he has seen fit, for good reasons, to make a revelation of himself in the history of the chosen people. Is this premise capable of scientific demonstration? We answer, yes. A careful study of the facts of Israelitish history, of the character of Israelitish people, and of a comparison of this with other histories, furnishes data which, as we believe, are inexplicable upon any other hypothesis. The man who believes that there is a divine element in the Scripture record will naturally believe that there is a special divine element in the history which lies back of that record. It ought to be clear, however, that the more fundamental question is as to the inspiration of the history; in other words, the presence in the history of a special supernatural element. For if this be true, the inspiration of the records which form a part of the history would naturally follow. (2) It seems upon the whole most probable that we are to find in the prophetic activity of the times of Elijah, Elisha, and Jonah the more immediate occasion of the presentation in *writing* of the prophetic stories which form a part of Gen. 1–12. This does not mean that the events which are here described do not belong to the various times to which they are attributed. This does not mean that there were not in existence long before the times of Elijah, Elisha, and Jonah, oral traditions and written traditions which include these stories. It is understood, however, that the present literary form does not



date back to an earlier period than that mentioned; that it was in this period that men began to see the importance of placing in written form the traditions of the past; and particularly that at this time men began to have the prophetic ideas which controlled the selection of material and moulded the form in which it should be placed. The facts narrated had been known for centuries. The truth which these facts as selected were to teach, in the form in which they are presented, is largely new truth revealed from God in this period of great prophetic activity. (3) It is quite certain that we are to find in the priestly activity which had its origin long before Moses, which was, however, organized and regulated by Moses, and which developed from century to century after the death of Moses, the source of the priest narratives which these chapters contain. What do we mean by this? That as the outgrowth of the Levitical system, which did not spring up in a night, but was the result of the development of many centuries, there came to exist a certain priestly conception. Hence, in order to establish it, and in order to develop it still further, one of its representatives goes back to the beginning of the world, and, selecting from the traditions which had been handed down those which will enable him to accomplish his particular purpose, furnishes us with what we have found to exist in these so-called priestly chapters. (4) This material, as has been seen, is *extra-Israelitish* and *ante-Israelitish*; that is, the events narrated took place outside of the nation Israel, and, indeed, before Israel was known. Nevertheless, in the form in which the material is here presented and interpreted, it is in the truest sense *Israelitish*. The conceptions which led to the selection of these stories and the omission of others, are *Israelitish* conceptions. The coloring which every story shows is an *Israelitish* coloring. The atmosphere which they breathe is *Israelitish*. Whatever, therefore, one has to say about the *Israelitish* régime must be said of these narratives. (5) Whence, now, came the purpose and spirit of these writers? To what may we attribute all this, so different from anything which is found in other nations? The logical answer seems to be, to some divine influence which guided and controlled the his-

tory of the sacred people. The history and the writings are inseparable. Whatever we say of one we must say of another. There is no satisfactory explanation of the material on any other hypothesis.

(5) *The marked differences found in comparison of these stories with similar outside material.* Our readers remember how regularly these differences have been presented in connection with the consideration of each story. Taking the stories together, the following assertions may confidently be made: (1) They are sober, not fanciful; (2) they are historical, not legendary or mythical; (3) they are monotheistic, not polytheistic; (4) they exhibit a purpose at every step; (5) they are employed in each case to teach religious ideas of the highest order; (6) they exert an ennobling influence upon thought and life,—an influence beyond all calculation. The similarities between the Scripture stories and the outside stories were many and striking. This indicated beyond doubt a relationship. But whatever relationship may exist, there is no hypothesis other than that of the divine factor in these stories which does not exist elsewhere, that is sufficient under all the circumstances to explain the dissimilarities, which are far more numerous and more striking than were the similarities. One may make strong effort to explain the facts otherwise, but after every such attempt he will, if candid, be compelled to acknowledge the presence of some external objective influence which so permeates and controls the composition of these narratives as to lift them high above all others. If this is not the divine influence, what is it?

It is at this point that the origin of the stories deserves consideration. The question has already been considered. The Hebrew stories, in their outer form, are *sisters* of the similar stories found in other literatures. They all come from a common source. But now the spirit and purpose which are found in the Hebrew stories, the marks of dissimilarity, constitute the divine element. The genetic relationship with outside material cannot be denied. This explanation recognizes the human element; it also recognizes the divine element.

6. *There is, after all, practical agreement between this material and the results of science.*—When everything has been said that can be said, when the differences have been indicated and given all the importance due to them, the lack of agreement is comparatively slight. When the circumstances are considered it must be confessed that the agreement is phenomenal. No such agreement is found in any other ancient religious document. When the points of difference that certainly exist are examined, what do we find? (1) These differences in every case are outside of the proper sphere of revelation. They have to do with subjects in reference to which, it is universally considered, revelation has nothing to do. If revelation had given aid in this sphere, it would have brought reproach upon itself. But this is not all. (2) These differences affect in no way whatever the value of the truth revealed. Here again care must be taken not to confound two entirely distinct things, namely, truth and fact. There may be different and widely varying accounts of a particular event. Indeed, if there are different accounts they will of necessity be at variance one with another. But the great truth which is represented in the event, which, in the providence of God, the event was intended to teach, is something altogether independent of the details of the event. The time has come for the cessation of arbitrary and superficial efforts to reconcile religion and science. Such efforts are always productive of harmful results. The same thing is true of efforts to reconcile different Scripture statements one with another. These statements were not intended to be reconciled. Nothing is gained by reconciling them except possibly some technical archæological or historical point. The great truth contained in the statement holds good in spite of variations of detail.

Everything considered, therefore, no argument against the divine element in this material is to be discovered in lack of agreement between its contents and the results of science. The facts properly interpreted may, on the other hand, be regarded as weighing in favor of the existence of such a divine element.

7. *The monotheistic character of the material furnishes evidence*

which deserves consideration in this connection. It is true that there appeared to be indications here and there of a polytheistic element. These indications, however, are merely the relics of what was once a polytheistic, and not the evidence of an existing polytheism. They are like the case endings, which, though once regularly used in Hebrew, appear now only in certain rare and archaic forms. The evidence, on the other hand, of the monotheistic spirit is everywhere most striking, not only in language but in spirit. It is possible perhaps to explain the development of the monotheistic cult from a lower polytheistic cult without the intervention of the superhuman. This would be difficult to do, but it would be still more difficult to explain the existence of the monotheistic in Israelitish tradition, when on every side the polytheistic prevails. There is undoubtedly development, but no theory of natural development, like that of Wellhausen, will satisfactorily explain the facts which are presented in the Hebrew material. One does not see how this unique element, in itself so distinct and different, is to be explained on any other hypothesis than that of the existence of the divine element.

8. *The markedly prophetic character of Gen. 1-12 must attract the attention of all who study it.* The word prophetic is here used in its broadest sense. Every utterance is selected and constructed to teach a great religious truth, or to explain the development of religious life. From this point of view nothing is superficial, nothing is lacking. The religious ideas which are thus promulgated when contrasted with the lack of teaching found in parallel stories, and indeed with their lack of purpose, are in themselves facts of no uncertain meaning. It is barely possible that a human soul without inspiration from above may have created such ideas. One must, however, inquire what there was in the atmosphere of Palestine, in the blood of the Hebrew nation, to lead the Israelitish prophets to such ideas of religious conception, when their neighbors and relatives on every side remained so sunken. The hypothesis of the divine factor working in the souls of these men satisfactorily explains everything.

9. *The predictive element in these chapters is perhaps the most important element.* It is understood that prediction is

only one element of prophecy; that it is not the most important element of prophecy. It is at the same time true that the presence of prediction is the strongest possible evidence of the divine element. It is true that the basis of prediction is the knowledge of general laws rather than a prognostication of specific events. But it is at the same time true that the declaration beforehand of what is more or less specific on the basis of principles is strong evidence of something higher than human. The section of Genesis under consideration includes the beginning and the basis of all prediction: the protoevangelium (3:15) which contains in germ the whole future of the human race, the declaration of comfort which Noah is to bring (5:29), the characterization of the families descending from Noah (9:21-27). It is not enough in answer to this position to say that these declarations are from a late date. We may admit that the literary form of each and every one is later than the time of David; but in admitting this it remains true (1) that the essential idea of each goes back to the time to which it is declared to belong, and (2) that even if this essential idea were as late as the time of David it contains in epitome so much of the future history of the human race, that one cannot deny its divine origin. These predictions appear all the more significant when we remember that in no other sacred literature is there anything of this kind.

Such, in brief, is the line of argument which, if space had permitted, could have been enlarged indefinitely. The purpose has been simply to suggest to the reader points for his own fuller consideration. Some of the points suggested may be emphasized more strongly than others. Some of them, taken individually, may not be thought to have great weight. But it will be noticed that the points presented do not hang one upon the other. In other words, the argument is not to be compared to a chain, and consequently only as strong as the weakest link in the chain. It is rather a rope, each line or argument, combined with all the others, contributing to the strength of the whole.

In conclusion, therefore, it would seem that there is as sure evidence of the divine element as of the human. The existence

of one is as certain as that of the other. It is also true that the relation of the divine is fundamental. The important fact, and one which should not be overlooked, is that the divine element is the force which regulates and controls the whole. It remains now to present a constructive theory which will bring together the human and the divine elements and show their relationship to each other. This task will be attempted in the next article, which will be the last of the series.

## The Bible in the Theological Seminary.

### SHALL THE OLD TESTAMENT BE USED AS A MEDIUM OF CHRISTIAN TEACHING?

By PROFESSOR GEORGE H. SCHODDE,  
Capital University.

It is, to say the least, a genuine surprise that a member of a theological faculty in Germany should seriously defend the proposition that students of theology should not be required to study Hebrew and the Old Testament in the original. It is at first sight, at any rate, equally astounding that teachers of religion in that "land of authors and thinkers" should propose that the study of the Old Testament be excluded from the curriculum of religious training in the schools. And yet both of these propositions have been made; they have been for months, and are being yet, discussed in all seriousness by scholars and religious periodicals in the Fatherland. The first proposition was made by Dr. Schwally, of Strassburg, in a review of a little Hebrew grammar in the *Theologische Literaturzeitung*, No. 9. He says there: "The entire Hebrew school literature would disappear at one blow if the leaders in this department could come to see that it is entirely unnecessary and superfluous to vex and perplex (*quälen*) young theological students with the study of the Hebrew language. In order to understand the political and religious history of Israel, we need nothing more than translations. The æsthetic worth of this literature is amply reflected in the translation of Luther, who has, *e. g.*, in the Psalms, surpassed even the original. Those, however, who want to learn the original tongue for the purpose of understanding all the better the Old Testament writings, have the time and the opportunity to do so at the universities. In this case it is much better that the student enter without any knowledge of the subject than that he have distorted and false ideas."

The editors of this model critical journal, Professors Harnack and Schürer, added a note to this announcement—something done by them but very rarely—to the effect that they felt themselves constrained to express their dissent in this matter. Naturally others did the same, the most notable article in reply being undoubtedly that of Dobschütz, of Jena, in the organ of liberal theology in Germany, the *Christliche Welt*, of Leipzig (No. 30), in which he emphasized especially the importance of the lexical study of the Old Testament for the understanding of the New. In this article, among other notable statements, is also found the admission that the idea of Schwally, that the study of the Old Testament in the original should be left entirely to the specialist, is a view entertained by quite a number of other biblical scholars in the theological faculties of Germany.

The discussion of the other problem, namely, the removal of the Old Testament from the scheme of Christian education, has been warmly carried on ever since the opening of the year, especially in the *Christliche Welt*, which is the arena for all things new and daring in German theological thought. It originated in the problem, what portions of the Old Testament should now be taught in the schools since the current criticism of the day had so seriously and materially modified the traditional views on the religious history and individual characters of these books. The most noteworthy article in the series appears in No. 18, where a religious teacher published a long article entitled "The Old Testament has no place in Christian Education." His arguments were three in number, namely, that the Old Testament can be dispensed with in Christian education; that Christianity is not a development of Old Testament premises, and that correct pedagogics are against its retention in the scheme. The writer is a radical, but writes warmly and earnestly. He represents the newest views on the subject. Among his propositions are such as these: "Christianity maintains the same relation to Judaism that it does to heathenism. The Jewish prophets did not prophesy Christ as he really appeared and looked. Christianity is something absolutely new, and not merely Messiah-believing Judaism. Christ is not the Jewish Messiah, but the Savior of mankind. The spirit of the Old Testament is radically different from that of the New. Christ has himself declared the Old Testament abrogated. The Decalogue is not suitable to constitute a portion of Christian ethics. It is high time that the prophetic Messiah-mantle be removed from the shoulders of the exalted Christ, so that we may be able to see the Son of Man in all his glory." These and similar views are expressed and defended by this anonymous writer, who is also the author of a publication having a similar tendency, entitled, "*Das Judenchristentum in der religiösen Volks-erziehung des deutschen Protestantismus.*"

Naturally these propositions have called forth the sharpest of replies, also on the part of liberal writers. The editor of the *Welt* has written several articles in which he shows what portions of the Old Testament can yet be used in religious education. A most noteworthy discussion is a long article in No. 25 of that journal, in which the writer endeavors to show that of the historical portions of the Old Testament but little can henceforth be usefully employed, but that the prophetic and poetical portions of the Old Testament can still be used to great advantage. The latest reply is found in No. 32, where an "orthodox" writer suggests caution and carefulness. His propositions are: "Remember that you are standing upon sacred ground. Be careful not to underestimate the offense given by destructive criticism to countless earnest Christians, and do not claim as certain results of criticism which are only hypotheses." The article in question together with others called forth by this remarkable discussion are deeply instructive and a sign of the times. The question at issue is, What shall the church do with the Scriptures if a neological criticism has undermined them? The outcome of this debate will be watched with intense interest.



## Comparative-Religion Notes.

**Current Studies in Comparative Religion.**—Under the auspices of the "American Society of Comparative Religion" a "Congress of Religions" was held at Long Beach, Long Island, August 5-11 of the present year. The special lecturer was the Rev. Joseph Cook, who spoke on "The World's First Parliament of Religions" and other topics concerned equally with Christian thought and life. Other topics and speakers were, "Confucianism as Ethics and Religion," by the Rev. George W. Knox, D.D.; "Theosophy and Christianity Irreconcilable," by the Rev. C. R. Blauvelt, Ph.D.; "Contacts and Divergencies of the Ethnic Religions and their Relations to Christianity," by the Rev. F. F. Ellinwood, D.D.; "Survivals of Zoroastrianism," by the Rev. A. H. McKinney, Ph.D.; "Mohammedanism in Africa," by the Rev. A. P. Atterbury, D.D.; "The Strongholds of Islam: are they Impregnable?" by Professor J. S. Dennis, D.D.; "A Comparison of the Hindoo Schools of Philosophy with Western Thought," by Professor S. L. Beiler, Ph.D.; "The Fetish," by the Rev. D. J. Burrell, D.D.

Announcements are made respecting the fall meetings of the "American Society of Comparative Religion" as follows: September 24th, Rev. J. W. Brooks, "Revised Aryanism"; October 29th, Rev. R. MacQuesten, "The Early Religions of Mexico and South America"; November 26th, Rev. H. T. McEwen, "The Permanent Elements in Religion"; December 17th, Rev. H. H. Sleeper, "The Linga Cult in India and its Influence on other Religions." These addresses are delivered at the Assembly Room of the Methodist Book Concern, 150 Fifth Avenue, New York City.

**Some Recent Articles.**—The recent articles on our topic in popular and scientific periodicals have been very abundant. We will attempt to indicate the contents and value of some of them as illustrative of the amount of interest and thought which this field attracts.

**Astronomy and Religion.** By Sir Edwin Arnold, in *The North American Review*, October, pp. 404-415. In vague and swelling language he demands that the discoveries of astronomy respecting the insignificance of our earth in comparison with the systems of the universe influence our Christianity; asserts that religion can no longer centre about the earth and man; that the "plan of salvation" dwindles to its proper insignificance when we think that God—"that most vast and vague name of God"—is the Savior of all the other worlds. There is some truth here, but it has been said before in such works as Mitchell's *Astronomy and the Bible*, where the other side of the case is also presented, here omitted.

**Astronomy of the Incas.** By M. Jean Du Gourcq, in *The Popular Science Monthly*, October, pp. 823-832. Is translated from the French, and poorly done, the meaning being unintelligible sometimes. Illustrates vividly the close relation of primitive religion and astronomy. Inca culture closely connected with their observation of times and seasons. Solstitial festivals observed with strange customs; at the September festival the participants struck one another with whips of burning straw, bathed in running water, sacrificed one hundred white llamas, kept intoxicated for four days. The moon was regarded as male; the daughter of the king, enamored of him, leaped from a high mountain as he passed and became united with him, recognized as a moon spot. Was also regarded as female, the first wife of the sun god. The phases of the moon were connected with the idea of resurrection, its disappearance beyond the snowy mountains was but for three days, then it rose again. The eclipse of the moon was feared, since it would die and fall on the earth and destroy the inhabitants; hence as an eclipse began a great din was raised, dogs—animals sacred to the moon—were made to howl, and thus the moon induced to struggle for life. These ideas and practices find their counterparts all over the world. In the frequency and character of their festivals the Incas resembled the ancient Romans.

**Where the Teak Wood Grows.** By M. M. Pope, in *The Century Magazine*, October, pp. 890-895. Has a suggestive paragraph respecting two of these great trees which watch over a Buddhist shrine in Aloung-dah-katapoh, which has no priest and is distant one hundred miles from human habitation. It contains a recumbent Buddha of colossal size. Thither come pilgrims and paste sheets of gold leaf onto the image. Part of this gold covering, now of great thickness, was stolen last year—by foreigners?—but has been restored by a body of pilgrims organized for that purpose. Another Buddhist shrine and place of pilgrimage is described in **A Journey to the Sacred Mountain in China**, by A. H. Savage-Landor, in *Fortnightly Review*, September, pp. 393-409. The purpose of the visitor in seeking this place was neither religious nor scientific, and it is amusing to note how little of real value to the scientific student he saw. Like many other English tourists, we imagine, he wanted the glory of having scrambled up the mountain. It is 12,000 feet high. At the top he found a small wooden shrine three feet square, six feet high, within it some poor bronze images of Buddha with holes near the base for stuffing paper prayers into the image. One fact he mentions—that evil spirits in China travel only in straight lines, hence if one erects a wall before the door of his house they cannot find their way within. The same phenomenon is observed by Carl Lumholtz in his **Tarahumari Dances and Plant Worship**, in *Scribner's Magazine*, October, pp. 438-456. These Indians of the Sierra Madre Mountains build fences before the doors of their houses to keep the smallpox out. They have also various charms on the doors to frighten the evil spirits away. Their most characteristic religious phenomena are the use of beer in the sacred ceremonies, the emphasis laid on sacred dances, and the

worship of sacred plants, some forms of cacti called Hakori which live several months after being dug up and are thought to be gods. The whole description is most instructive. Why does Lumholtz call these fellows "pagans" and "heathen" so often? Is it German deference to American orthodoxy?

**West African Folklore.** By Col. A. B. Ellis, in *Popular Science Monthly*, October, pp. 771-783. Denies that these Africans are fetish worshipers, and asserts that they are pure animists, worshiping spirits. Presents some amusing examples of their folklore to prove that they are not so degraded in religion as was supposed.

**Funeral Customs of the World.** By J. H. Long, in *Popular Science Monthly*, October, pp. 806-812. Is evidently the work of an amateur, pious, widely read, but not sure of his facts. Asserts that the care of the dead is a sign of a people's standing in the scale of civilization. Classifies the methods into three: (1) simple closing up of the body in earth or stone—earliest and most common. (2) Burning the body and entombing the cinders. This was the prevailing way in the Roman Empire, but Christianity stopped it on account of the doctrine of the resurrection of the body. (3) Embalming—characteristic especially of Egypt. Under this head the apocryphal stories about a judgment of the dead man before burial, and the placing of the mummy in the seat of honor in the banquet hall are stated as sober truth. All these customs are regarded as an argument in favor of immortality.

**The Alleged Sojourn of Christ in India.** By Max Müller, in *Nineteenth Century*, October, pp. 515-522. Demolishes with good-humored sarcasm and keen analysis the claims of the Russian fabrication of M. Notovitch. Closes up with a letter from an Englishwoman at the scene of the alleged manuscript discovery, in which the sensible writer remarks that she is beginning to suspect that "the mysteries of esoteric Buddhism are frauds." Yet among us, men, apparently of sound mind, are today being hoodwinked into believing the Munchausen tales of a man who has been to Lassa and talked with a marvelous seven-year-old Lama who can speak all languages? And yet "no Englishman ever got to Lassa." Did our German-American friend get there?

Lafcadio Hearn has been at **Hakata** *Atlantic Monthly*, October, pp. 510-514. He has been profoundly impressed with the vitality of Buddhism, because in this Japanese town he saw a Buddha head in a temple of the Jodo sect, which was made out of bronze mirrors contributed by devout women, and about whose base lay multitudes more of these mirrors which are to constitute the trunk of the image, all to be thirty-five feet high. He is more sensible when he turns to the study of the use of these mirrors in religion, but, alas! not much more instructive, for after suggesting their magical character and noting the fact that they are sometimes buried with the dead, he wanders off again into moralizing. A thoroughly instructive insight into Buddhism is given in **The Religion of Gotama Buddha**, by William Davies, in *Atlantic Monthly*, September, pp. 334-339. The writer's idea was to illustrate the point of view of Bud-

dhim and interpret its spirit. He has done so by a body of full quotation from the earliest documents, with explanatory comments. He denies the esoteric element in Buddhism proper, wherein he is perfectly right. With sober judgment he finds Christianity superior to Buddhism in its ability to combine with social progress, in its loving, helpful temper, in the universality of its spirit—Buddhism does not have a really broad spirit—and in the dignity and nobility of Jesus Christ with whom Buddha, great as he is, cannot compare. In conclusion, he raises a note of warning against taking poetical and late representations of Buddhism as the basis of information and judgment, and urges study of the most literal translations of the most trustworthy material. A fair hit at Sir Edwin Arnold and "The Light of Asia"!

Mohammedanism receives its fair share of attention, especially from apologists for it among its own numbers and friends outside. Among the latter was Professor Max Müller, in an article written some months ago, respecting his visit to Constantinople. It appeared too long ago to come under our review here, but it receives the attention of the Rev. B. F. Kidder in *Intemperance and Immorality in Mohammedan Countries*, *Homiletic Review*, October, pp. 372-376. It appears that the Oxford professor fell into a trap and was shown the best side of the system in order that he might be suitably impressed and thus influence others. Mr. Kidder shows the other side in most vigorous and picturesque language. The impression produced is painful yet enlightening. Probably the truth lies between the two extreme views. It would be foolish to deny that the moral system of Islam, while simple and forcible, is yet only fit for a people just emerging from half-civilized life. Such a system does well what it proposes to do, but the trouble is with what it does not propose to do. Yet our Mohammedan friends and their apologists will still persist in quibbling over texts in the Quran and holding up the glorious example of the Moors in Spain, to whom be all honor! Such work we find in *Did Omar destroy the Alexandrian Library?* by R. Vasendeva Rau, Hyderabad, India, in *The Nineteenth Century*, October, pp. 555-571. He emphasizes the lateness of the testimony which appears nearly four centuries after the alleged occurrence, and quotes with appreciation such writers as Gibbon, Buckle, and Draper—which shows the company he keeps! Then he turns off to castigate the sins of Christianity and invites those who are horrified at the Moslem massacres of infidels to contemplate the work of the Inquisition. His idea of the Moslem theory is this: "When the idolaters and polytheists had been extirpated from Arabia the intolerant zeal of the Moslems was converted into the steady and wise policy of allowing the conquered nations to retain their freedom of conscience and religious worship on payment of tribute." Interesting testimony is borne also by Napoleon Ney in an article on *Mussulman Secret Societies* in *The Cosmopolitan*, September, pp. 556-569. The writer, a French military officer, in his training, is now apparently a Mussulman, at least in sympathies, and a member of one of the secret organizations which he describes. He represents the Mohammedan world

as honeycombed with them, all with one aim, the destruction of the infidel and the extension of Islam. Eight of these brotherhoods are found foremost in North Africa, the greatest of which is that of Sedi Mohammed el Senoussi. The son of its founder is its present chief, and commands half the Mussulman world. M. Ney urges us not "to confound the political and religious Mohammedan sects, which, under the cloak of religion, sow the seeds of hate and carry on a propaganda hostile to the Christians, with the Mussulman religion proper, tolerant and altruistic beyond most religions." Mr. J. Theo. Bent and his wife found something of the spirit of Islam in a visit which is described in *The Hadramut, a Journey in Southern Arabia*, in *The Nineteenth Century*, September, pp. 419-437. This wonderful region is inhabited by a population which in many sections is intensely fanatical, and the lives of the travelers were often threatened, and prayers offered up in the mosques against them. A curious custom is mentioned—the children are provided, during the holy month Ramadan, with miniature mosques, which they light up and with which they are encouraged to "play mosque."

Two articles deal with that great and unique phenomenon of current religious life—the Parliament of Religions. The first is called *Echoes of the Parliament of Religions*, by Prince Serge Wolkonsky, in *The Century Magazine*, October, pp. 901, 902. By his attitude and words in the Parliament the prince impressed one as rather radical than religious. His article confirms that impression. Three lessons were learned, according to him: (1) Consciousness of our Christian divisions. (2) Changelessness of certain fundamental qualities of human nature, by which the equality of all men is proclaimed; notable among these qualities is religious feeling, common to humanity. (3) The "declassification" of our human brother, *i. e.*, we are all brothers first and some of us Christians afterward. Rev. Dr. J. H. Barrows, writing on *The Results of the Parliament of Religions in The Forum*, September, pp. 54-67, gathers a great mass of testimony which has reached him relative to the meaning and issues of this assembly. He sums up these results in the following way: (1) An interest in Comparative Religion was aroused. (2) The Orientals were impressed with the fraternity and love of Christians. (3) A new and humaner interest in foreign missions was produced. (4) A better understanding between Protestants and Catholics in America was established. (5) All Christianity was brought together and shown its essential unity in the ideals of faith and duty. (6) The ethical unity of the civilized world was emphasized. This article, in its insight and broad charity, together with its mass of facts relative to interest in our science, may well close these notes on recent periodical literature in Comparative Religion.

**A New Course of Lectures.**—A committee of American scholars, consisting of such gentlemen as President Schurman of Cornell University, Professors Toy of Harvard, Haupt of Johns Hopkins, Hooper of Brooklyn Institute, and others, has been for some time arranging for yearly courses of lectures on the

History of Religions, to be given by eminent scholars in Europe and America. This movement has culminated in the securing of Professor Rhys Davids, the eminent student of Buddhism. He will deliver six lectures, first at Cornell University, beginning November 1st, and will repeat the course in whole or in part, at the Lowell Institute of Boston, Brown University, Peabody Institute of Baltimore, in Philadelphia, at Columbia College, and the Brooklyn Institute. The general subject is the History and Literature of Buddhism, and the special topics are (1) "Sketch of the Evolution of Religious Thought in India with special reference to Buddhism;" (2) "The Authorities on which Knowledge of Buddhism is based;" (3) "The Life of Buddha;" (4) "The Buddhist Secret. Part I. The Secret of Life, the Four Truths, and the Noble Eightfold Path;" (5) "The Buddhist Secret. Part II. The Mystic Trance of the Arahatsip;" (6) "The Ideal of the Later Buddhism—the Greater Vehicle and what it means." Professor Rhys Davids is an attractive lecturer, and a learned, yet interesting writer. He will thus introduce a course of yearly lectures which, it is hoped, will attract the attention of educated persons and interest them on these great subjects. Professor Tiele of Leyden has been spoken of as another possible lecturer in the near future. It is exceedingly desirable that such an enterprise be generously supported, so that it may become established on a permanent basis.

## Synopses of Important Articles.

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ST. PAUL'S CONCEPTION OF CHRISTIANITY.—XVII. The Election of Israel.  
By REV. PROFESSOR A. B. BRUCE, D.D., in *The Expositor* for June,  
1894, pp. 416-429.

The success of his work among the Gentiles was a source of grief to the apostle; for it either signified the canceling of Israel's election, or proved that his gospel was untrue because rejected by the mass of the elect people. In answer to such representations, he argues, first, that the rejection of Israel is *not* impossible. But rejection does not imply a complete rejection, for there was always an election within the election. And, further, in electing acts, God is free; that what he sovereignly begins, he may sovereignly end. This argument from sovereignty was stated in its bold, unconciliating form because Paul was dealing with proud men who thought the election of their fathers gave them a prescriptive right to divine favor. And, again, that if Israel were rejected, it was her own fault. The apostle charges Israel with an ambition to establish a righteousness which they can regard as their own achievement. Secondly, the rejection is not final. The apostle is moved by patriotism and by hope that is inspired by his own conversion. He lays stress on the mere fact of election, which, he argues, cannot be lightly recalled without loss of dignity to God. Next, the inner circle of the elect is shown to be not an inconsiderable body. But still, with respect to the great majority of Israel, are they doomed to stumble or fall irretrievably? No; for salvation has come to the Gentiles to make unbelieving Jews feel envious at the loss of divine privileges. The ninth, tenth, and eleventh chapters of Romans, in which this line of thought is found, were never intended as a contribution to theological controversy. Their theme is the election of a people and not of individuals. Election is pictured as not simply to favor but to function in behalf of others. This was the purpose of the election of Israel. "All Israel shall be saved," he boldly avers, taking courage from Old Testament texts which seem to point that way. The mystery of the future is the ultimate softening of Israel's hard, impenitent heart, so that she shall be willing to be united with converted pagans in one great fellowship of faith, and hope, and worship.

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Such profound exegesis as this is very stimulating and robs Paulinism of much of the narrowness that has been so long attributed to it; and, instead of discovering material for men to debate and take sides on, lays bare the truly fundamental facts of God and religion.

C. E. W.

ST. PAUL'S CONCEPTION OF CHRISTIANITY.—XVIII. Christ. By REV. PROFESSOR A. B. BRUCE, D.D. *The Expositor* for July, 1894, pp. 32-46.

Paul's conception of Christ's dignity was closely connected with his faith in Christ as the Redeemer. The doctrine of Christ's person is the outgrowth of religious experience, the offspring of the consciousness of personal redemption. Paul's vision showed him Jesus as the Christ. The crucified Christ is then seen to be a vicarious Savior, whose character of vicariousness extended to his whole earthly career. Jesus' whole earthly experience was a long course of self-humiliation, and the redemption he achieved was a redemption by self-humiliation. This involved pre-existence in the form of a moral personality capable of forming a conscious purpose. Jesus' relations to man, the universe, and to God, are, (1) he came into the world by birth, but he knew no sin. His resurrection constituted him the Man from Heaven. He was a real man; a Jew, with Hebrew blood in his veins, and possessing Hebrew idiosyncrasies; but is called, in sharp antithesis to the Adam who caused the fall, the last Adam made into a quickening spirit. (2) As to his relation to the universe, Christ is represented as the firstborn of all creation, the originator of creation as well as its final cause. (3) The titles most often applied to Christ are the Son of God and the Lord. One important element in this doctrine of sonship is that the relationship is ethical in its nature, that is, because of his preëminent measure of the Holy Spirit. But more than the ethical is intended, for Christ is "His own Son" and the "image of God," to which we are to be conformed. As to whether Paul thought of Christ as God, the much disputed passage in Romans 9:5 seems to leave the question in doubt, while the benediction at the close of the Second Corinthians would seem to favor the assumption.

C. E. W.

THE STUDY OF COMPARATIVE RELIGION IN OUR THEOLOGICAL SEMINARIES. By WM. ELLIOT GRIFFIS, D.D., in *The Homiletic Review* for October, 1894. Pp. 297-304.

The apostle Paul is our example in his missionary activity, and he made himself familiar with the religious ideas of those whom he addressed. Experience and observation show that it is wiser and cheaper to train intending missionaries in the knowledge of the habits of mind and feeling of the non-Christian peoples to whom they go. Discipline is necessary in missionary effort as in any other kind of warfare. A field should be chosen and studied. This kind of study is embraced in the science of comparative religion Christianity's own child. There is much material collected to serve as the basis for work. Some ten institutions of learning in America are already offering opportunities for students in this department. The three lines along which study must go are the following: (1) the gathering of the facts, in order to know the history of religion. Ethnology is fundamental, on which



the histories of special religions must build. (2) Philosophizing on the basis of these facts. Such work shows the wideness, and yet the unity of religious phenomena. It gives the missionary sympathy, and opens to him a common ground with his hearers. (3) The comparison of religions comes last and on the basis of their history and philosophy. Without this preliminary training, it is misleading to make such comparisons. This work is just beginning to be done with safety and success. But the preacher at home will be benefited by studying comparative religion (*a*) in developing an enthusiasm for humanity, (*b*) in facing without dismay the facts of ethnic faiths, and interpreting them in the light of the Word of God as well as correcting and enlarging the current theology and local religious thinking in their light, (*c*) in disclosing the absolute truth of the rightfully apprehended Word of God.

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This article ought to set some people to thinking, and stimulate others to keep on thinking, and to turn thought into action. We wish that the writer had allowed his thoughts to clarify a little and had put them in a more orderly fashion. He would then have made a stronger impression. Doubtless the necessity for condensation has caused the omission of much more that might wisely have been said. G. S. G.

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"POWER ON THE HEAD." [I COR. 11:10]. By REV. PROFESSOR A. ROBERTS, D.D., University of St. Andrews, in *The Expositor* for August, 1894.

This passage has been the despair of interpreters. Most attempts at its interpretation do violence to the term *ἐξουσίαν*, replacing it by some term like *ἐξιοῦσα*, *ἐξ οὐσίας*, *κασίαν*, etc. Often interpreters do equal violence to the expression *διὰ τοῦ ἀγγέλου*, by substituting other forms or words that give a supposedly more intelligible meaning. But all these conjectures and emendations are worthless. The text is undoubtedly correct.

Paul's thought in the context is not that there is an *essential* inferiority in woman, but that there is a certain *order* in the sexes; man being the glory of God; woman, the glory of man. This fact of subordination is used by Paul to correct a tendency on the part of the women in the church at Corinth to confuse the position of the sexes by laying aside their veils. For the veil in many ancient nations was the symbol of subjection. If a man, therefore, goes to an assembly with his head covered, he appears to subject himself to a woman instead of to his proper head, Christ. But if a woman presents herself in public uncovered, she dishonors her head, the man, by claiming an equality with him, thus in effect throwing aside her modesty.

But this might lead us to expect in vs. 10 some such expression as *emblem of subjection*, instead of *authority*. Authority, however, refers not to man's dignity, but to something that belongs to the woman, *i. e.*, the rightful claim that woman, in her proper place, has to influence and honor. By

her acceptance of her God-assigned position of subordination to man, she has gained a dignity not to be acquired by any foolish attempt at independence. The veil and long hair are emblems of this dignity or authority.

The expression "because of angels" has no reference to Gen. 6:2, but the thought is suggested that the holy angels are present in the religious assemblies of the Christians. The remembrance of this fact should prevent disorderly conduct.

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This interpretation is not altogether new, although reached by independent study. It, perhaps, represents the possible meaning of the passage as satisfactorily as any other, but it will hardly meet all objections, especially in the relation of the second clause to the entire thought of the chapter. So far as ridding Paul of the charge of severity towards women, it is less equivocally successful. S. M.

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DIFFICULTIES IN THE WAY OF ASCRIBING DEUTERONOMY TO THE SEVENTH CENTURY, B. C. By F. WATSON, in *The Thinker* for September and October, 1894. Pp. 207-214, 301-307.

Kuenen's position that a law book, as having a more practical aim, must take account of the actual circumstances of the times in which it is written, and hence is a better reflection of its own times than is expected in a prophetic book, is admitted as applying to a book of human law, but the application of such a principle to a divinely given law book cannot be granted, because such a book, while indeed it keeps in view the human circumstances of those to whom it is given, yet aims at an ideal above and beyond the actual practices or even possibilities of its own time, for only thus can it accomplish its object of elevating the people. To say, therefore, that Deuteronomy is a reflection of the religious condition attained in the seventh century, B. C., can argue nothing more than that the nation by that time had at length arrived at the ideals set for it in early times.

But granting Kuenen's principle as applicable, even to a divinely given law book, it is proposed to show that Deuteronomy does not in fact reflect the condition of Israel in the seventh century, B. C., and that, too, though written so largely in that prophetic style in which in the prophets we find many of our most valuable references to local and temporal circumstances.

Israel's history and character between 700 B. C. and 600 B. C. are well known. The book could hardly have been written in the century after Hezekiah without some incidental reference to Assyria and Sennacherib's overthrow. For if in the plan of the book, which precluded reference to present times, there could be an allusion to Solomon, as some hold, why not also to Sennacherib. And again, to warn against Egypt and ignore Assyria, if the purpose was to counteract heathen influences, would be inexplicable in a book written during the Assyrian invasions. If, however, it is admitted that Deut.

28:49 is a description of the Assyrian army, as some hold, it is inconceivable that the writer should stop at that point.

If Solomon may be alluded to for picturing the evils of monarchy, it would be strange that an author in the times of Hezekiah should not seize upon him as an example of a good king and take the opportunity to show how prophet and king (Isaiah and Hezekiah) should work together. It seems impossible then that the book should have been written in the days of Hezekiah.

The expressions of abhorrence of idolatry and its attendant crimes in Deuteronomy give no adequate picture of the terrible and hopeless condition of the nation under Manasseh. So far as it speaks of these abominations, it is too calm, and confident, and hopeful. The sins guarded against are sins that may come in the future, not such as are actually in practice. The law of the kingdom would have been very different if Manasseh's reign had been in view.

Nor was the book composed under Josiah, for making all due allowance for the hope that people saw in the character of the young king, his character, at the time the book must have been composing, was not yet tested, and it was a time of painful uncertainty, in view of the attitude of the powerful neighboring nations. Yet at a time when prophets both true and false made free to give the king political advice of all sorts, this book, so largely prophetic in character, has no special counsel to give to a king in Josiah's difficult position. It thus appears that, historically, the book of Deuteronomy does not reflect the times of Hezekiah, Manasseh, or Josiah.

We next have the doctrinal argument. It is true that Amos and Hosea and even first Isaiah and Micah show little or no trace of Deuteronomy, while Jeremiah is full of it, and Zephaniah and Ezekiel also were evidently influenced by it. But what are the inferences to be drawn from this? It may be inferred without question that Deuteronomy preceded Jeremiah, but where Deuteronomy and the earlier prophets are so independent of each other, no inference can be drawn as to which is older since the argument will work equally well both ways.

But it is said that Deuteronomy shows traces of a more advanced stage of religious development than these earlier prophets. This the writer of the article denies on several grounds. Deuteronomy indeed spiritualizes the ceremonial law, but the earlier prophets have already left the ceremonial law behind. Deuteronomy speaks of God's watchful care over Israel, the prophets of his providence and rule as universal. There is no Messianic teaching in Deuteronomy as in Isaiah, and Jehovah's relation to Israel is not so tender and close as in Hosea. Deuteronomy presents the doctrine of the Holy People as does also Isaiah, but the "holiness" of Deuteronomy is ceremonial and moral only, while that of Isaiah is moral and spiritual.

Finally, the teaching of Jeremiah, though making much use of Deuteronomy and largely imbued with its spirit, is against the theory that he had

any part in its composition or was even cognizant of its preparation, as a man of his position must have been had it been the product of the prophetic priestly party of his time. In the matter of public worship especially, Jeremiah moves on an independent line and could hardly have been a party to the central-sanctuary idea. In other respects, too, he is sufficiently independent to show that while he values the book, he is not an advocate of all its teachings, and therefore could not have had a part in its composition, much less in an attempt to make it as a literary fiction pass for genuine Mosaic legislation.

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The article is a strong and interesting setting of the principal arguments for an earlier date for Deuteronomy. Its strongest argument is that from the doctrinal teaching, for the strength of the historical argument depends mainly upon the question how far a careful author, with a sufficient motive, can in a literary fiction avoid giving it a coloring from his own time. If the book was produced in the time of Josiah with the purpose that the critics claim, it was essential that it should not reflect the times of Josiah and we cannot say *a priori* that an author could not so compose his work as to accomplish this. For the sake of argument, it is unfortunate that the writer at the beginning, as the conservative writers are apt to do, makes a distinction between human law and divine law. For by thus introducing the distinctly supernatural, he at once takes the subject quite out of the range of argument, since there can be no argument as to how much may or may not be done by supernatural interference. The arguments presented are sufficiently strong of themselves not to need the support of such an appeal to the supernatural, and the candor and temperate tone of the entire article commend it even to those who have reached an opposite conclusion.

D. A. W.

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THE RESURRECTION OF JESUS. By ALBERT REVILLE, in *The New World* for September, 1894.

The essential and permanent element in Christianity is the Christian ideal—filial faith in God, and the brotherhood of man. It is a mistake, therefore, to seek the foundation of the Christian religion in the bodily resurrection of Jesus, historically important as is the belief in such an event. But this belief in his bodily resurrection was not so much the foundation as the result of the faith of the disciples. (1) The comparison of the Gospel narratives discloses hopeless discrepancies and contradictions. The different versions of the women's visit do not agree. The disciples did not expect a bodily resurrection, notwithstanding the Gospels as we now have them contain predictions of the event. In fact, there are to be detected two currents of oral tradition in the Gospel narratives: one, localizing the appearances of Jesus in Galilee; the other, localizing the appearances in Jerusalem. The first is to be found in Proto-Mark, the first Gospel, and the fourth; the second, in Luke 24 and John 20.

The Galilee tradition is not based upon unimpeachable testimony that the

appearances of Jesus were corporeal. Why should there have been those who doubted? To the religious Jews of the period there was nothing improbable in a resurrection. Does this not indicate that according to the eagerness of the anticipation did the apparition seem concrete? And why should the disciples have feared to ask "Who art thou?" knowing that it was the Lord? Further, why should the account of John speak of the lake, and that of Matthew of the mountain?

The Jerusalem traditions have also discrepant features, but this one common element: the disciples get from women the first suggestion of the resurrection. To this group, in addition to the appearances mentioned in the Gospels, belong those mentioned by Paul in 1 Cor. 15:5-7 (the oldest testimony we possess). But these present more points of difference than likeness. The Emmaus episode, with its succession of feints on the part of the Unknown, as well as the stories of the appearance of Jesus in the upper room, indicate the fear, and the subsequent, though difficult, growth of conviction that marked the attitude of the disciples.

Taken together the two groups of tradition are absolutely irreconcilable. Indeed there seem to have circulated in the primitive Christian communities numerous incoherent traditions concerning the resurrection. But if harmony is impossible, it is possible to disengage the central and fundamental phenomenon of which all these traditions are more or less echoes.

(2) What then is the common phenomenon? Not that alleged by "common rationalism"—a swooning, revived, and hermit Jesus. Jesus certainly died. And then, too, the tomb was on the second day after the crucifixion, found empty. Who took the body of Jesus? Not the disciples, for they did not expect a resurrection. The body of Jesus was stolen and concealed or destroyed by the Jews, very probably the chiefs of the Sanhedrin. Their motive was the desire to prevent his tomb becoming a place of pious pilgrimage for the Galileans. The early Christians, once persuaded that Jesus had risen would not investigate the disposition made of their Master's body. The only exception among the disciples may have been Joseph of Arimathea, who perhaps knowing or suspecting the theft, could not so firmly believe in the resurrection, and therefore disappears from the Gospel narrative.

Not only was the resurrection unexpected by the disciples, but Jesus himself expected neither resurrection nor crucifixion. He suspected danger and tried to guard against it, but he did not deem it fitting to leave Jerusalem during the feast. It was the treason of Judas that changed the order of events. Jesus did not even expect to be arrested at the exact time at which the misfortune occurred. Why did he say to his disciples on the way, "After I have risen, I will go before you into Galilee"? We know that he could not really have been speaking to them of his resurrection. He simply was appointing a rendezvous in Galilee.

Thus the origin of the story of the resurrection was as follows: the women find the tomb empty; intuitively perceive that Jesus was alive; their

mental super-excitement takes form in the shape of angels; they tell the disciples who at first disbelieve, but find the women are correct at least in saying that the tomb is empty; they remember the rendezvous in Galilee and immediately set out thither, profoundly moved by doubt and hope; the sight of the familiar mountains and lake so awake the enthusiasm of some that they seem to see their Master; this ecstasy becomes contagious; after their return to Jerusalem the apostles have apparitions during forty days; the apparitions cease because the mental crisis cannot be prolonged; the last apparition becomes the "ascension." This account is strengthened by the fact that the appearance of Jesus to Paul was subjective, and yet according to 1 Cor. 15:3-8, was of the same general nature as the appearances of the Gospels.

The fact that historic Christianity is thus founded upon an illusion should not cause spiritual depression. The history of the Christian church does not set out from the material fact of the resurrection, but from the faith of the disciples in him who had conquered them morally. The visions themselves contained a profound philosophic truth—they show the prophetic element in man; his immortal destiny; and above all, the feeling of his own immortality inspired in his disciples by the Son of Man.

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The problem which M. Reville seeks to explain is as complicated as it is vital to Christian faith. Any new light upon its difficulties is to be welcomed most heartily by the student of the New Testament. M. Reville, with considerable acumen, though not always with sufficient freedom from bias, has analyzed our Gospel accounts of the resurrection into component *logia*. But further than this it does not appear that he has added any important element to the final solution of the difficulties involved. His attempt to build the belief in the resurrection upon the theft of the body of Jesus by the Jews has the merit of novelty, but is hardly likely to gain general acceptance. It is inexplicable that if this had been really the case, some charge to that effect should not have appeared in the anti-Christian writings of the Jews. It would certainly have been a most effective weapon against the early church. The exposure of inconsistencies in the Gospels by no means supplies the explanation sought. The great problem of the "common fact" is still to be answered. M. Reville's exposition of this fact reads like those of a generation before Keim, and can have little force with those acquainted with the latter's criticism of similar theories.

S. M.

## Notes and Opinions.

**Atonement and Reconciliation.**—*The Expository Times* for September explains the difference of meaning between these two words as used in theology today. Atonement is the means, reconciliation is the result. An illustration is taken from Professor Stearns' *Present Day Theology*: "The sinner is separated from God by his guilt, and under punishment. How shall he be brought back? What is needed is reconciliation. It takes two to make a quarrel, it also takes two to make up a quarrel. Now, between man and God, as between man and man, there can be no reconciliation without atonement. Some amends must be made for the wrong done, some reparation rendered, some satisfaction given. This opens the way for reconciliation, and affords a just ground for it." But when the Authorized Version was made, nearly three hundred years ago, the two words "atonement" and "reconciliation" were synonymous, so that we have *katallagē* in Rom. 5:11 translated in the Authorized Version "atonement," but in the Revised Version properly changed to "reconciliation." This difference in the meaning of the terms should be more carefully noted in theological and homiletical discourse.

**The Gospel of Peter.**—A recent article by Rev. John Macpherson reaches the following conclusions concerning this interesting document: "There seems indeed to be nothing in this fragment to warrant the supposition that the Gospel of Peter was deliberately prepared with the object of favoring a docetic heresy. It is the work of one who had before him our four Gospels, which he knew to be generally accepted as authoritative. From these, therefore, he drew his materials, giving, however, free play to his imagination in grouping, explaining, and amplifying the statement of facts thus obtained. Some peculiarities of personal taste and feeling are probably enough to account for the legendary additions and corresponding modifications of facts and arrangements by which his work is differentiated from the canonical Gospels. Though extremely interesting as a specimen of an early free paraphrase of the evangelical narrative, it furnishes no additional detail such as we might expect from a history made up of selections from sources from which the selection known to us in the four Gospels was made. The want of any steady aim in its divergences from the authoritative sources of church teaching, what we might call its whimsicality, rendered it unacceptable to any considerable body either within or without the church."

**Sin without the Body.**—The difficult passage 1 Cor. 6:18, "Every sin that a man doeth is without the body; but he that committeth fornication

sinneth against his own body," is discussed by Rev. A. Robertson, D.D., in *The Thinker* for August. The words of this verse, he says, are added to strengthen, sharpen, intensify the abrupt imperative of the preceding verse, "Flee fornication." "Sinneth *against* [not *in*, or *by means of*] his own body" means, in view of verse 13 ("the body for the Lord and the Lord for the body"), to defraud one's own body of its part in Christ, to cut it off from its eternal destiny. This fornication does in a unique degree. St. Paul is speaking relatively, and by way of comparison. No other sin so directly alienates the body from Christ, its life and its goal. In Matt. 12:31 Jesus gives a similar character to the sin of blasphemy against the Holy Ghost. Neither there nor here is the meaning to be pressed beyond its purpose to an absolute sense. But our Lord is laying down that sin against the Spirit is so incomparably less pardonable than any other that by comparison with it they may be regarded as venial. The same may be true of other sins in given cases, of which Paul seems to state one. He merely asserts that other sins stop short of the baleful import of sensual sin with its direct onslaught on the dominant principle, "the body for the Lord."

**The Effect of Inspiration.**—A correspondent to *The Sunday School Times* has the idea that inspiration produced in the minds of the New Testament writers a *first-hand* knowledge of all the facts that they have recorded, so that they were not dependent upon anyone for their information about things which they themselves did not witness. He demands that Bible statements of fact be accepted without any attempt to prove their accuracy or show their reasonableness. With an admirable patience the editor of the *Times* replies that the exact meaning of inspiration has never been defined in any of the church standards, and there could be no agreement upon a definition among theologians today. "It is easy, however, to say what inspiration does not mean, and what we ought not to understand it to include. Inspiration does not enable a man to make up facts to record as true, while it can enable him to know the difference between veritable facts and mental fancies. Moses was inspired so as to use aright the wisdom of the Egyptians that he had gained by study and experience in Egypt. Paul was inspired so as to use aright the stores of rabbinical learning that he had acquired in his Jewish studies. Luke was inspired so as to tell the truths that he had traced accurately from the testimony of eyewitnesses concerning Jesus and his ministry, as he says himself in the beginning of his Gospel. Luke does not say that he was inspired to know historic facts which were not given to him by eyewitnesses, or from other authentic sources, as veritable history; and we have no reason to think that he was."

**Paul's Teaching as to the Second Coming of Christ.**—In this second article of his series in *The Expositor* Professor J. A. Beet, D.D., says: "The second coming of Christ can scarcely be reckoned among the great funda-



mental doctrines of the gospel as St. Paul understood it. In the systematic exposition of that gospel given in the Epistle to the Romans it has no prominent place; and it receives only casual mention in the profound Epistles to the Ephesians and to the Colossians. But, while occupying only a subordinate place, it is an essential part (Rom. 2:16) of the gospel of Paul." "Paul was looking for a definite time when Christ will audibly and visibly return from heaven to earth, to raise his dead servants, to welcome all his servants dead and living into endless and blessed intercourse with himself, and to destroy all who refuse to obey the gospel." "He puts himself (1 Cor. 15:51; 1 Thess. 4:15) among those who will survive the coming of Christ," which "implies fairly that the apostle did not know that long ages would elapse between his own day and the day of Christ." "The wonderfully rapid progress of the kingdom of God during the last twenty-five or thirty years permitted a hope that the remaining years of his life might suffice for the appearance and short reign of the man of sin, and for his destruction by the appearance of Christ. In any case, St. Paul's hope of himself surviving the coming of Christ, which finds indefinite expression only in these two passages, is no essential part of his plain and abundant and conspicuous teaching that Christ will return to raise the dead and to judge all men."

**Is Joel a Unity?**—Mr. Vernon Bartlett, in *The Expository Times* for September, urges several things which indicate dual authorship of this book: (1) There is no *inherent* connection between chaps. 1:1-2:27 and 2:28-3:21 (the first two and the last two chapters in the Hebrew). (2) There are certain points of *apparent* affinity between the two parts which might lead to their juxtaposition by the second author or editor, a not unusual method in dealing with earlier prophecies. (3) Under a dual authorship the meaning given to "the day of the Lord" in the first section (2:1 f) has received a deeper and larger meaning as expounded by the author of the second section (2:28, 31; 3:1 f). The very heart of the difficulty is that one cannot see the calamity of the earlier part of our book blend into and fuse with that which is the background of the later portion. (4) There are certain phases that are peculiar to each portion, *e. g.*, "Judah and Jerusalem" are prominent in the second section, but totally absent from the first. For the simple "Zion" of the first part we find in the second part "Mount Zion and Jerusalem." And the "children of Judah" become the explicit subject of deliverance as the "true children of Israel." (5) The main argument against a dual origin would rest on the degree of unity in style prevailing the book. But one might infer that the comparative unity of style in Joel is due to a common dependence upon earlier models—a dependence, however, which is less marked in the first than in the second section; which fact would suggest that the first section was the earlier in date, arising before the habitual study of the prophetic classics had had its full effect. (6) This theory of two post-exilic constituent elements, the one earlier by an indeterminate period than the other, helps to

remove almost the last objection that can be urged by upholders of the ninth century theory, which has itself for some time served rather as a refuge from critical extravagances than as a satisfying basis for exegesis.

**Recent Catacomb Finds.**—Professor Marbuchi has recently issued his report of new catacomb discoveries made in Rome, of which quite a number are of great interest for the history of early Christian art. In the catacomb S. Ermete, one of the oldest of catacombs, but only recently discovered, situated about one-half hour from the Porta Pinciana on the old Via Salaria, the remains of a subterranean Basilica have been found containing a number of burial galleries. This catacomb, starting with the burial of the martyr Hermes, a victim of the persecution of Hadrian, was enlarged during the second and third centuries. The name of its first saint had, up to the present, been discovered only in fragment, namely the word "Herme," on an inscription dating from the days of Pope Damasus. Now, however, in the right of the apsis of the Basilica, a square room of much older construction, and with a marble floor, has been discovered, and in it the remains of an old grave, inlaid with marble. This is regarded as the grave of Hermes. With greater certainty the graves of two other martyrs, Prothus and Hyacinthus, have been identified, the names being discovered in a fresco picture of the sixth century. In this room have also been found portions of a poem by the presbyter Theodorus, cut in marble, as also an inscription stating that a certain Felix had built the structure erected over this tomb. In another portion of this chamber pictures of the third century were found representing scenes from the scripture narratives, such as the feeding of the five thousand, the sacrifice of Isaac, the youths in the fiery furnace, Daniel in the lion's den. Above the entrance is a veiled female figure symbolizing the soul. Noteworthy, on one of these pictures, are three fishes, the well-known monogram of Christ, but here grouped in a way never before seen on old Christian monuments. The galleries here unearthed date from the third and fourth centuries, and contain a large number of inscriptions. New and interesting mural pictures have also been found in the so-called Greek chapel of the catacombs of Saint Priscilla, which is still older than that of Hermes, and contains the grave of the consul Acilius Glabrio, a martyr of the first century. This find was made by Monsignore Wiepert, and dates back to the first half of the second century. Its pictures include also the resurrection of Lazarus and an "Agape" or love feast of the early Christians.

G. H. S.

**The Two-document Hypothesis in the Synoptic Problem.**—Dr. Gloag presents this theory of two written sources underlying our first three Gospels, in the September issue of *The Thinker*. It is the theory most favored today, advocated by Reuss, Weizsäcker, Holtzmann, Weiss, Wendt, Beyschlag, Resch, Paul Ewald, Sanday, and others. Professor Holtzmann postulates as

the main sources of our Synoptic Gospels (1) the preaching of Peter given by Mark, which he formerly regarded as an earlier and fuller document than our canonical second Gospel, but now thinks it may have been the same; (2) the *Logia*, or collection of the Oracles of the Lord, compiled by Matthew, not our canonical first Gospel. This document he thinks was restricted to the sayings of Jesus. (However, others maintain that the term *Logia* may also include a narrative element, so that the document was not unlike our Gospels — so Bleek, Zahn, Lightfoot). Professor Weiss gives prominence to Matthew, postulating that Mark not only used the notes of Peter's preaching, but had access also to Matthew's *Logia*. The two documents therefore, in his view, are (1) the *Logia* of Matthew, the earlier; and (2) the notes of Peter's preaching. The three canonical Gospels are all composite, inserting these two documents in different proportions. Professor Wendt postulates (1) a Gospel of Mark, the earliest of the Gospels, consisting chiefly of the oral evangelical discourses of Peter, and used in the composition of both our first and third Gospels; (2) the *Logia* of Matthew, which underlies our present Matthew and Luke, and the text of which Dr. Wendt undertakes to reconstruct from these two Gospels. Professor Sanday holds that there was (1) a primitive record of incidents of the life of Christ, most nearly represented now by our Gospel of Mark, and whose exact relation thereto is yet to be worked out; (2) the *Logia* of Matthew, containing chiefly the sayings of Christ, which sayings and discourses were employed in the composition of the present Matthew and Luke, and the present first Gospel is the work of another than Matthew, though rightly bearing that apostle's name because it incorporated his work. To this two-document hypothesis for the solution of the so-called Synoptic problem, which has found so large acceptance with scholars, Dr. Gloag does not himself subscribe, because he does not believe that two such important and renowned documents as the alleged Ur-Marcus and Ur-Matthæus could have been lost had they once existed. He thinks that the well-known statement of Papias, recorded by Eusebius, that "Matthew wrote the oracles (*Logia*) in the Hebrew language," may be discredited, or may be referred to the present first Gospel, which in that case he would probably hold was written both in Aramaic and in Greek.

THE AMERICAN INSTITUTE OF SACRED  
LITERATURE.

THE BIBLE STUDENTS' READING GUILD.

*Local Chapters*—The following topics to be used at Chapter meetings during November are suggested. Care should be taken to select such subjects as will make a complete and rounded programme, that is, touching every side of the subject. Not more than five subjects and a map drill should be upon any one programme:

1. A map study—Jerusalem in the time of Christ.
2. Traces of Ancient Jerusalem in the modern city. Sites probable, and sites beyond dispute.
3. The work of the Palestine Exploration Society.
4. Samaria—a geographical study.
5. The Sanhedrin as a political power.
6. The priesthood,—origin, history, position in the time of Christ.
7. The foreshadowings of Christ as the Great High Priest, found in the Old Testament.
8. The Scribes as interpreters of the Law.
9. The making of an Old Testament manuscript.
10. Hillel and Shammai.
11. The relations of Christ and the Scribes.
12. The temple,—its construction,—illustrate with diagrams.
13. A day in the temple.
14. Reading of Psalm 24.
15. The synagogue,—origin, location, purposes, the service.
16. The Pharisees,—personal life, beliefs, and political influence.
17. The "Zealots,"—personal life, beliefs, and political influence.
18. The Sadducees,—personal life, beliefs, and political influence.
19. The Essenes,—personal life, beliefs, and political influence.
20. "The Messiah of Jewish Expectation."
21. The Septuagint.
22. Relations of Jews and Gentiles in the dispersion.
23. Proselytes to Judaism.
24. The Jewish betrothal and marriage customs.
25. Jewish burial customs,—illustrated from the New Testament.
26. Jewish philosophy concerning "After Death."
27. The "Dignity of Labor" among the Jews.
28. Trade and the financial system.

29. Dress and adornment.
30. The "Tephillin."
31. The "Halachah" and the "Haggadah."
32. The Talmuds.

For list of Books for supplementary reading consult the BIBLICAL WORLD for October.

*New Members*—Although the work of the Guild commenced October 1st, members will be received at any time. As the course is planned to occupy but nine months of each year there will be ample time in July, August, and September to complete the work.

In regard to the admission of new members to local Chapters, however, the Chapters themselves should decide. Although the work of a Chapter should not be imperiled by the constant admission of new members who are unprepared to go on with the course, it should always be remembered that if compelled to work alone such persons may lose interest and drop the reading altogether. Purely literary study of the Bible is, after all, an impossibility to the majority of the people. The study of a book so closely linked with the religious life of the human race must be in a certain sense a religious work, and it is not possible to throw around such study the exclusiveness which might wisely govern a circle of readers of a secular course. It is hoped, therefore, that all Chapters will continually seek new members.

*A Chapter in a church.*—In almost all churches there is a nucleus of people, small perhaps, who are interested in topics of the day, and who do not exclude from this term inology religious topics. It is also true that such people, while having access to good libraries on secular subjects, have no such facilities in connection with religious literature. The minister if able to keep his library up to the times, has constant use for it and cannot conveniently share his books. The Guild, therefore, comes to minister and people with the best books on a specific subject, and special suggestions for reading them. An effort is made to select those books which are readable and interesting from any standpoint. Portions of the Bible itself are a part of each year's work. Could not this be a common meeting ground for minister and people, breaking down the invisible wall made by the preacher's seemingly inaccessible knowledge, and giving him intelligent listeners,—those who could think along the same channels with himself?

*A Chapter outside the church.*—It has been matter for surprise to the founders of the Guild that not a few outside the creeds of the churches have taken up the course. This seems to indicate that among non-Christians there is a new interest abroad in what is said in the book which has influenced the ages. We as Christians believe that the Bible needs only intelligent study and examination to insure its acceptance. Let us then, as members of the Guild, take immediately in hand the organization of Chapters outside the churches, in literary clubs, in workingmen's organizations, and wherever opportunity opens. Let us see that through some library or reading-room

every person in the town has access to the books. No man is ashamed to read books concerning his *physical* well-being or for his *intellectual* improvement. Let us make it a matter of course to read for the cultivation of the *religious* side of man's nature as well.

The monthly assignment of reading for the year is given below. There may be slight variations from this, but such will be noticed in the Postal Bulletin of the month in which the variations occur.

*October.*

- Seidel—*In the Times of Jesus*, pp. 1-93.  
 Edersheim—*Sketches of Jewish Social Life*, pp. 1-138.  
 BIBLICAL WORLD (July) Geography of Palestine.  
 (August) Editorials and Geography of Palestine.

*November.*

- Seidel—*In the Times of Jesus*, pp. 93-192.  
 Edersheim—*Sketches of Jewish Social Life*, pp. 138-295.  
 BIBLICAL WORLD (September, October) Editorials.  
 Geography of Palestine.

*December.*

- Harmony*—Parts I., II., III.  
 Hanna—*Life of Christ*, pp. 1-149.  
 BIBLICAL WORLD (November, December) Geography of Palestine.  
 Introduction to Gospels, I.

*January.*

- Harmony*—Parts IV. and V.  
 Hanna—*Life of Christ*, pp. 149-298.  
 BIBLICAL WORLD (January) Introduction to Gospels, II.  
 Teachings of Jesus, I.

*February.*

- Harmony*—Part VI., and Chapter XXV. of Part VII.  
 Hanna—*Life of Christ*, pp. 299-402.  
 BIBLICAL WORLD (February) Introduction to Gospels, III.  
 Teachings of Jesus, II.

*March.*

- Harmony*—Part VII., from Chapter XXVI.  
 Hanna—*Life of Christ*, pp. 403-491.  
 BIBLICAL WORLD (March) Introduction to Gospels, IV.  
 Teachings of Jesus, III.

*April.*

- Harmony*—Part VIII.  
 Hanna—*Life of Christ*, pp. 493-776.  
 BIBLICAL WORLD (April) Teachings of Jesus, IV.

*May.*

- Harmony*—Part IX.  
 Hanna—*Life of Christ*, pp. 777-861.  
 Bushnell—*Character of Jesus*.  
 BIBLICAL WORLD (May) Teachings of Jesus, V.

June.

Brooks—*Influence of Jesus.*

BIBLICAL WORLD (June) Teachings of Jesus, VI.

GENERAL INSTITUTE NOTES.

Already the Reading Guild has extended its work beyond the limits of the United States and Canada. The following have been enrolled this month:

Miss Lydia Dorey, Northfield, W. Birmingham, England; Rev. Thomas Fellow Faulkner, Aldershot, England; Rev. Thomas I. Porter, Brazil, South America; Miss Gertrude Cozad, Kobe, Japan; Rev. J. H. Scott, Osaka, Japan; Miss Mattie Walton, Osaka, Japan; Mr. William Wynd, Osaka, Japan; Miss Martha E. Kelly, Osaka, Japan; Edward C. Machle, M.D., Canton, China.

Not the least important work which has been accomplished by the Reading Guild thus far is that of rescuing from oblivion a valuable book—Seidel's "In the Times of Jesus." This book was out of print when it was selected for the course. An attempt to secure a new edition from the publisher resulted in the discovery that the book had last been printed in England and that the plates had been destroyed. Messrs. A. D. F. Randolph & Co., of New York City, volunteered to set up and print a new edition. The first copies were ready late in August, and since that time it has been necessary to prepare a second edition. The book is the first upon the course of the Guild, and gives in small compass a most excellent general view of the political, social, and religious conditions in the time of Jesus.

*Bible Clubs.*—The following recommendations of the Bible Club Course have been received:

From Mrs. Margaret Bottome, President of the Order of The King's Sons and Daughters.

"Such a course as you have outlined is certain to be helpful. I hope members of 'The King's Daughters' will be enrolled among those that pursue the studies."

Mrs. Mary Lowe Dickinson, General Secretary of the same order: "The Bible Study Course prepared by the American Institute of Sacred Literature for organizations for Christian work supplies the needs that must be apparent to the leaders in all such societies as ours. These needs are, unity, a systematic development of Biblical information, a plan that shall give the largest results for the least expenditure of time, and such practical application of truth as leads the learner naturally from knowledge to character.

"So many of our own members have found the previous courses of infinite value that the new course will naturally find among them a cordial welcome. We can give the purpose, the plan, and the execution most cordial endorsement."

Dr. Francis E. Clark, President of the Young People's Society of Christian Endeavor :

"The course of Bible study suggested by the American Institute, for Christian Endeavor societies and similar organizations, seems to me admirably suited to the purpose designed. It is simple, flexible, and can be hopefully undertaken by any young person, however busy; and if he carries through this course of study for one year he will become far more proficient in biblical lore, to say the least, than the average Christian. I hope that many thousands will take this course."

Mrs. Ellen Drummond Farwell, Chairman International Committee of the Young Women's Christian Association :

"We are about to publish a course of study issued by the American Institute of Sacred Literature in our Association paper, the *Evangel*. [The course in the *Evangel* is supplementary to the Outline Club Course, Editor.] I am glad to be able to say that this Outline Bible Club Course, as planned by the American Institute of Sacred Literature for organizations for Christian work, seems admirably adapted to stimulate the study without doing all the work for the student. We believe it will meet the wants of many of our young women."

Of the fifty-three clubs for the study of the Foreshadowings of the Christ which have been formed during the past month the following have over thirty members each :

Wickersham School, Pittsburg, Pa., Miss Mary Wightman, President.  
 St. Paul's Church, Indianapolis, Ind., Rev. G. A. Carstensen, Leader.  
 Danville, Ind., Mrs. Otis C. Hadley, Leader.  
 Sterling, Ill., Mr. Geo. P. Perry, Leader.

Many others come very near to this number. Much of the most profitable work is done in the clubs which have only a half dozen members, or less. An interesting club of this character has been formed by some of the office employes of the Monon Railroad. The students meet to discuss the work one afternoon each week, in the office after working hours.

One thousand persons are now at work on the course, and it is confidently expected that this number will be quadrupled before January first.



## Work and Workers.

THE chair of Biblical Literature at Williams College, made vacant by the resignation of Dr. Bartlett, is now occupied by Dr. FITE, formerly of Harvard University.

THE London Society for the Promotion of Christian Knowledge, which recently published Professor Sayce's *Higher Criticism and the Monuments*, has undertaken the publication of another progressive work, the forthcoming *Les Origines*, by Maspero. Professor Sayce will edit this English translation.

AN article which should be read by all was contributed by Professor Morris Jastrow, Jr., to *The Sunday School Times* for August 18th. It treats of *Archæology as a Factor in Old Testament Study*. It places the reader in the right attitude toward the information which is constantly coming to us from the study of peoples, customs and institutions which were outside of but exerted an influence upon the Hebrew nation.

THE October number of *The Expository Times* contains the sixth and last of Professor A. B. DAVIDSON'S valuable articles upon the *Theology of Isaiah 1-39*. Later on he will contribute a series presenting the *Theology of Isaiah 40-66*, which will be awaited with interest. Meanwhile we are promised that other scholars will provide similar discussions of other books of the Bible. Such material in a magazine makes it of permanent value on the reference shelves.

THE third volume of Professor H. B. SWETE'S edition of the Septuagint will be published by Macmillans very soon. He is preparing a short, popular Handbook to the Septuagint, and will write the article upon the Septuagint for the new *Dictionary of the Bible* to be issued by Clarks. In a recent note concerning lexicons upon the Greek versions of the Old Testament, Professor Swete says we have only Schleusner's *Thesaurus* (Lips., 1820-21) and Wahl's *Clavis* (Lips., 1853), neither of them at all up to date. The defects may be partly supplied by a diligent use of the new Hatch-Redpath *Concordance to the Septuagint*. We think with him that "the time has now almost come for an attempt on the part of some scholar or band of scholars to provide a satisfactory lexicon and grammar for the Septuagint, based upon the great uncial manuscripts which are now within our reach." But the chief Septuagint scholars of today are in England—are they not the ones to assume this arduous yet glorious task?

A NEW volume of essays by KUENEN has been published in a German translation, edited by Professor Karl Budde, the title of which is *Gesammelte Abhandlungen zur Biblischen Wissenschaft*. The contents are made up of

six lectures contributed between 1866 and 1890 to the Dutch Academy of Science, and of reviews contributed to periodicals since 1885, the time when the new edition of his *Onderzoek* was issued. In the main they are concerned with questions of Hexateuchal criticism, but there are also papers upon other topics, such as the Men of the Great Synagogue, the Composition of the Sanhedrin, the Pedigree of the Massoretic Text, Hugo Grotius as an Expositor of the Old Testament, the *Melecheth* of Heaven in Jeremiah, and the Chronology of the Persian Period of Jewish History. The preface to the book contains Kuenen's two well-known essays on the Critical Method. Professor G. A. Smith, reviewing this volume in *The Expositor* for August, pronounces it to be of great importance and value, an indispensable supplement to the author's larger works. It is so.

THIS month will bring the publication of Professor A. B. BRUCE's study of the Pauline Theology, under the title, *St. Paul's Conception of Christianity*. Although the material has already appeared, chapter by chapter, in *The Expositor*, it will reach the general public only in book form. This latest work of Professor Bruce's will be just as indispensable to the biblical student as is each of his previous books. It will take its place immediately by the side of the writings of Pfeiderer, Weiss, Sabatier and Stevens, and will contribute much to the fuller and truer understanding of Paulinism. The department of study called Biblical Theology is a new science, but as regards the New Testament we have already a library of magnificent treatises. The Old Testament department is not yet so well represented, but the many books upon the teaching of the prophets, the work of Schultz and the forthcoming work of Professor Davidson upon the Theology of the Old Testament will go far toward supplying the lack. Biblical Theology must wait upon the study of Biblical Languages and Biblical History, but although it is the last it is the greatest.

IT IS an excellent practice which our theological seminaries are more and more adopting, of inviting to this country for the giving of courses of lectures the most eminent English scholars of the Bible. If American scholarship sometimes suffers by comparison it can only result in good, namely, the raising of the standard of scholarship in this country, and the inspiration of young and old instructors alike to intenser activity and greater achievement. Three institutions have combined to invite Professor W. M. RAMSAY, M.A., of the University of Aberdeen, Scotland, to come and lecture before them this Fall—Harvard University, Union Theological Seminary, and Auburn Theological Seminary. Much interest in and appreciation of Professor Ramsay's work has been awakened everywhere by his recent book upon *The Church in the Roman Empire before 170 A. D.*, adding to his reputation for biblical scholarship which he had already won by his earlier book on the *Historical Geography of Asia Minor*. Other institutions than these three ought, if possible, to meet and listen to this eminent Scotch scholar. The subject of his lectures

this Fall in America will be: "St. Paul's Travels—the Narrative, its Authorship and Date." The same series will be subsequently given at Oxford, and then published in book form.

ONLY five months ago the religious world welcomed a new *Concordance to the Bible*, the crowning life work of Rev. JAMES STRONG, S.T.D., LL.D. He, assisted by many skillful workers, had been engaged in its preparation for thirty-six years. A few weeks after its publication he was taken sick, and died August 7th at Round Lake, N. Y., at the age of seventy-two. Dr. Strong was one of the most eminent scholars in his denomination, the Methodist Episcopal, and had had a long, conspicuous and successful career as a biblical teacher and writer. He was a graduate of Wesleyan University in 1844. In 1858 he was appointed to the professorship of biblical literature and acting presidency of Troy University. Ten years later he became professor of exegetical theology in Drew Theological Seminary at Madison, N. J., a position which he occupied for many years. He had traveled extensively in Bible lands, and was at one time chairman of the Archæological Council of the Oriental Society. He was also a member of the Anglo-American Commission for the Revision of the English Version of the Bible in 1881. Among several published works his most useful contributions are the *Concordance* just referred to, and his part in the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, of which he was joint editor with Dr. McClintock.

THERE is no force so strong today in theological thought and investigation in Germany as the teaching of Professor ALBRECHT RITSCHL, who died in 1889. His school is represented by many of the most distinguished scholars in the chairs of German universities, among them Professors Kaftan of Berlin and Hermann of Marburg as theologians, Harnack of Berlin as historian, and Achelis of Marburg in the practical field. The conflict between this school and that of Protestant orthodoxy is radical and intense, with the outcome not yet clear. It is, therefore, a system of teaching or movement which should be well understood. Two very valuable articles upon the Ritschl school have recently appeared, to which attention is here directed. The first is by Professor Geo. H. Schodde, Ph.D., in the *New York Independent* of Sept. 6th. He reviews concisely the personnel, the literature, and the influence of the school, and discusses with disapproval the leading theological tenets and temper of the Ritschlians. The second is by Professor James Orr, D.D., of Edinburgh, in *The Expository Times* for September. Neither does this article sympathize with the school, but it discusses the ideas and teaching of Ritschl at greater length and depth, with insight, skill and wisdom. Together they give a very helpful and trustworthy exposition and criticism of Ritschlianism.

NO one who is at all acquainted with the present state of New Testament textual criticism can suppose that we have as yet obtained a final text, a *textus*

*ab omnibus receptus.* The eighth edition of Tischendorf's text, the text of Westcott and Hort, the Revisers' text, not to speak of many others, have their many differences, for which an adjustment is yet to be found. One scholar gives greater weight to the readings of one manuscript, and another to those of another, so that we seem far from a final text. Still different views of the importance and relation of the various manuscripts may produce still different texts from those we have, and texts which may demand our attention no less than the chief ones now in evidence. Such an independent text is now in preparation by Professor BERNHARD WEISS, whose contributions to New Testament knowledge have hardly been equaled by any scholar. He is eminently fitted for the work he has undertaken. This revised text will be published in three volumes (Leipzig, Hinrichs), and the first volume is now out, containing the Acts, the Catholic Epistles, and the Apocalypse. Henceforth this text also must be reckoned with, and Dr. Weiss will doubtless be found to have contributed not a little to the ultimate text. Of course the variations of reading among the several prominent texts are comparatively few, and, from a practical point of view, quite unimportant. In this respect New Testament textual criticism is in advance of and more fortunate than that of the Old Testament. Nevertheless, the studies concerning the New Testament have more than a scholastic interest and bearing.

THE distinguished German scholar, Professor HEINRICH KARL BRUGSCH, died at Berlin, Sept. 10. He was sixty-seven years of age. The department of Egyptological study has lost much by his death. Professor Brugsch had attained a world-wide reputation by his researches on the subject of hieroglyphics. He was born in Berlin, Feb. 18, 1827, and before leaving the gymnasium evinced his fondness for Egyptological studies by a Latin treatise in 1847 on the demotic writing. His early publications procured for him the patronage of King Frederick William IV., under whose auspices he studied the monuments of Egyptian antiquity in the museums of Paris, London, Turin, and Leyden. In 1853 he made his first visit to Egypt, and was present at some of the most important excavations conducted under the supervision of the French archaeologist, M. Mariette. Returning to Berlin he was appointed keeper of the Egyptian Museum there in 1854. In 1860 he accompanied Baron Minutoli on his embassy to Persia, and after the death of the Baron he himself assumed the direction of the embassy. Subsequently he was appointed Ordinary Professor of Oriental Languages in the University of Göttingen, and in 1868 Ordinary Professor in the Philosophical Faculty of the same university. In September of 1869 he returned to Egypt and succeeded M. Mariette as keeper of the Egyptian collection at Boulak. He received the title of Bey, and afterward that of Pasha. In September, 1881, he left Egypt in order to give a course of lectures on Egyptology at the University of Berlin. He had published a large number of learned works on the language, literature, and antiquities of Egypt.

## Book Reviews.

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**The Expository Times.** Edited by the Rev. James Hastings, M.A. Volume IV. October, 1892–September, 1893. Imported by Charles Scribner's Sons. Pages 1–568. Price \$3.00.

There can be no question that *The Expository Times* has accomplished much for the more intelligent Bible knowledge, especially on the other side of the ocean. We wish that its circulation in America might be greater than it is. In the names of its contributors, in the wide range of subjects which it treats, in the book reviews which it presents, and in the text which it illustrates, it furnishes to the preacher assistance of a kind which no homiletical magazine can possibly be expected to provide. In brightness and freshness it is not excelled. It furnishes an example of what can be accomplished in a particular line with a definite object in view. It seems fragmentary to the scholar, but the scholar must remember that unless there is some one to present in the more popular way the results of scholarship, the highest end of scholarship will not be attained.

W. R. H.

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**Plain Introductions to the Books of the Bible.** Volume I. Old Testament Introductions. Edited by CHARLES JOHN ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Pages i. to 358. Cassell & Co. Limited. Price \$1.00.

The introductions of this book are reprints of the introductions which form parts of the Bible Commentary. No changes have been made; in part because some of the authors had died; in part also because the book could not have been published at so early a date. It is suggested that although these introductions were written some time ago "little, if anything, save a few of the over-bold hypotheses of recent days, could be considered to be unknown" to others. Among the names mentioned are those of E. H. Plumptre, R. Payne Smith, F. W. Farrar, C. J. Ball, Stanley Leathes.

This book furnishes a very handy compendium of the most important facts relating to the external form of the various books of the Old Testament. It cannot, however, be said to be up to the times, nor is there to be found in the discussions as great a freedom as under all the circumstances ought to be expected. The most satisfactory contributions in the book are

those of Canon Rawlinson, on Exodus; C. J. Ball, on Chronicles; Professor Salmon, on Ecclesiastes. The introduction on the Book of Jonah sets aside the question of the nature of the narrative as of secondary importance since "the figure would be none the less striking, the character none the less instructive if it is the creation of fiction; and the incident, even if unhistorical, carries a well of profound scriptural truth." It gives up the question of authorship and date for lack of sufficient data, being doubtful whether the book was composed before the year 180 B. C. The introduction to Solomon's Song tends toward the dramatic theory which makes the poem celebrate the ennobling element in pure love. The authenticity and genuineness of the Book of Daniel are well defended. The Book of Esther is assigned to the reign of Artaxerxes Longimanus (464-425 B. C.) There is not space to touch on the views presented concerning the other books.

W. R. H.

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**The Books of Chronicles.** By W. H. BENNETT, M.A., Professor of Old Testament Languages and Literature, Hackney and New Colleges. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Pp. xii. and 464. Price, \$1.50.

To galvanize genealogical tables and statistical rolls is a task which would tax a genius. This volume, in *The Expositor's Bible* series, sets out to do this very thing. Professor Bennett evidently cast his eye over the victim some time before he laid hold of it, to know just how he should lay it out. He quarters the volume into four books. Book I. is the introduction, elaborating the "date and authorship," "historical setting," "sources and mode of composition," and "the importance of Chronicles." He puts the date of the books between 332 B.C. and 166 B.C. for reasons (p. 4) which show the trend of the author's prepossessions. The historical setting is found down in post-exilic times while the temple, presumably, was emphasized, and its ritual firmly followed. "At this time," says the author, "the Deuteronomic school systematized and interpreted the records of the national history" (p. 9). Whence this piece of information? "The sources and mode of composition" is a fair treatment, though it makes some assertions which it would be extremely difficult for the writer to substantiate; e. g., "This 'Book of Kings,' so often mentioned, is therefore neither a source nor authority of Chronicles. There is nothing to prove that the author was actually acquainted with the book" (p. 18). Professor Bennett apparently questions the authority of Chronicles unless we have other material from which we can prove the antiquity of the sources from which it is derived (p. 24). Book II. lines up a series of questions, such as names, heredity, statistics, family traditions, etc., under the general topic, "genealogies." Book III. examines "Messianic and other types." The characters of David and Solomon are weighed in the balances, and found wanting in Kings, but level the balances in Chronicles. The

prophets, priests and even Satan receive their dues in the course of this book, though "the chronicler had never seen a prophet" (p. 241).

Book IV. interprets the history from 2 Chron. 10 to the end of that book in ten chapters. It must be said for Professor Bennett, that he enlivens his characters, and so pictures the scenes as to make to pass before us the panorama of the kingdom of Judah, from the division of the kingdom down to the fall of Jerusalem. Though somewhat speculative as to the times of the chronicler, he has given us a genuine contribution to the material on Chronicles.

PRICE.

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**How to Read the Prophets.** Being the prophecies arranged chronologically in their historical settings with explanations, map, and glossary. By Rev. BUCHANAN BLAKE, B.D. Part. III. Jeremiah. Pages 1-288. Price \$1.50. Imported by Charles Scribner's Sons, New York.

There have been previously published two other volumes, one dealing with the smaller pre-exilian prophets and the other with Isaiah. The idea of this book is most excellent and the execution of the idea is very satisfactory. The first division of the book contains an arrangement of Jeremiah's prophecies in chronological order, the poetical portions being printed in blank verse with carefully selected captions for the various sections. The more obscure verses are indicated in black type and receive brief explanation in the appendix. The second division includes a presentation of the ideas of Jeremiah in their historical setting, the material being arranged in chapters to correspond with the text which makes up the contents of division one. These supplementary chapters explain the material of division one. Perhaps, nowhere, not even in Cheyne's "Jeremiah and His Times," will the ordinary reader find a better presentation of the work of Jeremiah, a prophet whose utterances have received far too little attention from the average student of the Old Testament. One could suggest no better book than this to put in the hands of Bible classes for the study of Jeremiah. The chapter in division three, or Jeremiah's Religious Conceptions, though brief is very suggestive. "A true patriot, animated with deepest feelings for suffering, he was obliged to separate himself so entirely from all the temporary forms of truth and patriotism, and to attach himself all the more firmly to the truth that abides and the city that continues, whose architect and builder is God. He believed in Providence: God was for him no absentee deity. God would vindicate himself and finally triumph over every opposing power. With such beliefs, no wonder that Jeremiah lived and died as he did." Mr. Blake has not gone far enough. There remains yet to be published that presentation of the prophets which will make them live in these modern days as they certainly lived in ancient times. What will be the characteristic of this presentation? Perhaps at another time we may have the time and space to consider the answer to this question.

W. R. H.

**The Origin of the Pentateuch**, in the Light of the Ancient Monuments. By HENRY ALEXANDER WHITE, M.A., Ph.D., D.D., Professor of History in the Washington and Lee University, Lexington, Va. Richmond, Va.: B. F. Johnson Publishing Co. Pp. 304. Price \$2.00.

This is one of the books which a reviewer would like to lay aside without a word. But duty demands a statement of the facts, and this is done only after some careful examination of the volume. The author says in his preface that he is giving the reader material which he has delivered to his classes in Bible History during several sessions. He has a hope that this printed volume may be found available "as a text-book of history in our colleges and universities." He has consulted, in its preparation, nearly all of the available second-hand material on the early history of the peoples in Bible lands. He makes copious quotations from the best authors, and cites many authorities for his statements.

But the title of his work, and his lectures in Part I. have barely a tangential relation. There is a sad lack of order, either logical or chronological, in the whole of Part I. The remainder of the book is a discussion of the story of the Pentateuch with its light from legend and ancient history. The material, though abundant, and generally accurate, has not been duly organized or digested. It is not a unit in plan or purpose. The author often uses striking language, but his lack of orderly treatment does not commend but rather discredits the volume.

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PRICE.

**Studies in Oriental Social Life**, and Gleams from the East on the Sacred Page.

By H. CLAY TRUMBULL, author of "Kadesh Barnea," "The Blood Covenant," etc. Philadelphia: John D. Wattles and Co., 1894. Pp. xviii. and 437. Price \$2.50.

Dr. Trumbull is best known in this country by his successful editorial management of *The Sunday School Times*, but his patient and thorough investigation of several themes connected with Oriental life has won for him a large place in the circle of biblical and archæological scholars. His "Kadesh Barnea" is regarded as an authority on that subject even among the *savants* of Europe. This new contribution is a collection of material made from his own experience and observation in the East, and from the results of his extensive reading of the lives of travelers in the Orient, and authors of works on different phases of Oriental life. The most elaborate presentations are those on "Betrothals and Weddings in the East," "Hospitality in the East," and "Funerals and Mourning in the East." Other and shorter treatments are those on "The Voice of the Forerunner," "Primitive Idea of 'The Way,'" "The Oriental Idea of Father," "Prayers and Praying in the East," "Food in the Desert," "Calls for Healing in the East," "Gold and Silver in the Desert," "The Pilgrimage Idea in the East," "An Outlook from Jacob's



Well," "The Samaritan Passover," and "Lessons of the Wilderness." The discussions abound in quotations from the Old Testament and the New, brought in just where the point under survey helps illumine the passage. The footnotes give the reader the book, chapter, and verse, and an index of Scripture references at the end of the volume locates all the passages illustrated or illumined by the customs narrated. A Topical Index also makes the volume a valuable reference work for any student of the Old Testament. Dr. Trumbull has put the matter in a charming literary form, and made it entertaining, interesting, and instructive. The general and special Bible student will receive from its presentations many new hints as to the better interpretation of such portions of Scripture as grow immediately out of the customs of the times. The mechanical make-up of the volume is elegant, too luxurious for the ordinary book buyer. An edition in slightly smaller type, narrower margins, lighter paper, lower price, would not depreciate its real value as compared with works of like character, and would add vastly to its salableness among the very class of men which Dr. Trumbull can most help. We hope that such an edition will soon be issued.

PRICE.

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**The Distinctive Messages of the Old Religions.** By the REV. GEORGE MATHESON, M.A., D.D. New York: A. D. F. Randolph & Co., 1892. Pp. vii. and 342.

This is a very attractive book by reason of the subject and the vigor and variety of the presentation. Dr. Matheson is never dull, always stimulating, often instructive. The variety of fields into which he has entered in his various writings suggests a natural suspicion of superficiality in the treatment, which indeed is not always unjustified, though the brilliance of the style, joined with the ingenuity and originality of the ideas advanced, succeed partially in doing away with such an impression. This latest work in the study of religions is marked by all the characteristics of the writer's method. We cannot feel that he has scored an unqualified success. His very excellences tell against him. The field of religious history demands careful and patient study of the phenomena, and a multitude of qualifications and reservations in the handling, such as in the nature of the case Dr. Matheson cannot give. The presentation of the salient thought, the "distinctive message," of each religion, if, indeed, such a thing can be determined—the primary object of this work—must lie at the end of such prolonged and patient study, not, as is thought by the writer, in a line somewhat apart from, and less uncertain and obscure than, the detailed investigation of the multitudinous facts of each faith.

Moreover, is it an indubitable fact that each of the world's great religions had one "distinctive message" which is to be singled out and labeled in this manner? These great religions grappled with all the problems of existence,

and contributed light upon the various questions which man seeks to answer. Their "messages" are complex, not simple. At least it seems to us to be an assumption which cannot be taken for granted, that these religions each had a different thought, a different direction, a different outcome, clearly and strongly marked and capable of reduction to a formula. A book, therefore, which bases itself on the assumption, is doomed to partial failure from the beginning. Its service will consist, and the service of Dr. Matheson's book consists, in the delineation of some characteristic features and the presentation of important elements in these religions. These chapters cannot fail to stimulate interest in their study, and contribute some very attractive pages to the literature of exposition of religious thinking and life outside of Christianity.

When the book is tested in its salient points, it does not always come off with success. We do not refer so much to the two opening chapters of discussion respecting the origin and essential character of religion, though these seem to us more showy than solid. But the "distinctive messages" discovered will not be accepted by most students of religion as valid. The inductions are built upon a few facts and are colored by the subjective ideas of the writer. All the conclusions of Dr. Matheson might be met with counter assertions which could be bolstered up with facts equally evident and equally conclusive.

All students in religion, and all work in this field should be welcomed. Everything that stimulates interest is thereby commendable. But it is necessary to warn the uninitiated that not all the facts are settled, and that conclusions as to "distinctive messages" are very hazardous. If Dr. Matheson had concentrated on one religion the work he has spread over ten, he would have produced a better book, and have done a more permanent service to the study of religions.

G. S. G.

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**Hours with the Mystics:** A Contribution to the History of Religious Opinion. By ROBERT ALFRED VAUGHAN, B.A. Sixth edition. Two volumes in one. Imported by Charles Scribner's Sons, 1893. Pp. xxxix., 372; x., 382.

The appearance of a new reprint—it is nothing more—of the third edition of this work, is a tribute to the hold it has upon the heart of the religious and scholarly publics. By no means a compend of all philosophy that might be termed mystical, it has thrown together the chief thoughts of the chief mystics in such simple, sympathetic fashion, that to miss reading it, is to miss the most effective introduction to that fascinating world that lies on the borderland between poetry and fact. For nearly forty years this work has held its own unique place in literature. Special studies on Bernard of Clairvaux, St. Francis, Tauler, Madam Guyon, and other mystical writers, have never replaced the discussions and letters of Atherton and his friends. Its reappearance in these days is encouraging in that it evinces an undercurrent of sympathy with the deep spiritual life of all ages. The present is

above all an age of criticism. Faith is passing through one of its ever-recurring times of testing and refining, and there is especial need that intense examination of old beliefs should be balanced by deep religious experience. Such a balancing of criticism has been in the past the chief contribution of the mystic. With all his liability to fanaticism, he has always aided the cause of personal religion. To avoid fanaticism is often easier than to appropriate faith, but he who refuses to accept the fundamental premise of mysticism—the possibility of an immediate knowledge of God—has stricken from religion that which its foremost champions of all ages have accounted its chief glory.

Such a work as *Hours with the Mystics* is certain both to warn its readers against the extravagances of a too-fervid faith, and to lead them with less suspicion to consider that conception of religion which, while insisting upon the great truth of union with Christ, has suffered both from its friends and its name.

S. M.

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**The Witness to Immortality in Literature, Philosophy, and Life.** By GEORGE A. GORDON, Minister of the Old South Church, Boston. Boston and New York: Houghton, Mifflin, and Co., 1893. Pp. ix., 310.

This volume contains, in seven chapters, a series of addresses delivered in the Old South Church, Boston. Its limitations and its excellencies are those of spoken discourse. Its author presents no formal argument for immortality, but rather undertakes to substantiate an existing belief with a survey of the beliefs of all time. Its method is literary rather than apologetic. "Literature may be sampled, and its utterance upon one theme may be regarded as the highest wisdom that the race has thus far attained." In pursuance of this method an examination is made of Hebrew prophets, Greek poets, philosophers of all ages, modern poets, St. Paul, and Jesus Christ. The treatment accorded philosophy and poetry is of necessity less complete than that accorded the New Testament teachings, but is marked by careful selection and clear exposition. While there might very well be a difference of opinion in regard to the scanty evidence for a feeling of immortality adduced from the Hebrew prophets, the author's treatment of the facts of Christ's life and death is most satisfactory. It is especially gratifying to discover a recognition of the conformity of the resurrection to the facts of psychology.

While the work cannot be said to have contributed anything new to the literature upon immortality, it has at least presented old arguments in a manner attractive to the lover of pulpit apologetics. The chief criticism to be passed upon it is its somewhat diffuse style, and its unwillingness to undertake a more positive presentation of the historical arguments for Christ's revival.

S. M.

**Judas Maccabæus and the Jewish War of Independence.**—By CLAUDE R. CONDER, D.C.L., etc. New edition. Published for the Committee of the Palestine Exploration Fund. London and New York : Macmillan & Co., 1894. Pp. 218. \$1.25.

The first edition of this book appeared in 1879, and Major Conder has found little to change in preparing the new edition. The author's extended archæological researches in Palestine make his statements upon ancient topography and geography of much value, and the sketch of the history of the Jews from the Persian supremacy until the time of Pompeius is naturally full of interest. Major Conder's chronology, however, is not that of the most critical students of Jewish history, nor do the interpretations of certain Old Testament passages which he has seen fit to introduce into his book, add materially to its value. The author's view of the character and motives of Judas is the most favorable one possible. The book is uniform in binding with the other works of Major Conder published under the same auspices.

E. J. G.

## Current Literature.

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- Leupold, G. A.* Bibelkunde. Als Ergebnis der Schrifterklärung dargestellt. I. Teil. Das alte Testament. (Leipzig, Wöller, 1894; vii+224 pp., 8vo). M. 1.50.
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