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A FAVORITE idea of our day in the department of natural science has passed over into the possession of all sciences, namely, the idea of development. Theology has not escaped its influence. Christian History is conceived from its standpoint. Men who have come under its sway find themselves emancipated from much unpalatable doctrine, and claim to have reached a better comprehension of Christian truth. This may indeed be the case. There are, however, many difficult problems which this idea does not seem to solve, and many others which an acceptance of it creates. One of these latter problems is disclosed in the attitude of criticism which many holders of the idea of development assume towards the Bible. They feel themselves on a higher point than that of the writers of the Bible, with wider horizons. By reason of this they feel capable of judging between the false and the true in morals and religion, the right and the wrong, as they are revealed and enforced in the Bible. Much, therefore, which it approves they condemn. Much, which it opposes, they cannot but regard as justifiable and right. Indeed, to them the Scriptures cease to be an authority, a norm of doctrine and practice. They themselves possess the standard according to which its statements are to be measured.

It cannot be denied that this spirit of criticism is widespread. Some who would sincerely and heartily deny that they hold such a notion are practically acting upon it in their treatment of the Book. When it is claimed, as many Christian men claim to-day, that the theology of the past cannot be the theology of the present, indeed, that "every age must have its own theology," they may be very right

and they may be very wrong. Such a statement has a deep and never-to-be-forgotten truth in it. But it may come from a spirit and be inspired by an energy which in its final issue would overthrow the authority of the Scriptures. What is meant when one demands that this age have its own theology? Is it that every age must make its own interpretation of the Bible, must draw for itself from that inexhaustible Source? Is it that these living truths must be transplanted into the soil of the present and be made to live here also? Is it that no second-hand system, no last-century series of notions of what the Bible teaches, can be made to satisfy the needs of this century? To such an understanding of the proposition every thinking man, who has no theology of the past centuries to defend, will agree. But to affirm in such phrase that the truths of the Bible, its ethics and theology, will not meet the demands of our time, that they belong to a lower stage of development and afford no standard of judgment, no ideal of conduct, to which this age can unite itself—this is a very different thing. And when one reads some of the discussions of Bible facts and truths from the pens of Christian scholars among us, one sometimes cannot help asking himself, “Has this learned scholar ever made clear to himself just what his position in relation to the Bible is; has he ever thought through this fundamental question and determined his attitude toward the Scriptures? Or, does he prefer to remain in a kind of haze and uncertainty, and from this convenient point enjoy the freedom of criticism and questioning about the Word?” It may be well to remember that the old fashioned virtue of honesty is not likely to pass out of the line of virtues by any possible evolution of the species;—though, after all, it is not so much honesty as thoughtlessness that is manifested in such cases.

To such unthinking spirits—unthinking in this particular relation to Biblical truth, intelligent and scholarly enough in all else,—and to any others who may stand consciously or not in the same relation, may be commended the lessons of history. Past criticisms of Biblical morality and religion have not been as a rule successful. The age that has set itself to judge the Word has been in the end judged by the

Word and found wanting; and the verdict pronounced has been assented to by those who have followed. Such experiences, which are "writ large" in the history of the centuries since Christ, may well suggest a very important thought. May it not be true that as the horizons of the Bible have proved themselves to be broader than those of so many single minds and even ages which have sought to measure it, so it still remains in our age really larger than our instruments can reach? It too embraces a history; it embodies human lives, *the Life*; it sweeps the centuries with its span. Our standards are the standards of a particular age. Granted that the age moves with the movement of the spheres, it is well to remember that the earth is ever whirling round the sun and twisting on its own orbit. It is folly to take the earth for the center of things, and equal folly may be exhibited in subjecting the Bible to the standards of our satellitic age. Our philosophy, our theology, our ethics, it may be, do not furnish basis enough, do not see far enough, have not gotten high enough, to supply the place of the Bible, to look over it, or down upon it. Who knows that it will not last when we are gone? Who knows that its horizons do not reach from the beginning to the end? Who knows that the true wisdom may not be to acknowledge its judgments to be higher and deeper, and with reverence and courage, to help tear down all that would hide or mar its real essential greatness, and thus to seek to put oneself into harmony with its eternally valid teachings and to lead others into obedience to its Words of life?

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"WHY are biblical scholars raising so many questions which concern the very foundations of our faith? These things are our life. We believe in them and love them far more than any earthly possessions. What can justify these men in casting doubt upon them? Can there be any benefit adequate to excuse the grave injury which these queries and discussions about the Bible are inflicting upon the faith and life of religious people?" This is the attitude of not a few thoughtful and serious persons. It presents itself as a real

objection against the efforts of biblical "critics," even the most earnest and devout of them, however well-meaning they may be and however pure may be their motives. Is it really worth while? Do these efforts bring more harm than good? Do they not raise doubts where none have existed? Do they allay doubts, where doubts are already present?

It is not needful to dwell on the blessings of a firm and living faith. To believe on the Gospel of God is the highest of human achievements and its consequences the completest satisfaction of the human spirit. In the light of this belief the folly and the cruelty of shaking it may well be seriously considered. When he observes the fatal results of a shipwreck of faith, the biblical teacher, if he has sympathy and insight as well as learning, will hesitate long before he takes a position in respect to the Bible which opposes hitherto accepted views or seems to weaken the fundamentals commonly believed. Indeed, will anything justify him? If these were purely matters of human science, the case would be different. The scientific man follows truth wherever it may lead. What the results may be which would flow from an acceptance of his views are matters of small concern to him. However, this "argument from consequences, to which no science ever pays much heed when embarked on the voyage of discovery," assumes a very different aspect when it deals with the souls of men and their spiritual possessions. What is going to be the result of this doctrine?—is a very important consideration with the biblical student and religious teacher. How far it should influence him and what should be his attitude toward it, are questions coming very near to him and his work.

Without discussing this larger subject, one or two suggestions may be offered dealing solely with the question of the disturbance of faith by new views of the Bible. Satisfaction and rest are only safe and enduring when faith stands on firm ground. A flaw on the foundation may not trouble me to-day and to-morrow, but the house will tumble down some day. If I enjoy my present comfort now, it is at the cost of future danger and expense. To shut the eyes before facts about the Bible will not permanently benefit my faith. It will secure a temporary respite but final damage. Taking for

granted that modern criticism of the Bible has *some* truth in it, that the work of earnest, devout and learned men in the last half-century has produced and is producing some good fruit, shall we quarrel with them and warn them because they press it upon our attention when it is in some respects revolutionary and disturbing. Shall we say, "Leave us alone to our faith in the Old?" If so, and the truth is with them, who will have the worst of it? Too many people *believe in their faith* instead of believing in the facts on which faith must rest. Too many people prefer the satisfaction that comes from believing in anything, to that which comes from believing in the Truth. Men have often an unquestioning faith which cannot stand a test. It has never been tested. Perhaps they do not want it tested. But when the probing is made, when the foundations are examined, the man wakes up to find that his faith rests on many supports or on nothing. Dr. Dale in his "Living Christ and the Gospels" gives a very striking instance of such a case. The belief was superficially grounded. The basis was removed by the results of biblical criticism. The man was in despair. For a time all faith was gone. Is such faith safe? Was not such testing an inestimable blessing? It destroyed the old foundations but transferred the faith to better and enduring ones.

Grave religious problems confront biblical scholars to-day and none more grave than this of the relation of the new biblical scholarship to the popular faith. Caution and candor must go hand in hand. Criticism may be a servant of Satan. It may be abused to work spiritual havoc among unprepared minds. Yet that is not the fault of criticism but of its unthinking advocates. It may be the handmaid of faith. We believe that, all things considered, it is an instrument of truth. Used with wisdom and courage it will do invaluable service in extending sound knowledge and establishing solid faith in the Truth of God and His Word. Its advocates, if they are wise, will always keep in mind the argument from consequences and give it its full weight. Yet they will look at it from the larger standpoint, remember that there are good consequences somewhat farther off, perhaps, but still certain to come, which, in their coming, will make up in

over-abundance of blessing for the possible temporary and immediate consequences of ill. At any rate true loyal scholars will never be deterred by this argument from uttering, in the proper time and way, with reverence and yet with courage, the new truth which it has been granted them to discover.

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“IF A book *can* be learned by heart, unquestionably that is the best way of knowing it.” This statement is made by a writer who is giving advice in regard to the study of the Bible. He is advocating memorizing of Scripture as the ideal way of studying it. Without doubt that is with some a favorite method. It was one largely practised by the fathers. “Learning a chapter in the Bible” was a not uncommon punishment for youthful transgression and an equally customary means of securing a reward, as employed by the Bible teachers and godly parents of old time. It has many excellent results. The mind is filled with Scripture phrases. In times of trial and difficulty, in sudden temptation, the very words of some warning proverb or comforting promise flash across the soul and become mighty to help in withstanding the enemy. In controversy or discussion, in the sharp struggle with the doubter or inquiring soul, a Christian worker finds his ability to quote the Scripture passages that bear on the point, standing him in good stead. All this is true, and yet there is something to say on the other side. Memorizing tempts to superficial understanding. It is as easy to commit to memory words which have but little meaning as words of weighty significance. Not infrequently a passage of Scripture loses for a long time all its depth and power simply because it has been subjected to this parrot-like process. The tongue rattles it off and the soul finds no help thereby. It is very hard to persuade people to study with anything like earnestness passages like John 14 and Psalm 23, because “they are known by heart” and presumably do not need to be known any better. They are in reality farthest from being known *by heart*. Only those students know them thus who have felt through them, pored over them, lived in them. To know one chapter of the Bible by

honest study of its real meaning, to know it so as to be able to reproduce it not in the same words but in one's own words is better than twenty chapters merely memorized. The Christian worker will make a better combatant in the inquiry room or the debating hall by knowing the Biblical doctrines through and through than by being able merely to repeat texts verbatim. This emphasis on memorizing comes very often from those earnest Bible students who are sincere believers in the extremest form of the doctrine of verbal inspiration. If that form of the doctrine is capable of standing the test and satisfying the facts of the Scripture itself, then it would be more reasonable to exalt the method of memorizing. But if it cannot be sustained, then with all that can be said in favor of memorizing Scripture, the statement is none too strong that "if a book *can* be learned by heart, unquestionably that is the *worst* way of learning it."

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THE whole Christian world has recently been called to mourn the death of one of its greatest preachers. The shadow of the passing away from earth has brought out into clearer prominence the supreme element in that life,—its faith in God and the Bible. Without doubt men need to have the importance of that element in Christian character and life continually emphasized. It is especially necessary when an intellectual apprehension of the Bible and a critical study of its contents, so much in vogue among us, are seeming to depreciate the value of the believing element in the knowledge of God's Word. There is a tendency among scholars in every branch of investigation to look with suspicion upon the believing faculty. They are inclined to regard it as something to be checked, repressed, needing a ball and chain to restrain it from intrusion into the higher and more real realms of investigation. This tendency may easily run away with a man until in some cases the ability to believe anything is entirely lost and the student dwells in the chilly air of critical negativism. A danger, which none of us who are Bible students should overlook, and whose influence none should underrate, lies in the approach to this position, that criticism

and faith seem to stand as opposite extremes between which there is an impassible gulf. Is there a believing faculty? Is faith a normal and necessary element in life? Is it, as the philosopher has said, "the confidence of reason in itself," by the loss of which the very center of a man's being is thrown into confusion and darkness? Is it, as certainly was true in Mr. Spurgeon's case, the stimulus to the noblest labors, and the means of achieving success in them? Is it the background and attending spirit in Christian investigation on every field, in the Bible, most of all? This we heartily accept as true, and, in view of it, call for a different attitude toward faith on the part of students. We invite them to a *cultivation of belief*. Why not? If believing is as real a thing, and as truly a human capacity, as thinking, why not cultivate the believing faculty as well as the intellect? Why devote years to careful training, education, of the one, and continue to confine the range and cramp the energies of the other? Is the "confidence of reason in itself" something to be discouraged or to remain undeveloped? Is that which is the hidden spring of energy on all fields of human endeavor, in religion and in Bible study preëminently so, to be left to itself or forbidden to appear among the forces of Christian scholarship? While it would look as though the attempt was being made in some quarters to disparage faith in the sphere of Bible study and scholarship, it is certain that only a thoroughgoing conscious endeavor after the cultivation of belief is the condition of lasting fruitful success here as everywhere in life.

But what is meant by this phrase? Should the scholar be urged to devote himself more earnestly to cultivating belief, he would be likely to reply, "You are inviting me to become superstitious or at least credulous." He would regard it as a request to get into the believing frame of mind, in short to believe everything. But does a man cultivate the intellect by knowing everying? Neither does he cultivate belief by believing everything. As the intellect is trained by knowing the *best*, so is faith trained by believing the *best*. And when specific principles are sought for the latter achievement, at least three of them are these: cultivate belief (1) by candid



examination of the evidence, (2) by willingness to yield assent to good evidence, (3) by so living as to realize your convictions. These principles will apply in all spheres of life and especially in the study of the Scriptures. The younger generation of students and ministers who may be just embarking on this sea of critical study would do well to bear them in mind. One should cultivate belief as certainly as any other faculty of the being. It cannot be safely neglected. In faith, as in knowledge, should be sought that which is *real*. It should be believed in with all the heart. They who neglect this wise activity, who disparage the training of the believing faculty, who deny it a place in the necessary culture of self, are most in danger of falling into the actual credulity of negativism and the wise blindness of merely critical knowledge.

## THE DEVELOPMENT OF PAUL'S BELIEF.

By Prof. GEORGE H. GILBERT, Ph. D.,

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It is natural to suppose that Paul's conceptions of Christian truth broadened and deepened as the years passed, and that this development left traces on the letters which bear his name. It is altogether probable that, if we had a series of letters covering the long interval of some seventeen years between Paul's conversion and the composition of his earliest extant writing, this development would be far more manifest.

Revelation is gradual to the individual and to the world. Some things we cannot bear to-day, which further experience of life and of God's grace will fit us to bear and understand. Through the whole course of Bible history there is a gradual unfolding of truth. So it is also in the case of the individual. Moses on Mt. Nebo was no longer the Moses who had stood on Mt. Sinai. Paul writing to the Thessalonians was not wholly the same channel for divine communications that he was when he wrote for the last time from the Roman prison. Far from being hostile to the inspiration of Paul's writings, the theory that his views underwent change, from the less clear and less broad to the clearer and broader, is rather confirmatory of the claim to inspiration. For inspiration is through life, and according to the laws of life. It is not the imposition *upon* a soul of a mass of truth, but rather the utterance *in* a soul of that which its own nature and education and longing fit it to hear and to receive.

What Paul's development was between his conversion and the date of his first letter is almost wholly a matter of conjecture. He disappears from our view for the three years immediately following his conversion,—a time when marked development was not improbable. Exactly where he was at this time, or what he did, or how his Christian knowledge grew, we have no data for determining. Dr. Matheson thinks that Paul learned in Arabia the impossibility of being

justified by law, and that he found relief by going back to the covenant with Abraham. But this is scarcely made plausible by the arguments advanced.

Nor is anything known of Paul's life in the four years subsequent to his sojourn in Arabia which can serve as a landmark of development. What his views and occupation were in the years between his brief stay in Jerusalem and his work in Antioch with Barnabas, he does not say. Gal. 5 : 11, "If I *yet* preach circumcision," etc., cannot be regarded as lending support to the view that Paul at this stage of his Christian life held the necessity of circumcision. If he had preached circumcision for three years, and then, a decade later, in the same region, had been an uncompromising opponent of circumcision, it is difficult to believe that we should have no unmistakable traces of the fact. The words in Galatians must be regarded as a designation of his teaching before Christ appeared to him.

The brief data of the next few years, which give glimpses of Paul's course until he reached Corinth, where his first epistles were written, touch in a general way the fundamental truths of his teaching. At Philippi, Thessalonica, and Athens he preached Jesus and the resurrection. And what he said to the philosophers on the Areopagus accords with the teaching in Romans and in the latest epistles. He told them that God had made a revelation to the Gentiles with the desire that they should find Him. The Gentiles are His offspring no less than the Jews. Their times of ignorance God has overlooked, but now He commands them to repent. These points of his Athenian discourse tally precisely with his later teaching. In the Epistle to the Romans, for example, written some six years after the discourse in Athens, we have the famous passage on natural religion (Rom. 2 : 18-23). But the catholic ideas here expressed, the recognition of a universal revelation by which all men *may* attain unto salvation, and the recognition of the universal authority of conscience,—these are continued also in the Athenian discourse.

There is, however, one point in which Paul's view at this time seems to have been different from that of later years.

He delivered to the churches which he had established on his first missionary journey the decrees of the Jerusalem Council (Acts 16 : 4). One of these decrees was that the converts should abstain from things sacrificed to idols. Now if the historian of Acts is right, and if Paul did lay this injunction upon the churches as an important rule of life, then he plainly taught differently a few years later, when he wrote to the Corinthians and the Romans. His language to the former is, "Whatsoever is sold in the shambles, eat, asking no questions for conscience sake. . . . But if any man say to you, This hath been offered in sacrifice, eat not, for his sake that showed thee, and for conscience sake: conscience, I say, *not thine own*, but the others" (1 Cor. 10 : 25-29). In other words, the Christian may unhesitatingly eat of meat that has been offered to idols. Only he is to abstain when by eating he might wound another's conscience. The rule is to eat; the exception, to abstain. But according to the decrees of the Council, the invariable rule was to abstain. Here, therefore, Paul's view seems to have undergone an important change in the direction of Christian liberty.

In the period covered by the epistles of Paul very few changes of belief can be safely affirmed. Evidence is wanting that his conception of Christ's work, of man's need, or of the way of salvation, experienced any essential development. Plainly we have no right to infer, with Weiss, that, because little is said in the Thessalonian Epistles about the earthly work of Christ, therefore Paul in his preaching at that time laid little stress upon it. We must not assume that Paul in a particular letter gives us all his belief in regard to the essential doctrines of Christianity, or in regard to any one of these doctrines. The argument from silence must be used with great care. In like manner it is unsafe to infer that because Paul speaks, in the Thessalonian Epistles, of the resurrection as an event, and speaks of it as a process in Romans, therefore his view was essentially changed in the meantime. For who can say that, because Paul does not allude to the resurrection as a spiritual process, in Thessalonians, he therefore did not yet hold such a view? On the other hand, in those epistles where he does dwell upon the resurrection as a pres-

ent process, he does not cease to think of it also as a future event.

Without denying that there may be some other points in which development is fairly traceable, it may be quite positively held that Paul's view of the Parousia did change between the composition of the Thessalonians and the end of his life. When he wrote to the Thessalonians, he thought the Parousia might occur within his own life-time (1 Thess. 3 : 13; 4 : 13-18; 2 Thess. 2 : 6, 7). When he wrote the Pastoral Epistles, he had given up the hope of living to witness the Parousia (1 Tim. 6 : 14; 2 Tim. 4 : 1, 6-8). His younger fellow-laborer, Timothy, might live till Christ's coming, but for himself the time of his departure was at hand. The brightness of his early hope had become dim. That great event on which his thought dwelt so much when he was in Thessalonica had receded not a little into the future. But it must be clearly noted that the one point in which change can be definitely registered is the point of time. Paul still believed in the Parousia, and believed that it had an important bearing on the Christian life. It is not only in the Thessalonian Epistles that he makes large practical use of the Parousia, following the example of Christ (Matt. 24 : 37-42), but also in the Philippian (3 : 20) and in the Pastoral Epistles (Tit. 2 : 8; 2 Tim. 4 : 8). But as regards the time of the Parousia he had been compelled to alter his view. We may go somewhat further than this. From a comparison of the Thessalonians with the Pastoral Epistles, it seems fair to infer that at the earlier date the Apostle was much more concerned with the future than he was at the later date. Of course this was natural. Present things would grow in importance as the Parousia receded into the background. In the letters to the Thessalonians the Parousia controls everything, in the Pastoral Epistles it is barely alluded to. It is hidden, as it were, behind the urgent matters of the present day.

Paul's view regarding the nearness of the Parousia was not different from that which was held by other New Testament writers; and the change that came over his view must apparently have been a common change, for the men of that gen-

eration, one after another, died without seeing the day which they had longed to see.

On this question of the Parousia, therefore, the epistles of Paul plainly show development, but a parallel case can scarcely be found. Paul was mature when converted, and had been a Christian some sixteen or seventeen years when he composed the first of his extant letters. And the larger part of this long period had been spent in active Christian work, which had brought him into contact with all classes of men and with all the questions of the time. It is natural, therefore, to believe his doctrines were clearly and firmly held, when, at last, in the providence of God, he began to express them in written form.

## SHAKESPEARE AND THE BIBLE. II.

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Shakespeare and the Bible, these two pre-eminent monuments of composition now in comparison, agree in their estimate of woman and their tendency to elevate and honor her character. Neither contains a word of disparagement for the sex as related to man. Eve, Jezebel, Sapphira, Sarah, Ruth, Queen Esther, Mary, act their parts in the history and receive awards of praise or blame according to their individual merits. Even in her naturally subordinate position, woman receives in Revelation her due honors and occupies her historical sphere as the companion of man. Sometimes her power surpasses his; again she circles round him "the lovely satellite of man;" now she is in league with Satan, again she sits at Jesus' feet, or awaits his resurrection from Joseph's tomb; at one point she resists the Gospel, at another her powerful hand urges it forward; and the virtues of the excellent woman have here their painter and eulogist. Wherever the Bible has won its way, there woman has stepped forth from obscurity, no longer the plaything or the servant of man, to become an intelligent, honored force in the world of thought and action.

It has been said that "next to the Bible Shakespeare is the best friend and benefactor of womankind that has yet appeared on our earth; for, next to the Bible, he has done most towards appreciating what woman is and towards instructing her as to what she should be. . . The incomparable depth, delicacy and truthfulness with which he has exhibited the female character are worth more than all the lectures and essays on social morality the world has ever seen." De Quincey styles it "a world of new revelation"—his demonstration of "the possible beauty of the female character." And that one possible failing of the sex to which Washington Irving referred when he asked "What courage can withstand the ever during and all-battling terrors of a woman's ton-

gue?", Shakespeare has not only beautifully illustrated in the relations of Katharine and Petruchio; but in the redemption of the former, of which the climax appears in her closing speech, he reveals the poet's whole theory of a wife's relation to her husband. Too long to quote here and familiar to all lovers of Shakespeare, it is, as has been said, "at once, elegant, eloquent, poetical and true, and worth all volumes on household virtues that I know of."

What an honor to the sex is Portia! Her shrewdness in saving her husband's friend from old Shylock's blood-thirsty, griping malice, her brilliant plea in which occurs the famous description of mercy "which becometh the throned monarch better than his crown—" a passage by the way, instinct with biblical thought and feeling,—her energetic coping with emergencies, and the preservation of her womanly sensibilities, encircle her name with glory, and demonstrate the poet's belief in woman's high intellectual capacity, and thus place him in line with the highest Scripture teaching.

As in real life, so also in the prince of poets, all female character is neither agreeable nor feminine. Shakespeare has sketched a queen whose criminal passions extort from her son the bitter lamentation "Frailty, thy name is woman!" and compel him in justice to the outraged memory of his murdered father to goad her with retributive wrath. In *Lady Macbeth* he has shown us a delicate creature transformed by lust of royal place and pomp into a fiend. There is a hideousness about her depravity that shocks and stuns the beholder. History, sacred and profane, justifies such a representation, and every careful student of human nature knows that a depraved woman may be a very monster; but over against all the instances of female imperfection and frailty he has set in glowing beauty such women as *Miranda*, *Imogen*, *Ophelia*, *Juliet*, *Perdita*, *Portia*, *Isabella* and "a store of ladies whose bright eyes rain influence" and whose loveliness can never die. "Here is a soul, the manliest of men and the most womanly of women."

The lover of inspiration may rightfully walk in the light of that orb which, kindled by the divine intelligence, reflects its beams on the sacred page and, mingling them with celes-



tial glory, helps to make luminous the mind and will of God. Keeping steadily in view the possible abuse of blessings, and the dangers attending the use of what may appear harmless, we may place underneath the Book the works of Shakespeare. In reference to things divine and eternal "there is," as Walter Scott said when dying, "but one Book." In regard to things human and temporal, and as corroborative of the Bible, that other volume has the endorsement of the world's greatest and truest-hearted men to its value as a table-companion and inseparable friend.

The two have furnished more household words, expressions that fly to every one's lips, figures and phrases which point and adorn the speeches and writings of men great and small, than all other books together. The dramatist's "fertility of fine thoughts and sentiments" has caused his precepts, sententious sayings and felicitous expressions to pass into the mental life of the Anglo-Saxon race. The English of our Bible "lives on the ear like a music that can never be forgotten." Shakespeare was familiar with the earlier versions of the Scriptures; they impregnated his fertile genius, and thus the two have mutually permeated the mind and heart of the race.

A notable example of the combined use of the Bible and Shakespeare is given us in the life of the elder Chatham. It is said that on one occasion, after a powerful speech in the House of Commons directed against Murray, the Crown's attorney,—whose name, however, he had not mentioned,—he stopped, fixed his eyes on the victim and exclaimed "I must now address a few words to Mr. Attorney; they shall be few but they shall be daggers." Murray was agitated; the look continued; the agitation increased. "Felix trembles;" shouted Pitt in a tone of thunder, "he shall hear me some other day." He sat down. Murray made no reply and a languid debate showed the paralysis of the House. Surely here was a masterly commingling of Shakespearian metaphor and Scripture incident.

As we have already observed, though Shakespeare's "religious instincts and sentiments were comparatively weak," yet the honor and recognition given the Bible by him are not

formal but practical. He *used* it, till familiarity made its sentiments, spirit, metaphors and language flow purposely and often unconsciously from his pen. Attention may be again called to some of these minor elements of expression in which Shakespeare borrows from the Scriptures. The Psalmist declares "The righteous shall flourish like a palm tree." And Shakespeare "You shall see him a palm in Athens and flourish with the highest." In "Henry VIII." we read "And when he falls he falls like Lucifer;" and in Isaiah "How art thou fallen from heaven, O Lucifer, son of the morning?" "Thou hast brought me into the dust of death;" and "dust thou art and unto dust shalt thou return" recall "lighted fools the way to dusty death;" "Man the image of his Maker;" "Life's but a walking shadow;" "It is written, they appear unto men as angels of light;" "In the Book of Numbers it is writ, When the man dies let the inheritance descend unto the daughter;" "Here, take you this, and seal the bargain with a holy kiss;" "Yet I will remember the favors of these men; were they not mine? Did they not sometimes cry all hail to me? so Judas did to Christ; but He in twelve found truth in all but one; I in twelve thousand none;" "The devil can quote Scripture to his purpose."—These, and hundreds of passages besides, may well put many a Christian to the blush, for they present the poet as a rare Bible scholar; and they compel us to regard his works, not as odious and dangerous, but as the healthiest influence in literature.

No man can be educated in the best and most essential sense unless he is a careful student of Shakespeare and the Bible. Who that has studied them will not join with Irving in invoking "ten thousand blessings on the bard who has thus gilded the dull realities of life with innocent allusions, who has spread exquisite and unbought pleasures in my checkered path; and beguiled my spirit in many a lonely hour with all the cordial and cheerful sympathy of social life;" while at the same time we repeat the opinion with all heartiness, "If there is one great thing in this world it is the Bible of God—great in origin, great in thought, great in promise, great in beauty, great in results. It hangs as by a

golden cord from the throne of the highest, and all heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp. The daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and it yields a divine note of gladness. 'The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends to it, and it talks to him of an intercessor and an immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise 'When thou passest through the waters I will be with thee, when thou walkest through the fire thou shalt not be burned.' 'Be of good cheer, I have overcome the world.' 'The last enemy that shall be destroyed is death.' Where is promise, where is philosophy, where is song like this?"

## THE CHARACTER AND WORK OF JOSIAH.

By Professor ALFRED M. WILSON, PH. D.,

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When Josiah came to the throne, there were, in Judah, three political parties seeking to shape the affairs of the nation—the Egyptian, the Assyrian, and the Jehovistic. To the two former, Jeremiah thus alludes: "What hast thou to do in the way to Egypt, to drink the waters of Shihor? or what hast thou to do in the way to Assyria, to drink the waters of the River?" (Jer. 2: 18). The growing popularity of the Egyptian party called from him these sarcastic words: "Why gaddest thou about so much to change thy policy (literally, way)? thou shalt be ashamed of Egypt also, as thou wast [in the time of Manasseh] ashamed of Assyria." (Jer. 2: 36).

The problem to be solved had reference to the preservation of the integrity and independence of the Southern kingdom. Israel had fallen. Its inhabitants had been carried into captivity. Judah was threatened with a like fate. The sins which had called forth from the prophets of the Northern kingdom such bitter denunciations, and which had undermined the character of the people, thereby paving the way for the downfall of the nation, were only too prevalent in the sister kingdom. "The wages of sin is death" is true of nations as well as of individuals. But there were in Jerusalem many so-called statesmen who were indifferent to moral considerations, and who saw in the fall of Samaria only increased danger to Judah by the breaking down of the natural barrier that had served to isolate the Southern kingdom from the nations on the North and East. But whatever the explanation of the same, the leaders of the three political parties recognized the danger to which the nation was exposed. They were agreed also in this, that Judah's salvation turned upon securing the support of a powerful ally. They had, however, no other point in common. They recognized the common danger, but sought each in his own way to meet the same.

The Egyptian party sought that ally in the house of the Pharaohs; the Assyrian, in the king of Nineveh. Fifty years before, an Egyptian policy would have been an impossibility. Then the Egyptians were fugitives among the swamps of the Upper Nile, fleeing before the victorious soldiers from the far East. In Josiah's day, however, Egypt was once more taking her place among the nations; while the Assyrians were occupied with affairs nearer home. Upon the basis of these facts, the Egyptian party in Jerusalem predicted that the Egyptians were destined to recover their former supremacy. They therefore urged that the wise thing for Judah to do was to secure, if possible, the support of the same. The leaders of the Assyrian party interpreted recent events differently. The Assyrians had been compelled to withdraw their armies from the West, and to give their attention to the dangers with which they were threatened on the North and South. But they were suffering only temporary reverses. Their authority was weakened, not destroyed. After having checked the inroads of the Scythians from the North, and after having put down the insurrections in Babylonia, they would again turn their attention to the West and reestablish their supremacy along the Nile. Assyria, and not Egypt, was therefore the one whose good-will and cooperation it was worth their while to secure.

The prediction of the leaders of the Egyptian party as to the supremacy of Egypt was well-grounded. Never again were the armies of Assyria to stand on the soil of Africa. In less than half a century their capital had fallen, and their country passed into the hands of the Medes and Babylonians. On the other hand, Egypt, from the beginning of Josiah's reign on for thirty years, continued to grow in power and to extend its sway over the neighboring states. It was not until after Josiah's death, that Pharaoh Necho met, at Carchemish, with his first serious reverse.

The Jehovistic party had no sympathy with the reasoning of either of these parties. Its leaders were seeking to keep the people free from all foreign alliances and to make Jehovah in practice, as well as in theory, the nation's Protector and Deliverer. They were idealistic. To some of their contem-

poraries, they must have appeared visionary, living in the clouds and out of all sympathy with the real needs and problems of their times. To the leaders of the Jehovistic party, an alliance with an outside nation, however inviting, was entangling and compromising, an act of disloyalty to Judah's real king. To seek such an alliance was not only to put "their trust in the arm of flesh" (cf. Jer. 17: 5), but also "to refuse the waters of Shiloah that go softly" (Isa. 8; 6). In support of their position they appealed to the teachings of the prophets, past and present. Had not Isaiah condemned Hezekiah for his unwillingness to enter into an alliance with Merodach Baladen? Had not Hosea condemned Ephraim for making a covenant with Assyria and for carrying oil into Egypt to secure the good-will of the same? The rebuke administered by Isaiah to Ahaz because of the reliance of the latter upon the king of Assyria for help in the war with Rezin and Pekah was in the same line.

It is impossible to state which party, the Egyptian or the Assyrian, had the larger following; but the Jehovistic was, undoubtedly, small in comparison with either of the other two. It commanded, however, the thought and the services of the best men in the nation. Later, Zephaniah and Jeremiah were its most prominent representatives.

What, upon his accession, were the political sympathies and convictions of Josiah, it is not possible to determine. Perhaps we ought not to expect the political views of a lad of eight, even though he be of royal descent, to be very pronounced. More to the point is the question: What were the views of those who were his chief advisers during the early years of his reign? Was he under the influence of those who were seeking to commit him to a foreign alliance? Or was it his good fortune to have, from the very beginning of his reign, the counsel and advice of those who held that Jehovah alone was able to save the nation and to ward off the threatened danger? A positive answer cannot be given. It is, however, no rash conjecture to assume that at the beginning the young king was not under the influence of the Jehovistic party and that it was not until later that he came into contact with the leaders of the same. However that may be, it was

eight years after he had become king, before Josiah decided to cast in his lot with the Jehovistic party and to use his influence to make the nation loyal to Jehovah, its rightful king. Possibly only his political conversion is referred to by the Chronicles writer: "In the eighth year of his reign while he was yet young, he began to seek after the God of David his father" (1 Chron. 34: 3).

Through the influence of such men as Zephaniah and (possibly) Hilkiah the high priest, Josiah was led to appreciate the magnitude of the danger with which the nation was threatened and to consider how the same was to be met. He was led to see that the very life of the nation demanded the overthrow of idolatry and the restoration of Jehovah worship. He was also led to recognize the fact that the imperative need was for a change of character, not for a change of policy. Reformation, not revolution, was demanded. But the king was slow to act. Four years elapsed after his becoming affiliated with the Jehovistic party before he decided to adopt radical measures. It was in the twelfth year of his reign, four years after he had begun to "seek after the God of David his father," that he undertook "to purge Judah and Jerusalem from the high places and the Asherim, and the graven images and the molten images" (2 Chron. 34: 3).

How is Josiah's slowness to act to be explained? Two things are worthy of consideration. In the first place, we need to keep in mind Josiah's inheritance from his father and grandfather. The latter, Manasseh, enjoyed the double distinction of having reigned longer than any other king of Judah and of having done more to harass the worshipers of Jehovah. In the fierce persecutions of his reign, many find the historical basis for the statement in Hebrews 11: 36-38. Tradition speaks of Isaiah as having been sawn asunder during the reign of this king. Amon, his successor and the father of Josiah, pursued the same religious policy. He "walked not in the way of the Lord," but worshiped idols, thereby bringing to bear against the Jehovah worshipers all the influence of the royal house. If then in religion heredity counts for aught, Josiah was not from his birth predisposed to look with favor upon those who held that Jehovah was entitled to the supreme place in the hearts and lives of the

people. Again, his slowness to act becomes more intelligible if we assume that he was not a mere tool in the hands of his political advisers, and that he was accustomed to weigh carefully all the facts bearing upon a given case before coming to a definite conclusion. Had he been a mere enthusiast, he would, upon the slightest provocation, have broken with the past and reversed the policy which had controlled Manasseh and Amon. Independence of thought and action was characteristic of the king.

But in the fourth year after he had begun to "seek after the God of David his father," Josiah was led to set on foot a movement having in view the extermination of idolatry. Men acting under his authority began to destroy out of the land all symbols of idol worship. The work of extermination was also carried into the territory of the Northern kingdom, which, either because of the weakness of the Assyrian rule in the West or because of the vigor with which Josiah had pushed his conquest in that direction, had come under the sway of the latter. But what were the motives that led the king just at that juncture to institute so vigorous and radical a reformation? There were probably two: (1) the earnest and incisive preaching of men such as Zephaniah and those associated with him, and (2) the fear of a Scythian invasion. The Scythian hordes from around the Caspian sea had begun to break over the mountains which separate Middle from Western Asia, and to invade the fertile plains of the Tigris and the Euphrates. They swept every thing before them. Only the walled cities were able to withstand their attacks, while the open country was speedily overrun and plundered. They carried woe and desolation. They spread terror on every side. They were cruel, merciless. They killed, they butchered, they destroyed every thing upon which they placed their hands. From the valleys of the Tigris and the Euphrates, they swept onward over the countries farther to the West. They invaded Palestine. They laid bare the countries along the Mediterranean. They reached even the confines of Egypt. Exaggerated stories concerning their appearance, the cruelty they practiced and the damage they inflicted, spread among the nations and filled the people with alarm.



The Scythian invasion made a deep impression upon the people of Judah. They saw their danger and flocked to the capital for protection. The prophets, the preachers of righteousness, put their construction upon these events. They saw in the terrible invaders from the North the Scourge of God who was coming to execute upon the nation because of its sins the fierceness of the anger of Jehovah its God. They rebuked the people. They called upon them to amend their ways and to return unto Jehovah with all their heart. To the king they did not appeal in vain. He realized the magnitude of the crisis and yielded to the solicitations of those who time and again had urged him to do all in his power to purge the land of the outward symbols of idolatry. Permission was given. The work of extermination was begun. Altars and images were broken down. In his zeal Josiah was led to desecrate the graves of the priests, a crime similar to that which Amos denounced so roundly in the case of the king of Moab (2 Chron. 34:5 and Amos 2:1). To these measures the people offered at the farthest only a feeble resistance. They recognized their impotency, and were willing to submit to any indignity if by so doing they should escape the ravages of the Scythians.

This attempt at reformation was, however, abortive. It was superficial in its character and wanting in permanent results. The people had rent their garments, but not their hearts. They had neglected to break up the fallow ground and to circumcise themselves unto the Lord. As soon therefore as the pressure was removed, the work began to languish. No sooner had the Scythian wave spent its force than the people began to go back to the gods which in their alarm they had cast to the bats and moles. The idolatrous forms of worship had been removed; but the idolaters remained. Six years later the land from one end to the other was practically given up to idolatry.

To the king and the leaders of the Jehovistic party the result was humiliating and disheartening. But what could they do? Devise new measures and await a more opportune time for carrying them into effect? In the meantime, Josiah gave orders for the renovation of the temple. During the progress of the work, there was found a book called "the

book of the law," "the book of the law of the Lord by the hand of Moses," and "the book of the covenant." The book was immediately carried to the king, before whom the same was read. As the oak in the forest is wrenched by the tempest, so was this man of robust strength and independence affected by the contents of the book. How such a book could have dropped out of the people's knowledge, and for so long a time have remained hidden, was not a question that troubled the king in the least. He accepted the book as being what it claimed to be, and was as a consequence deeply moved by what it contained. In the light of this book, the nation was certain to fall and its people to be scattered among the nations. But was there no hope? Were the worshipers of Jehovah powerless? Must they stand idly by and, without being able to do anything, watch the collapse of the nation? So great was the perplexity and unrest of the king that he sent a committee unto Huldah the prophetess for light and guidance. Her answer was, that the doom of the nation was sealed, but that because of the effect which the reading of the book of the law had had upon the king, punishment should, for the time being, be deferred. But, if because of the conduct of one person punishment was to be deferred, might not the day upon which the same was to fall upon the nation be, in view of the repentance of a whole people, indefinitely postponed? In other words, were not the curses pronounced in the book of the law conditional? "Yet forty days and Nineveh shall be destroyed." But the Ninevites repented, and the city was, for the time, saved. Might not a radical change in the character of the people of Judah be attended with a like result? Thus reasoned the king and the prophets. The contents of the book of the law and the answer of Huldah furnished therefore the highest incentive to renew the effort to bring about a reformation of the national character. The prophets were anxious to profit by the warnings of the book and to begin anew the work of reforming the people. Their efforts were warmly seconded by the king, who, as a preliminary step, called together the people of Judah and Jerusalem and compelled them to enter into a covenant to walk after Jehovah and to keep his statutes. That the part which the people acted on that occasion may

have been only a matter of form may be inferred from the fact that the word of an Oriental despot was final and authoritative. But the king, at least, had given proof of his willingness to aid those who were engaged in the effort to bring about a reformation. With the details of the work we are not acquainted; but it is not improbable that Jeremiah and the king visited, in company, the principal cities of Judah, the former explaining and enforcing the teachings of the book which had been found in the temple, the latter superintending and directing the work of destroying the images and altars connected with the worship of the false gods. It was the part of the prophet to rebuke and exhort, that of the king to uproot and destroy. The work which was under the supervision of the king was similar in character to that attempted in the reformation of six years before; but it was carried on with more zeal and thoroughness.

Two questions: (1) How long were the king and the prophets engaged in this second attempt to bring about a national reformation? (2) Did the famous passover of Josiah referred to in 2 Chron. 35: 1-19 and 2 Kings 23: 21-23 precede or follow the great reformation? A definite answer cannot be given to the first, although perhaps a long time was not occupied in the attempt. So far as the second question is concerned, is it not more probable that the passover followed the reformation?

Little is said concerning Josiah's military exploits. The little that is known is, however, significant. He made Judah independent. He recovered from the Assyrians the territory of the Northern kingdom and exercised authority over the same. He also considered himself strong enough to take the field against Pharaoh Necho when the latter was marching towards the Euphrates with a view to bringing Syria under Egyptian control. An interesting question arises: Did Josiah enter upon this campaign against the advice of the leaders of the Jehovistic party? Was his decision to take the field against the Egyptian king additional proof of his independence?

His work, however, was done. His days of usefulness were at an end. Mortally wounded at Megiddo, he returned

to Jerusalem only to die. But what was his work? Was it not to arrest, if only for a moment, the process of moral disintegration, and to aid those who were making a last heroic effort to lead the people back to Jehovah, their rightful king? How well he performed his part may be inferred from these statements: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses" (2 Kings 23: 25); and he [Josiah] "made all that were found in Israel to serve, even to serve the Lord their God. All his days they departed not from following the Lord, the God of their fathers" (2 Chron. 34: 33). Such praise is not discriminating. It is extravagant; and yet it was in a large measure justified by Josiah's sympathy, especially from the twelfth year of his reign, with all moral and religious movements; and by his well-meaning, yet fruitless attempt to force the people to renew their allegiance to Jehovah. For the work to be done, he was in every way fitted. He may have been of a religious turn of mind, yet he was not dreamy, visionary, mystical, but positive, aggressive, warlike. Had the condition of affairs been more favorable, he would have converted Judah into a powerful and compact nation and have been to the Southern kingdom what Jereboam II. was to the Northern. Had he lived in the times of the Maccabees and been a private citizen, he would have been a Zealot of the Zealots, and have surpassed the most zealous in his zeal for the law. He failed to bring about a radical and permanent reformation, not because of any defect in his character, not because of any weakness or lack of earnestness on his part, but simply because the process by which the national life was poisoned, and the national character undermined, was too complete to be permanently arrested by any power, human or divine. The favor of Jehovah, because of the transgressions of the people, had been withdrawn. The nation was abandoned to the fate which it so richly deserved. The plans of men were therefore destined to come to naught. Josiah did what he could to ward off the evil day; but Judah had sown the wind. It had therefore to reap the whirlwind.

## OLD TESTAMENT STUDY IN SWITZERLAND.

## I. FRENCH SWITZERLAND.

By Rev. NATHANIEL I. RUBINKAM, Ph. D.,

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I have been asked by the Editor of the *STUDENT* for an account of Old Testament work and workers in Switzerland. Having just returned from a visit to the university centers of French Switzerland, the material collected will occupy the limits allowed to this sketch, and I will leave the interesting subject of German Switzerland for another writing.

As is well known, Switzerland has seven universities, three in German Switzerland, Basel, Berne and Zurich, and three in French Switzerland, Geneva, Lausanne and Neuchâtel,\* with Freiburg on the border between French and German Switzerland, where each professor gives his lectures in the language in which he announces them. The theology at Freiburg is entirely Catholic. Berne has both a Catholic and a Protestant Theological Faculty. All the other Swiss Universities are entirely Protestant.

The universities, however, do not provide the entire theological training in Switzerland. The small territory of French Switzerland supports six theological faculties. Besides the theological faculties of the universities of Geneva, Lausanne and Neuchâtel, which educate students for the national (established) church, each of these cities has an independent theological faculty, viz.: those of the Free Church (*Église Libre*) in Lausanne and Neuchâtel and the independent, *École de Théologie* of Geneva.

The students of these independent faculties supply the *Église Libre* of French Switzerland and of France, or if they enter the national Reformed Church of France they first go to Paris or Montauban for their diplomas.

On my recent visit it was my pleasure either to hear, or to confer personally, with the professors in Old Testament work in each of the six faculties referred to. Speaking broadly,

\*Neuchâtel still retains the name of *Académie*.

the professors of the Universities follow the advanced critical school of Germany in Old Testament work. Neither minister nor theological professor in the National Church of Switzerland is required to subscribe to any Confession, and no professor is asked to square his exegesis with any dogmatic position. The Old Testament professors in the Free theological faculties occupy a moderate critical position, consistent with their connection with a church pronouncedly conservative and their zeal for the spiritual welfare of the students. The *Église Libre* is dependent for its life largely upon the efforts of the professors in its theological faculties, and its professors feel their vital connection with the church.

In the University of Geneva the Old Testament work is done by Prof. E. Montet. During the present winter he has been reading the second part of Isaiah (40-66), the first Book of Kings and the History of Israel, besides giving a course in Hebrew grammar and one hour a week in comparative Semitic grammar. He has published a small outline of Hebrew grammar, besides one or two treatises on Old Testament themes.\*

When I entered the *Oratoire* in Geneva, where the lectures of the *École de Théologie* are held, there were a number of striking contrasts to the university methods, such as the devotional exercise at the beginning of the lecture in place of short and formal *Mein Herrn* or *Messieurs* of the universities; also the free intercourse between professors and students in asking and answering questions. The greatest contrast is the prescription of the course. The students have a course laid out for them and have no choice but to attend the lectures prescribed from nine to twelve o'clock each day. The student is not his own master as is a university student. These suggest problems for study in educational work.

The Old Testament chair in the *École de Théologie* has been occupied since 1886 by the accomplished Prof. A. J. Baumgartner. He is a young man, in his thirties, but has already done much literary work. He translated Strack's Hebrew

\* Étude littéraire et critique sur le livre du prophète Joël. Genève, 1877.

Essai sur les origines des partis Saducéen et Pharisien et leur histoire jusqu'à la naissance de Jesus Christ. Paris, 1883.

Grammar into French and used it in his classes until he was relieved of drill work by being given an assistant in Hebrew instruction.

He has prepared also a short Introduction to the Hebrew language,\* and edited the Commentary on Joel by Eugène le Savoureux.† Two years ago he received the degree of Doctor of Philosophy from Leipzig on account of his critical work on the Proverbs. The present winter he is giving an exegesis of Ecclesiastes, I Kings 18—II Kings 8, and special introduction to the prophetic books and Hagiographa. He also conducts an Institutum Judaicum at his residence, reading with the students "Jesus Christus in Thalmud," by Laible and Dalman. He is one of the teachers of the present day who carry into their work the influence of Franz Delitzsch.

I happened in Lausanne when Prof. Vuilleumier of the University was giving an Exegesis of Isaiah 53. Besides Deutero-Isaiah, he is reading the Book of Judges, and lecturing on Biblical Theology in the Old Testament. Prof. Vuilleumier is joint editor with Prof. Astié of the *Église Libre* of the "Revue de Théologie et de Philosophie," published at Lausanne.

The Old Testament chair of the Faculty of the *Église Libre* at Lausanne is ably filled by Prof. Lucian Gautier. Like almost every professor of Hebrew and Old Testament in French Switzerland, he studied in Germany. He was also a pupil of Franz Delitzsch. He gives the impression of an earnest and yet cautious student of the present-day criticism. In reference to the two most recent Introductions, that of Driver and that of Cornill, he remarked, in our interview, that they showed that we are not yet prepared to make an Introduction to the Old Testament

Prof. Gautier is an acceptable preacher in Lausanne and an active friend of the Church. As to his publications, besides the translation of an Arabic text‡ which procured for

\* Introduction à l'étude de la langue Hébraïque. Aperçu histoire et philologique. Pp. 96. Paris. Librairie Fischbacher.

† Le Prophète Joël. Introduction critique traduction et commentaire avec un index bibliographique publié d'après les notes de Eugène le Savoureux.

‡ Ad-Dourra al-Fâkhira, la Perle Précieuse de Ghazâli, traité d'eschatologie Mussulmane. Genève, Bâle, Lyon. 1878.

him the Doctorate, he has recently published a work on Eze-kiel.\*

In his Old Testament exegesis, instead of confining him- self to one or two books in a term, he gives an exegesis of extracts from each Old Testament book, thus, in the theolog- ical course, covering the whole Old Testament. The present winter he is thus covering all the prophetical writings, read- ing Introduction to the Old Testament and teaching Hebrew grammar.

In order to give a preliminary year to Hebrew, etc., the theological course is four years. At Neuchâtel I heard Prof. Perrochet, of the Académie, teach a class in Hebrew from a book prepared by himself from Kautzsch's Manuel.† The Académie at Neuchâtel, unlike the universities, admits begin- ners in Hebrew and adapts the instruction to them by making two divisions of theological students. Prof. Perrochet during the present winter is also giving exegetical lectures on I and II Samuel and the Pentateuch, and Prof. Ladame, The His- tory of Israel and Archæology. In the Independent Faculty of Neuchâtel Prof. H. de Rougemont takes the Old Testament exegetical work, and during the present winter is reading Joshua, Jeremiah, Proverbs, besides the cursive reading of Hebrew texts.

Prof. Monvert is reading the History of Israel and Old Testament Introduction. Biblical Theology is taught by the able Prof. Gretillat, whose *Exposé de Théologie Systématique*, (4 Vols.) has just appeared. The Theological course is here two years, but for third and fourth years the student is rec- ommended to study in Germany or Scotland. The famous and venerable Dr. Friederic Godet is still a member of the Independent Faculty of Neuchâtel, and reads one hour a week. He is still a hard worker in his study, and is at present con- ducting the publication of an annotated Bible,‡ comprising an introduction to each book with a new translation and notes. The Prophetical Books and Pentateuch are now

\* La Mission der Prophète Ézéchiel. Pp. 376. Lausanne, 1891.

† Exercices Hébreux d'après le Manuel Hébreu-Allemand E. Kautzsch, mis en corrélation avec la grammaire hébraïque de Preiswerk. Par A. Perrochet.

‡ La Bible annotée par une société de theologiens et de pasteurs. Neuchâtel.



ready. In one of my delightful interviews with Dr. Godet, I asked his opinion as to the necessity of preparatory courses in Hebrew for students intending to enter a theological seminary, stating that in America, until lately, the student did not think of studying Hebrew until he entered upon his three years' seminary course, and that still there is a feeling in many college faculties against a Hebrew course in college, the seminary course being considered sufficient for this branch. "Oh, no," he said warmly, "it is too little, too little, the student should have a knowledge of Hebrew before entering upon his theological course. We require a student to be able to read six chapters in the Hebrew Bible before he enters our course. Thus only can a student get the real benefit of the theological school."

Prof. Baumgartner, referred to above, recently published an address upon Hebrew Instruction among Protestants\* which is very suggestive. The historical part shows that it has been the churches of the Reformation which have laid the greatest stress upon the necessity of instruction in the Hebrew tongue, and which have *required* of their ministry a knowledge of the original languages of the Old Testament. He quotes the law in Germany by which a student, upon entering the theological department of a university, must present his gymnasium (college) certificate of proficiency in Hebrew or make up the deficiency and submit to an examination.† He makes a strong plea for better preparation in Hebrew on the part of students entering upon theological courses.

In America, the Hebrew summer schools, the prizes offered by some seminaries for proficiency in Hebrew, and thitro induction of Hebrew as an elective in some colleges, have awakened a greater interest in Old Testament study. The question is perhaps worth considering whether our theological faculties should bring about a uniform result in this respect by making a knowledge of the rudiments of Hebrew a requisite for admission to the Theological seminaries.

\* De l'enseignement de l'Hebreu chez les Protestants à partir de l'époque de la réformation. Genève, 1889.

† The same is true of Switzerland.

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

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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### STUDY X.

## SEC. 9. STEPHEN'S CAREER. HIS DEFENSE OF HIS DOCTRINE THAT THE GOSPEL WAS SUPERIOR TO, AND WOULD FREE ITSELF FROM, THE OUTWARD FORMS OF JUDAISM.

Acts 6:8—7:60.

34 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 76-95; (2) Gloag's Comty. on Acts, I: 113-269. (3) Meyer's Comty. on Acts, pp. 127-163. (4) Expositor's Bible on Acts, I: 288-345. (5) Neander's Planting and Training of the Christian Church, I: 48-56, II: 73-79. (6) Bible Dictionary, arts. Diaspora, Stephen. (7) *Vaughan's Church of the First Days*, pp. 136-156. (8) *Peloubet's Notes*, 1802, *in loc.* (9) *S. S. Times*, Mar. 3, 1883. (10) *Farrar's Life of St. Paul*, pp. 65-95. (11) Conybeare and Howson's *Life of St. Paul*, pp. 55-62. (12) *Stalker's Life of St. Paul*, pp. 30-32. (13) *F. C. Baur's Life of Paul*, I: 42-60.

#### FIRST STEP: FACTS.

1. Consider the following paragraph divisions of the material of this Section:

PAR. 1. *Vv.* 8-10. CHARACTER AND ACTIVITY OF STEPHEN.

PAR. 2. *Vv.* 6:11-7:1. ARRAIGNMENT OF STEPHEN BEFORE THE SANHEDRIN.

PAR. 3. *Vv.* 2-53. STEPHEN'S DEFENSE OF HIS DOCTRINE.

(1) 2-16, exposition of the Patriarchal history.

(2) 17-43, exposition of the Mosaic history.

(3) 44-50, exposition of the Royal and Prophetic history.

(4) 51-53, denunciation of the present generation of Jews.

PAR. 4. *Vv.* 54-60. MARTYRDOM OF STEPHEN.

2. The student will work out carefully the verse synopses of Paragraphs 1, 2 and 4, as in previous studies.

3. Paragraph 3 will be treated thus: (a) compare minutely and attentively the Israelitish history as summarized by Stephen with the Old Testament record of the same (use a marginal reference Bible), criticising Stephen's presentation of this history. (b) make a concise paraphrase of the entire Defense, which will set forth the material in the argumentative light in which Stephen presented it (see especially Vaughan's paraphrase, and discussions in Meyer, Neander and Expositor's Bible).

(Study X.)

4. In addition to this paraphrase of Par. 3, let the remaining material also be paraphrased, and the transcript of the Section thus obtained be properly preserved.

SECOND STEP: EXPLANATIONS.

PAR. 1. v. 8, (a) the preceding verses of the chapter are introductory to this account of Stephen's preaching and martyrdom. (b) an indefinite lapse of time between v. 7 and v. 8. (c) "Stephen"—recall what has been ascertained previously concerning him. (d) "grace"—note AV, and show difference. (e) "power"—what is meant by this? (f) "wonders . . . signs"—what difference, and are any of them specifically recorded? (g) explain the fact that Stephen is the first recorded miracle-worker outside the twelve. v. 9, (a) "but"—note AV, and explain the change. (b) "Libertines"—meaning and origin of the name. (c) discuss (at length) the five classes of Jews named here, defining the localities and the characteristics of each class (see especially Gloag in loc.). (d) how had they come to live in those places, and why were they now living in Palestine again? (e) why had each class a synagogue of its own in Jerusalem? (f) in what respects did their synagogues differ from those of the strictly Palestinian Jews? (g) "disputing"—meaning, cf. Mk. 8:11; 9:14; Acts 15:7; 24:12. v. 10, (a) "not able"—why not? (b) "wisdom"—state the elements of Stephen's wisdom. (c) "Spirit . . . spake"—what is meant?

PAR. 2. v. 11, (a) "then"—explain the connection. (b) "they"—who? (c) "suborned"—meaning? (d) what were the blasphemous words referred to, cf. vv. 13f? v. 12, (a) "they"—who? (b) why did the people join now in the persecution? (c) what was the previous attitude of the elders and scribes? (d) what was the "council"? v. 13, (a) "false witnesses"—why were such resorted to, and in what respects were they false? (b) "holy place"—what is referred to, cf. Mk. 14:58? (c) "the law"—what? v. 14, (a) if Stephen did not say this, what did he say, cf. Acts 7:48? (b) was speaking against the Temple and Mosaic ritual necessarily equivalent to speaking against God and Moses? (c) why did it seem so to them? v. 15, (a) "fastening . . . eyes"—to see what defense he would make? (b) "face . . . angel"—just what is to be understood by this expression? v. 7:1, (a) "high priest"—why he? (b) "these things"—what things? (c) observe the formal call to defense.

PAR. 3. (1) vv. 2-16, (a) "God of glory"—meaning, cf. *Psa.* 29:3; 24:7; *Isa.* 6:3; *Ex.* 24:16; *Rom.* 9:4. (b) explain the following discrepancies in Stephen's narrative, as compared with the O. T. account: vv. 2b-4a and *Gen.* 12:1-4, as to place of Abraham's call; v. 4b and *Gen.* 11:26, 32; 12:4, concerning Abraham's father at time of Abraham's departure; v. 5a and *Gen.* 23:3-20, as to a possession in Canaan; v. 6d and *Gen.* 15:13; *Ex.* 12:40; *Gal.* 3:17; *Josephus's Ant.* 2:9:1; 2:15:2, as to number of years of Egyptian bondage; v. 14c and *Gen.* 46:27; *Ex.* 1:5; *Deut.* 10:22; *LXX.* on same, as to number of Joseph's kindred; v. 16a and *Gen.* 50:13 (cf. *Gen.* 23:19); *Josh.* 24:32; *Josephus's Ant.* 2:8:2, as to place of Jacob's burial; v. 16b and *Gen.* 33:19; 23:3-20, as to Abraham's purchase. (2) vv. 17-43, (a) "time . . . drew nigh"—for what? (b) "multiplied"—cf. *Ex.* 1:5, 7, 12; 12:37. (c) "another king"—explain. (d) "cast out"—explain.

(Study X.)

(e) "wisdom . . . Egyptians"—in what did it consist? (f) "forty years"—cf. Deut. 34:7; Ex. 16:32; 7:7. (g) explain in v. 25 the enlargement of the Exodus account. (h) consider in vv. 25ff the allusion in parallel to the Jewish treatment of Christ, (i) similarly also in vv. 35-41. (j) observe how exalted a place is given Moses by Stephen, in answer to their accusation against him. (k) "book of the prophets"—meaning. (3) vv. 44-50, (a) "tabernacle . . . testimony"—why so called? (b) "Joshua"—compare the unfortunate reading of AV, and explain. (c) "unto . . . David"—reference to the thrusting out, or to the continuance of the tabernacle? (d) why was Solomon, rather than David, the builder of the Temple? (e) what was Stephen's purpose in the transition of v. 48 and the prophetic citation which follows to substantiate same, cf. Isa. 66:1f; 2 Chron. 6:1sq., especially v. 18. (4) vv. 51-53, (a) explain Stephen's change here to direct denunciation and accusation. (b) give exact meaning of v. 51a, cf. Rom. 2:29; Ex. 32:9; Lev. 26:41; Deut. 10:16; Jer. 6:10. (c) "resist"—how had they done this? (d) "persecute"—cf. 2 Chron. 36:15f; Matt. 23:34-37. (e) on v. 52c, cf. Acts 3:14f; 22:14; Matt. 27:19. (f) "ordained by angels"—exactly what is meant, cf. Heb. 2:2; Gal. 3:19; Josephus's Ant. 15:5:3.

PAR. 4. v. 54, (a) "now when"—what is the force of the connection? (b) "they"—who? (c) "these things"—what things? (d) "cut . . . heart"—cf. Acts 5:33, and state meaning. (e) "gnashed . . . teeth"—describe the custom and its significance. vv. 55f, (a) "full . . . Ghost"—turn to similar former statements concerning Stephen. (b) "looked . . . heaven"—what was the exact character of this vision? (c) "Jesus standing"—cf. Matt. 26:64; Eph. 1:20, why "standing"? (d) "Son of Man"—study the usage of this term, and explain its meaning. (e) what was Stephen's purpose in telling of what he saw? v. 57, (a) "cried out"—cf. Acts 19:32; Matt. 27:23; Jno. 19:12. (b) why would they not listen to Stephen? (c) "rushed upon him"—had they any authority for doing so? (d) who were the perpetrators of this deed? v. 58, (a) "cast . . . city"—why, cf. Deut. 13:6-10; 17:2-7; Lev. 24:10-16. (b) where was the place of stoning? (c) "garments"—why laid aside? (d) "young man"—between thirty and forty years of age? (e) why were the garments laid at Saul's feet, cf. Acts 22:20? v. 59, (a) "calling"—cf. Acts 9:14, 21; 22:16; Rom. 10:12. (b) "the Lord"—cf. AV, observe there is no word in the original, and explain why it should refer to Jesus. (c) with Stephen's words compare Lk. 23:46, and consider his Christ-like spirit. v. 60, (a) "kneeled"—when and why? (b) "lay not this sin"—as Jesus said, Lk. 23:34, and compare 2 Chron. 24:22. (c) "fell asleep"—the Christian aspect of death, cf. Jno. 11:11; Matt. 27:52; 1 Cor. 15:18, 51; 1 Thess. 4:13f.

#### THIRD STEP: TOPICS.

I. Stephen. (1) what was Stephen's position in the Church? (2) what was the occasion and what the reason for that appointment? (3) what were the chief characteristics of the man? (4) estimate from his address the amount of his ability and knowledge. (5) what was his nationality and what his age? (6) was he a member of a Hellenistic synagogue; if so, why? (7) what was the duty of the synagogue toward any of its number who taught heretically? (8) how did the disputation between Stephen and the

(Study X.)

others probably arise? (9) what was the character and power of Stephen's discussion? (10) why did his antagonists resort to violent methods of suppressing him?

**2. Christianity versus Judaism—the New Doctrine.** (1) what had been the entering of the wedge between the Jewish and the universal aspect of the Gospel (cf. Sec. 8, Topic 3)? (2) *why would the larger view of Christianity naturally arise among the Hellenistic Jews?* (3) define as exactly as possible what Stephen's doctrine was? (4) how did it differ from the apostolic conception of the Gospel? (5) how did it differ from the doctrine of Christianity held by Paul? (6) was the main point in Stephen's conception the abolition of Jewish ritualism, the spiritualization of religious life and worship? (7) did he positively advocate the admission of Gentiles into the Church as such, or was that a corollary to his proposition which he did not discuss? (8) *was it from the Jewish or from the Gentile view-point that he obtained his new conception of Christianity?* (9) Did his teaching concern primarily the Jews, or the Gentiles? (10) what was the source of his new doctrine? (11) was it what Jesus had himself taught, cf. Jno. 4:24f, et al.? (12) if it went beyond Jesus' teaching concerning Jewish legalism, was it a true development of that teaching? (13) why were not the apostles able to gain this new conception? (14) Stephen is often called the "forerunner of Paul"—define exactly how he was this. (15) Consider carefully the significance to the Christian Church of this new and revolutionizing doctrine. (16) to what extent did the Christians support Stephen in his new teaching?

**3. The Arraignment and Trial.** (1) who instituted the proceedings against Stephen? (2) for what purpose? (3) *why was it necessary to summon false witnesses?* (4) what was the charge entered against Stephen (cf. Deut. 13:6-11)? (5) how much of this was true, and how much was false? (6) *this was the third conflict between the Jews and the Christian Church—in what respects did it differ from the previous two?* (7) who were now the leaders in the persecution, and why? (8) why was this conflict so bitter and desperate? (9) what change in the attitude of the people toward the Christians now took place? (10) why? (11) *describe the method of procedure in the trial.* (12) narrate the incidents connected with it.

**4. Stephen's Defense.** (1) consider what it was that Stephen undertook to do by this speech; was it: (a) to make an historical argument for the Messiahship of Jesus; or, (b) to contrast God's benefits to the nation with their ungrateful and rebellious spirit toward him throughout their history; or, (c) to argue the freedom and spirituality of religion, with an exhibit of how the Jews had continually opposed the same; or, (d) to apologetically support Moses and the sacred institutions, with a secondary purpose to teach a higher conception as to these things and to upbraid the Jews who were so averse to new and enlarged truth. (2) *describe the method which he employed to accomplish his purpose.* (3) would any other line of argument than the historical one have served him so well; if not, why not? (4) note and explain every application of the history which Stephen makes to the situation in which he was placed. (5) name the chief characteristics of this defense. (6) *was the speech interrupted at v. 51 by the dissent of his hearers, so that vv. 51ff are different from what they would have been, and the argument was left unfinished because cut short by the violence of his enemies?* (7) if so, what

(Study X.)

Further development of his defense would he have adduced? (8) why did Luke give so extended an account of Stephen's speech (cf. especially Camb. Bib., Introd. p. 11f)? (9) is it an abstract, or the entire defense? (10) how may we suppose that it was preserved? (11) describe and explain Stephen's handling of the Old Testament history. (12) account as best you can for the many historical discrepancies the speech contains. (13) how do they affect the historical trustworthiness of the Acts narrative? (14) are you convinced by Stephen's argument that his conception of the Gospel was the true one?

5. The Execution. (1) was there any regular condemnatory decision given against Stephen by the Sanhedrin? (2) how far was the Sanhedrin responsible for the murder? (3) were such acts of mob violence uncommon? (4) who were the men that did the killing? (5) was the legal form observed? (6) describe the regulations concerning, and the method of procedure in, stoning a guilty person. (7) consider the character of Stephen as disclosed in his martyrdom. (8) make a careful study, in detail, of the final accusation, trial, condemnation and execution of Jesus, as compared with those of Stephen, noting likenesses and differences. (9) name the most important effects of Stephen's martyrdom: (a) upon the Jews; (b) upon the Christians and upon the Church. (10) what has ever been the lesson and the influence of the martyr Stephen upon the Church throughout its history.

6. Saul's Relation to Stephen's Death. (1) how came Saul to be in Jerusalem at this time? (2) to what synagogue did he belong, presumably? (3) is it probable that he was one of Stephen's opposing disputants? (4) what was Saul's doctrinal position at this time regarding Christianity? (5) why would he be disposed to refute and suppress Stephen? (6) had Saul any official position at this time? (7) why were the garments of the witnesses placed at his feet? (8) consider and explain Acts 22:20. (9) also Acts 8:1. (10) was Saul a hearer of Stephen's final defense? (11) if we have the privilege of conjecture, what may we suppose to have been Saul's thought and feeling as he listened to the eloquent, inspired and mighty exposition of the doctrine which he was afterward to espouse, develop and disseminate? (12) in what respects, and to what degree, if any, did this experience with Stephen affect or determine Saul's subsequent conversion?

#### FOURTH STEP: OBSERVATIONS.

1. This was the third conflict of the Sanhedrin with the Christian Church, and the most comprehensive and most severe.
2. For the first time the common people join the opposition, in the belief that Christianity is going to destroy the most sacred Jewish institutions.
3. Hellenistic Jews had synagogues of their own in Jerusalem.
4. Stephen belonged to one of these, and it was there that he advanced and defended his new conception of Gospel truth.
5. It was given him to see that the religion of Christ was essentially spiritual; that it was therefore superior to, and must in its full acceptance free itself from, the whole ritualistic and legalistic system of Judaism.
6. This doctrine was accounted blasphemy against God and Moses, and he was brought to trial therefor before the religious judiciary of the Jews.

(Study X.)

7. In his defense he presented a synopsis and interpretation of Old Testament history, giving a most exalted position to Moses and the Mosaic system, at the same time showing that all through that history the spiritual was the substance while the formal was but the shadow, a truth they had all along refused to see, and which, now that it was time for the shadow to disappear in the bright light of the spiritual Gospel, they positively rejected.

8. Stephen's attitude before the Sanhedrin was one of calm and inspired confidence, a joyful, holy consciousness that he was the ambassador of Christ.

9. The execution was probably the work of an infuriated Jewish mob, no legal condemnation having been passed; yet there was a general concurrence in, and gratification respecting, what was done.

10. The saintly character of Stephen, and his inspired mission, were manifest in the glorious manner of his death.

11. Saul was one of the most interested participants in the persecution and murder of Stephen.

#### FIFTH STEP: SUMMARY.

1. Make an orderly record of the information which this Section affords concerning the following topics:

- (1) the understanding which the Christians at this time had of the Gospel as related to Judaism.
- (2) the attitude of the Hellenistic Jews toward the Christian Church.
- (3) the attitude of the Sanhedrin, especially of the Pharisaic element, toward the Christians.
- (4) the changed attitude of the common people toward the Christians.
- (5) the loyalty of the Christians toward the Gospel, and their unity as a Church.
- (6) God's care for his faithful servants.
- (7) The Christian conception of the Old Testament history.

2. Narrate carefully the history of Stephen, describing his character, office, work, doctrine, trial and execution, with a consideration of the effect of his career upon the Church of his own and of subsequent eras.

3. Write out a clear, concise discussion of Stephen's doctrine concerning Christianity, showing how it marked a signal advance toward the generation and solution of the great Gentile problem.

#### SIXTH STEP: TEACHINGS.

1. The developed stages, enlarged views and loftier conceptions of religious truth are commonly established only in the face of violent, sincere opposition.

2. The spiritualization of religious life and worship does not call for the entire abandonment of form and locality, but makes sacred rites and sacred places subordinate and unessential.

3. The true attitude of the Christian toward his enemies and toward death is revealed in the last words of the martyr Stephen.

4. Prayer may be offered directly to Christ, or to God through Christ. The usage of the primitive church embraced both.

5. A true conception of inspiration is to be gained by a study of the Biblical characters and records; these two chapters of Acts (6 and 7) are particularly valuable in such a consideration..

(Study X.)

## STUDY XI.

REVIEW OF THE FIRST DIVISION—THE PERIOD OF  
JEWISH CHRISTIANITY.

SECS. 3-9.

STUDIES IV-X.

Acts I: 1-7: 60.

30-35 A. D.

JERUSALEM.

BIBLIOGRAPHY.—The literature on these chapters has already been indicated in detail in connection with each Section. For a rapid and general view of the Church in these years see: (1) Schaff's *History of the Christian Church*, I: 224-249, 432-564 *passim*. (2) Fisher's *History of the Christian Church*, pp. 19f, 35-42. (3) Fisher's *Beginnings of Christianity*, pp. 546-580. (4) McClintock and Strong's *Cyclopædia* (also *Bible Dictionary*), arts. *Apostolic Age*, *Church*.

## FIRST STEP: REVIEW OF THE MATERIAL.

1. Read over slowly and with thoughtful attention Acts 1-7 inclusive; do this at least three times, until your knowledge and conception of the Christian Church in this Period is complete, organic, vital.
2. Read over the paraphrase of these chapters which you have made, with the same object in view, and also to see where you have made a faithful portrait—transcript, of the original. A complete, toilful, original paraphrase is of the first importance.
3. Fix in mind your Analysis of this material into Sections and Paragraphs, with their appropriate titles and references. If you have not previously made such a "Table of Contents" of these chapters, make one now. The titles and references have all been given in connection with each Section; you have only to bring them together, and you will find such a synopsis very valuable.
4. Go carefully over the Chronological Chart, committing to memory the dates, the consecution, and the relative importance of the events of this Period; in the same way reconsider the Outline of the Course thus far, observing now whether in the light of your study the divisions of the material and the titles given to the Sections, are the best and truest possible; read over the Preliminary Suggestions, and judge whether you have faithfully adhered to the spirit, the purpose, the method and the requirements of the Course.

## SECOND STEP: REVIEW OF THE DETAILED STUDY.

1. Take up each Section by itself, in order, and under Explanations reconsider every point made, every question asked. Refresh your mind as to all the details of the history and the record itself. Read such notes as you have in connection with this Step of each Study, and look up again any information or explanation which you cannot recall.
2. With the same thoroughness and purpose review all the Topics given in connection with each Section; some of the questions can now be

(Study XI.)



answered in a completer and more intelligent way, while the importance and the relations of the Topics will be more clearly seen. This final review treatment of the Topics should be exceedingly interesting and useful.

3. Go once more over the Observations noted in connection with each Section, including also the new ones which you have added in your study. If you have not previously done so, mark in connection with each Observation the particular chapter and verse from which it has been drawn. Fix well in mind the information concerning the Church which is contained in these Observations.

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

All of the detailed information which has been gathered and classified in connection with each Section, under the head of Summary, is now to receive a further study and a permanent organization. The Christian Church in this Period must be made to stand out in all its features and characteristics as strikingly and as clearly as does a well-built structure. A tentative framework is herewith given upon which to arrange this exhibit of the Church, using the material already collated. Additions may be made to this framework, if necessary or desirable. Carefully re-examine all your acquired information, and enter every item of it in some appropriate place. If it be possible, accompany each item of description with the exact reference to the passage or passages where that particular information is found. The synthetic view of the Church in this Period, thus worked out, should be put into written form, in that way securing the knowledge to you, and putting you in possession of an essay whose value and usefulness you will always appreciate.

1. THE ENVIRONMENT OF THE CHURCH. (1) location. (2) geographical limitation. (3) civil power. (4) religious power. (5) Pharisees. (6) Sadducees. (7) common people. (8) three Sanhedric trials. (9) relation to the Jewish religion. (10) relation to the Jews themselves. (11) relation to the Gentiles.

REMARK.—It is not possible here to indicate more in detail the discussion which is desired concerning each of these themes. The student is expected to recall (and a little sober thought will enable him to do this) all the essential points of interest and importance which attach to each sub-topic given, and which need presentation in this synopsis.

2. THE ORGANIZATION OF THE CHURCH. (1) absence of organization at the start. (2) the apostles as leaders. (3) their authority. (4) method of conducting business. (5) change introduced on the Day of Pentecost. (6) resemblance to the synagogue. (7) peculiarities. (8) the office of deacon. (9) government. (10) discipline.
3. THE INSTITUTIONS OF THE CHURCH. (1) rites—baptism, Lord's Supper. (2) the Agape. (3) conditions of admission to membership. (4) creeds. (5) religious services—public, private. (6) preaching. (7) instruction. (8) places of worship. (9) sacred days.
4. THE INTERNAL LIFE OF THE CHURCH. (1) fellowship. (2) unity. (3) charity. (4) co-operation. (5) property relations. (6) loyalty to the Gospel. (7) individual morals. (8) social life. (9) growth in numbers. (10) growth in grace. (11) division of duties. (12) miracle-working.

(Study XI.)

5. THE DOCTRINE OF THE CHURCH. Concerning: (1) God. (2) Christ (3) the Holy Spirit. (4) the crucifixion and resurrection. (5) the Kingdom of Christ. (6) their duty regarding it. (7) the Second Advent. (8) the Gentiles.
6. THE PROVIDENTIAL CARE AND GUIDANCE OF THE CHURCH. (1) the ordering of events. (2) the testimony of miracles. (3) the inspiration of the leaders. (4) the blessing through persecution. (5) preservation of the Church's integrity. (6) dispersion to spread the Gospel. (7) larger scope and deeper meaning of the Gospel.

FOURTH STEP: REVIEW OF THE TEACHINGS.

1. Reconsider carefully the Teachings given in connection with each Section, also others which you have added to them. Note with each, if possible, the particular chapter and verse from which it is drawn. Estimate its truthfulness and significance as concerns the primitive Church; also its application to the individual disciple and to the Christian Church of to-day.
2. Enter, as you may have opportunity, upon a consideration of the characteristics of the Church in this first Period as compared with the characteristics of the Church of the present time. Much information, faith and wisdom can be gained from a study of the changes which experience has worked. Observe the differences, then and now, in: (1) the form and content of preaching. (2) church organization and government. (3) content of Christian belief. (4) rites, services, sacred occasions and places. (5) practical life—religious, ethical, social, commercial, political. (6) the divine inspiration of the leaders in the Church. And so on.

(Study XI.)

## Biblical Work and Workers.

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A course of eight lectures was recently given in London by Rev. J. Estlin Carpenter on *Theology in the Book of Isaiah*. Dr. Hugh Macmillan is announced as the next Cunningham lecturer. He will deliver the course in the spring of 1894, the subject of which will be: *Recent Researches and Discoveries in connection with Biblical Archaeology*.

A new forthcoming work by Canon Cheyne entitled "The Study of Criticism," is announced by himself in a recent article. He also speaks of the new edition of Smith's Bible Dictionary, which has been long expected, and gives us to understand that the articles upon the Books of the Pentateuch in the new edition of the Dictionary will be written by Professor Driver, author of the recent Introduction to the Books of the Old Testament.

The quarterly statement of the Palestine Exploration Fund contains a large amount of interesting information. It gives an account of an examination for the first time of the pool north of Jerusalem, and tells of the discovery of a series of tombs with an inscription not yet read, of a careful calculation of the length of the cubit, of the progress under great difficulties of the work at Tel-Hesy, of a number of inscribed lamps recently found, of the true date of Sinaitic inscriptions, and of a curious examination of the mud of the Dead Sea which is seen to contain the bacilli of gangrene and tetanus.

The popularity of the series of expository works called the Expositor's Bible is evidenced by the announcements of the English publishers concerning some of the volumes. Dr. Dods' "Genesis" has reached the fifth edition; Chadwick's "Exodus," Kellogg's "Leviticus," Horton's "Proverbs," Ball's "Jeremiah," have each passed the third thousand; Blaikie's "Samuel," and Coxe's "Ecclesiastes" are beyond the fourth thousand; while in the case of Geo. Adam Smith's "Isaiah" the high-water mark of the eighth thousand has been attained. There can be no doubt that the American publishers of this series could give yet more gratifying reports of its wide distribution.

The second volume of the "International Theological Library," edited by Profs. Briggs and Salmond, is now in the press of T. and T. Clark. It is by Dr. Newman Smyth, and is upon *Christian Ethics*. The first volume of the series was Dr. Driver's *Introduction to the Old Testament Literature*, which was so remarkable a success. The public has good reason to expect that each number of this "Library," as it appears, will take the highest place in its respective department. The same publishers announce volumes by Prof. Salmond and Dr. Paton J. Gloag. Messrs. A. and C. Black will soon issue a work by Rev. W. W. Peyton on *The Johannine Memorabilia of Jesus*, and Macmillans have just published a book on *The Growth and Formation of the Canon of the Old Testament*, by Prof. H. E. Ryle, of Cambridge.

The new edition of Josephus's works, edited by Prof. Benedict Niese, of Marburg, is one volume nearer completion, Books 11-15 of the *Jewish Antiquities* having just appeared. In 1885 he published Books 6-10, in 1887 Books 1-5, and in 1890 Books 16-20. In addition to these also, the two books against Apion, and the Life of Josephus. The text is so arranged that the paragraphs are marked on one side of it and the lines on the other. References are given to the Old Testament and to other passages in which the same narrative occurs. The various readings appear under the text. Prof. Niese comments upon the famous passage (Ant. 18:3:3) concerning Christ, rejecting it as spurious, mainly because of Origen's peculiar silence about this significant testimony. He thinks it found its way into the text somewhere between the time of Origen and Eusebius.

Estimates of the population of Syria vary from one to two million. Wandering desert tribes which are at one time in Syria and at another time in Arabia, constitute a shifting element. The fixed population is in the cities, towns and villages. Damascus has one hundred and fifty thousand inhabitants, and suburbs with fifty thousand more. Beirut has ninety thousand, Sidon seven thousand, Jaffa eight thousand, and Jerusalem twenty thousand inhabitants. It is now announced (though one may be cautious in accepting it) that the railroad building between Jaffa and Jerusalem will be ready for use this year. The work, which was begun in 1890, is being done by French engineers. It is said that the ticket fare to Jerusalem and return will be twenty francs (\$4.00). Some forty thousand persons annually land at Jaffa, en route for the Holy City, so that the traffic will be large. Mrs. Oliphant, speaking from her own experience, tells us that even with the present accommodations Palestine may be visited with no exertion beyond the powers of a person in ordinary health, though neither young nor adventurous. The operation of the new railroad, and the modification of conditions which it will bring, besides the characteristics of Western civilization which will inevitably follow in its wake, will make the Holy Land vastly more accessible and agreeable to those who visit it. It is surely a change to be wished for, and yet it is with a feeling of sadness that we see it making, because it will in a measure rob Palestine of the features which have enabled Christian visitors almost to live through the Gospel narrative, and thus to experience its truthfulness and meaning.

The *Expository Times*, apropos of several articles in the January number of the *Jewish Quarterly Review*, says that recent biblical criticism has caused a cleavage among the Jews between orthodox and heterodox, the advocates and the antagonists of the Higher Criticism, in comparison with which the theological controversy among Christians is but the merest rift. In modern Judaism the editor notes three great parties: (1) the orthodox party, which abides by the old with great tenacity, believing that all which has hitherto been held sacred regarding the laws and institutions of Moses is sacred and binding still. To this party of course belongs the great mass of Jews at the present time; (2) the party that holds by what is called the "Breslau Judaism." This party was called into being and led by the late Prof. H. Grätz. It accepts the results of the most advanced criticism, *in theory*, but in practice ignores them altogether; denying the Mosaic authorship of the Pentateuch, it yet continues to hold the Passover and the Day of Atonement, and to observe the Sabbath, as if it were never questioned that all had come from the hand of

God by Moses; (3) the radical party, whose representatives are mostly in England and America, few in number, but full of ability and enthusiasm. Looking upon the "Breslau Judaism" as a miserable compromise, they accept the results of criticism with a sweep which takes the Christian's breath away, in the sphere of ritual, and of present religious life, no less than in the sphere of literature, and of history. What will be the outcome of this division among the Jews, caused by the present Biblical study? Few more interesting religious questions than this exist to-day.

Canon Cheyne in connection with his criticism of Driver gives his ideas of what Old Testament scholars of the present day ought to be and to do. He believes in "practical" compromises, but not in "scientific" ones. With him the time for even a partly apologetic criticism or exegesis is almost past. He confesses that once he was an apologist, that is, he sought to "adapt" Old Testament Criticism and Exegesis to the prejudices of orthodox students by giving the traditional view, in its most refined form, the benefit of the doubt, whenever there was a sufficiently reasonable cause for doubt. Such a course ten years ago was needed, but now no longer. It is a hindrance, not only to the progress of historical truth, but to the fuller apprehension of positive evangelical principles. It is not safe. Nothing but the most "fearless" criticism, combined with the most genuine spiritual faith in God, and in His Son, and in the Holy Spirit, can be safe. A perfectly free but none the less devout criticism is, in short, the best ally, both of spiritual religion and of a sound apologetic theology. These are Dr. Cheyne's earnest convictions. He has the courage to avow them, and to put them in practice, as his recent Bampton Lectures on the Psalms amply prove. The whole question centers about two points, (1) What is true, permanently true, in the results already attained in Old Testament Criticism? (2) What is the wise course in respect to making known these results to the great body of thinking Christian people? Sincere and upright scholars think very differently on both of these points. To adopt other words of Cheyne—may the work of all scholars and critics "tend to the hallowing of criticism, to the strengthening of spiritual faith, and to the awakening in wider circles of a more intelligent love for the records of the Christian revelation."

In the *Expositor* for February, 1892, appears a characteristic contribution by Canon Cheyne, discussing the merits and defects of the new book by Prof. Driver on Old Testament Introduction. It contains only the first part of what Canon Cheyne has to say, and its thirty pages carry the criticism into the Books of Samuel. Further numbers of the *Expositor* will contain the discussion of the remaining parts of the books. Prof. Cheyne begins by stating in a general way the eminent qualities of the author as the book displays them: "(1) masterly power of selection and condensation of material, (2) a minute and equally masterly attention to correctness of details, (3) a very unusual degree of insight into critical methods, and of ability to apply them, (4) a truly religious candor and openness of mind, (5) a sympathetic interest in the difficulties of the ordinary orthodox believers." Hereupon follows a threefold objection to the general position of the book and its author: "(1) the book is to a certain extent a compromise, (2) the (partial) compromise offered cannot satisfy those for whom it is intended, (3) even if it were accepted, it would not be found to be safe." In the detailed examination of the early chapters of the

book, the critic finds it difficult to say too much in praise of the author's presentation of the analysis of the Hexateuchal documents. Yet it is also objected that here the book does not represent the present condition of investigation and indicate the way for future progress so much as it merely exhibits the present position of a very clear-headed but slowly moving scholar who stands a little aside from the common pathway of critics. Objection is also taken to the statement which seems to lean toward the Mosaic authorship of the so-called "Song of Moses," and especially to the remarks in the book upon the date and the authorship of Deuteronomy. The discussion of the Priestly Code is regarded as "the gem of the whole book." The treatment of the parallel narratives of Samuel is regarded as somewhat misleading. On the whole, Dr. Cheyne's criticism centers itself, thus far, on the question of method and spirit rather than of fact. What is objected to is not what has been said, so much as the way of saying it, and the omission of what ought to have been said. Without doubt the only pertinent criticisms of the book, both from the orthodox and liberal sides, will concern this central element, the mediating spirit and method which characterize it. Will this characteristic element conduce to its temporary popularity and usefulness, but ultimately lead to harm and result in its being entirely superseded? Prof. Cheyne's objections, if well grounded, would seem to answer this question, or at least the latter half of it, in the affirmative.

## Contributed Notes.

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**The Epistle of James and our Lord's Teaching.** No student of the Epistle of James has failed to notice the sturdy common sense of the writer and his emphasis on practical Christianity. Yet it has not always been observed how fully he represents in this respect the teaching of Jesus especially in the Sermon on the Mount. Even his language is strikingly similar to our Lord's. Compare, for example, James 1: 22, "be ye doers of the word and not hearers only," with Matt. 7: 24, "Every one therefore which heareth these words of mine, and doeth them." Here precisely the same thought is in the mind of both. It is remarkable, too, that in both cases the thought is illustrated and clinched by a parable,—in James, that of the "looking glass," by Jesus, that of "the rock and the sand." These parallels have been worked out by Dr. Cox in some contributions to the *Expositor*, and by Plummer in his volume on James in the Expositor's Bible, and are worth examining. This use of parables and proverbs by James suggests that, with all his common sense, he had a fine poetical vein in his nature. He is "practical," but not "prosaic." His imagination lends liveliness to his maxims. As Cox says, "He is a born poet, though he writes no poetry." And again, "As there is nothing more difficult than to cast stale or familiar maxims into fresh and attractive forms, St. James must have been a man of rare and high natural gifts." We may be permitted to refer in this connection to an editorial paragraph in a recent number of the *STUDENT*, where the poetical element in the nature of our Lord was alluded to (Feb. 1892, p. 67). May we not reverently suggest also that from the human side, perhaps, that poetical trait both in James and in his greater Brother, may go back to the mother whose hymn of praise Luke has preserved for us. An interesting, though somewhat more distant, parallel of thought between the two brothers may be seen in the comparison of James 5: 16 with the Lord's Prayer. In the latter the disciples are taught by the opening petitions that a right attitude toward God must precede the petition for the supply of our needs. God is first acknowledged as Father, his name is hallowed, a right relation to his Kingdom and will is proclaimed, and then the disciple is to pass to a request for "daily bread" and spiritual guidance. But this is precisely James's thought when he asserts, "the supplication of a *righteous* man availeth much in its working" (R. V.). Righteousness, a right attitude toward God, precedes, is the condition of prevailing prayer. G.

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**"Thou" and "Ye":** Luke 22: 31, 32; John 1: 50, 51. A little point which is full of interest and instruction is brought out by the Revised Version of Luke 22: 31, 32 by its translation of the pronouns employed. Jesus tells Simon, after the disciples' unhappy controversy about the greatness of the future, that Satan has made application for the possession of the disciples; or, if the margin is to be preferred, "has obtained them by asking"; they have been given over into his hands, *all* of them, like Job of old, for testing and proving. But Jesus adds, "but I made supplication for *thee*." It was Peter who was

especially in Jesus's mind at this time, either because of the special trial that was soon to come upon him while his faith was especially weak, or that, should he pass safely through this temptation, he might, as the recognized head of the band, rally them to the service of their risen Lord. The special purpose of this prayer was that Peter's faith might not fail. Was this prayer answered? If one confines the temptation of Peter to the scene in the High Priest's house, the scene of the three or more denials, then the answer must be in the negative. But that was far from being the strongest temptation to which Peter was subjected. The testing time was *after* his denial. The question was, Could he ever get back again to former ground? Satan had him in his power after the fall more than before. Would Peter be able to escape? The disappearance of Peter from the scene of the later trial and crucifixion of Jesus is very significant in this connection. His faith did triumph over this second and deeper temptation. He is seen among the first disciples at the tomb of the risen Saviour. And in this sense the prayer of Jesus was answered. Satan had asked for them all. In a sense he overcame them all. But not in the sense in which he was to overcome Peter. It was not the tempted Peter for whom Jesus prayed, so much as for the fallen Peter. It was that he might rise after he had fallen, not that he might not fall. It was that when he had been entrapped his faith might not desert him. It was that when he had started out on the path along which he as well as Judas ran, he might not like Judas pursue it to the end, but he might turn about (cf. A. V. "converted;" R. V. "turned again") and seek the Lord again. Which thing, indeed, he did, and became the "Under-Shepherd," to whom the Lord gave the tender and searching admonitions of John 21. A second interesting case of the interchange of pronouns is in John 1:50, 51. Here Jesus has been revealing his divine insight to Nathaniel and to the latter's wondering exclamation and confession, he replies, "*Thou* shalt see greater things than these." And the Evangelist adds, "He saith unto *him* . . . I say unto *you* (plural), *ye* shall see the heaven opened," etc. The evident mysteriousness of the reply makes it all the more interesting. Why should he have addressed to Nathaniel alone what seems to be a general statement to all of the first disciples? Or, can the plural "you" addressed to Nathaniel be interpreted to mean "such as you," i. e., Nathaniel is first told that he will see something far surpassing this exhibition of Jesus's insight. yea, that he, *and such as he* who had so quickly recognized Jesus as Messiah, who had such receptivity for the Truth, would be given to see what was far more glorious, the presence and blessing of God, the communion of the Father with the Son of Man. Such open-hearted believers in Jesus as the King of Israel would come to know Him as God manifest in the flesh, Son of God because "son of man." c.

**The Gospels and the Early Church.** The primary purpose of the Gospels was to tell Christians about Christ, and their immense value to the church consists in their fulfillment of this purpose. But there is also another useful purpose which they serve in a sphere in which their usefulness is generally overlooked. We refer to the indirect testimony contained in them to the life and teachings of the primitive church. A distinction must be made between the subject of the Gospel history and the writers of it. The former did His work and passed away from earthly vision before these Gospels were committed to writing. A generation intervened, indeed, between the time of Jesus



and the appearance of the Third Gospel. Perhaps the earliest Gospel was given to the church in written form forty years after the Crucifixion. In the case of the Fourth, half a century and more separates it from our Lord. During these years the primitive believers, among whom were the writers of these Gospels, lived a life which is absolutely unparalleled in the variety, depth and power of its inward and outward activities. This stirring spiritual life, filled with light and color, with progress in doctrine and expansion in the earth, with controversy and reconciliation, has left its traces in the records of the life and writings of the apostle to the Gentiles. But have the writers of the Gospels, who were a part of this life, permitted no impressions of it to appear in their writings? That would be impossible, since these Gospels were intended to reach and be read by the church of that day, and hence must be bathed in the spiritual and doctrinal atmosphere of the Christian world of the time. Hence the student is justified in making a careful study of the four Gospels with this point ever before his mind: What is the testimony of these writings to the life and thought of the Church in the first century? Indeed, the thorough student is not justified in neglecting this rich field. The many gaps in our present knowledge of these times is, in no small part, due to the neglect of a source which, in these Gospels, has lain before students almost from the beginning.

A pictorial illustration of what we mean is given in the excellent chart provided for the readers of the *STUDENT* by Mr. C. W. Votaw in his "Inductive Studies on the Founding of the Christian Church" (see January number p. 33). Toward the bottom of this chart is a vacant space in which these words stand, "Many hold that the Synoptic Gospels were written, or received their present form during these ten years." (i. e. circ. 70-80 A. D.) If this is the case, then how invaluable to us are the hints which these Gospels contain with respect to the activity of life and thought during this decade otherwise unknown—a period in which every year in the fulness of its life must have been equal to five years of ordinary existence. And even while we are not inclined to agree with the "many" referred to above, but would place Matthew and Mark somewhat earlier, leaving Luke to witness to the life and spirit of this decade, we do not minimize but rather emphasize by this distribution of the material over several periods the value of its testimony. It may be mentioned, in passing, that all this material is omitted in the treatment of the first century of the church in Mr. Votaw's otherwise most valuable outlines that immediately follow the chart. Perhaps the methods and results of such an inquiry were regarded by him as somewhat too remote for the average student, but we cannot help wishing that some hints had been given there to guide the more thorough student in drawing from the Gospels their contribution to this history. That the subject is not to be neglected, however, is seen by reference to the scheme he sets forth in the *STUDENT* for Dec. 1891, p. 353, where we read under section 42 (p. 357) "Contributions to the History of this Period Made by the Four Gospels" etc. We shall look with interest for the discussion of this subject by Mr. Votaw.

But, to come to more particular illustration of the method of such an investigation and its results, we may summarize these in the most general way. To go into detail, indeed, is the only satisfactory thing to do, since the most important results must come from close study of chapters, and particular incidents, verses and even words. But such detailed work would carry us far

beyond the limits of a note, if not of an article. The general lines of inquiry are as follows :—

1. What is the trend of the Gospels, i. e., to what feelings, thoughts in their readers do they appeal? What is the purpose of the writers in presenting these writings to their fellow Christians? From this point of view, the Synoptic Gospels represent the *Evangelistic* spirit of the time; they are the *missionary* gospels; Luke, as later, is seen to reveal a somewhat more reflective, educative spirit (compare his preface). The church has grown in seriousness in passing from Mark to Luke. The Gospel of John, on the other hand, bears witness to an entirely different state of things. It is not evangelistic or missionary in the sense of the other Gospels. It represents the bloom of that reflective spirit which made its appearance in the third Synoptic. It is the representative of the *theological* and *devotional* spirit of the last age of the primitive church.

2. A careful study of the main outlines of each Gospel will serve to fasten the general conclusions as to the life of the Early Christians in the particular periods of the first century in which each appeared. The choice of incidents and teachings in each is a wonderful index of the minds appealed to, the thoughts of those addressed. The Gentile question,—how is it that it does not emerge in Matthew and Mark, but is visible on every page of Luke and has, however, gone out of sight in John?

3. The incident by incident, word by word study of each Gospel is the final stage in this inquiry. The Tübingen school of criticism made many mistakes in their investigations and went to outrageous extremes, but their principle was a good one in so far as they emphasized the personal element of authorship and the general tendencies of the time to which the Gospels appealed. They sought proofs of their positions in many minute points of detail which we may profitably use in a different way from that in which they employed them. It cannot be doubted that a very considerable amount of valuable material can thus be found which will throw light on the historical situations referred to. There is room for error, for extravagance, for an overfineness of observation which sees a whole chapter of history in a sentence, a world in a word. But there is also room for careful, cautious, detailed investigation, moving on scientific principles to assured results.

G.

## Biblical Notes.

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**The Geography of Palestine.** Rev. Geo. Adam Smith begins in the *Expositor* for February what promises to be a series of articles not only valuable, but what seldom is found, also interesting, on the "Historical Geography of the Holy Land." He remarks that what is wanted by the student of the Bible is not the common and easy task of taking one's readers along the track of one's own journey and labelling every scene, adventure or social custom with a text or story from Scripture. Rather he needs some idea of the main outlines of Palestine, its shape and disposition, plains, passes and mountains, etc., especially also to discern between the contribution of physical nature and the product of purely moral and spiritual forces in the religious development. Mr. Smith lays out the general features of Palestine in five parallel zones, imagining the observer in a ship off the coast. These zones are (1) The Coast and Maritime Plain; (2) The Shephelah or Low Hills; (3) The Central Range; (4) The Jordan Valley; (5) The Land East of Jordan. In addition to these, cutting right athwart them all, is the sixth feature of the land, the wide Plain of Esdraelon, or Megiddo. It would be well for the Bible student to bear this geographical division of the Holy Land in mind.

**The Hebrews and the Sea.** Mr. Smith has, in this first article on the "Coast and Maritime Plain of the Holy Land," some very striking remarks on the above topic. He calls attention to the fact that, from the mouth of the Nile to the high headland of Carmel, this coast is absolutely devoid of promontory or recess. No invader has ever disembarked an army on it till the country behind it was already in his power. A long line of foaming breakers meets the eye everywhere. How these geographical facts find their echo in the Old Testament history and literature! Throughout the Old Testament the sea spreads before us for spectacle, for symbol, for music, but never for use, save in one instance, that of Jonah. It was said, "Ye shall have the Great Sea for a barrier." Dan, at first, "remaining in ships" speedily retreated inland. Asher and Zebulon lie north of Carmel; and the word translated "haven" in connection with them means "beach." How different in this respect was Palestine from Greece. Their broken coast line invited the Greeks to roam. But from the high inland station the Hebrew saw his coast very different—a stiff, stormy line, down the whole length of which, as there was nothing to tempt men in, so there was nothing to tempt them out. Yet, Mr. Smith again adds, in the development of Israel's consciousness, she broke through her barriers and her eyes were lifted beyond that iron coast and she saw, through the prophet's eyes, the isles bring their riches from afar, the ships of Tarshish in the van. It was only when Cæsarea was established that that coast was broken through, and this port played a large part in the early progress of Christianity.

**The Parable of the Talents.** Two popular misconceptions obtain concerning the teaching of this parable, to which attention is called by the *Expository*

*Times*. First, the word talent (which is derived directly from this parable) is commonly used as signifying one's natural ability or capacity, and people speak of "a *talented* man." But it will be observed in the parable itself that the talents are distributed according to the "several ability" of each, and it is on the basis of this ability that the opportunities (talents) are given. The second erroneous interpretation is regarding the usury mentioned in the parable. This was pointed out by Mr. Ruskin in an argument against usury, in which he says that the strongest passage in the New Testament in denunciation of that sin is in the Parable of the Talents, but by a curious misreading it has been repeatedly quoted in its favor. Instead, the very conception of God as "an hard man" shows the text clearly to mean: You call me an hard man; if I had been so I would not have scrupled to take usury, that simplest way of gathering where I had not strewn; so you are without excuse. That is, the intention is not to commend usury here, any more than in the similar parable does Christ represent himself as the unjust judge, who feared not God nor regarded man.

"Born from Above," John 3:3. There are distinguished advocates, says a current writer, for both of the rival translations of the Greek word *anōthen*, and the two meanings—"anew" and "from above"—are so different that a choice between them must be made. The determining factor must be the relation of this verse to the immediate context. Jesus was informing Nicodemus that the Kingdom of God was not the peculiar heritage of the Jews, but a blessing for man as man, and before any one could enjoy it he must pass through an experience likened to a birth—"Except a man be born *anōthen*, he cannot see the Kingdom of God." Nicodemus interprets this statement as referring to a second physical birth, but he plainly errs in doing so, for vs. 5 interprets Christ's thought by saying, "Except a man be born of water and spirit," etc. Further, Jesus was insisting not merely upon the necessity of a new beginning of life, but also upon the beginning of a new life. Hence his use of the distinctive word *anōthen*, which describes the source or character of this new life. The Kingdom is God's, and only life descending from above, from Him, not life descending from Abraham, makes a man its subject. Compare Jno. 1:13, "born of God." And this is the usage of *anōthen* throughout the Gospel.

**The Date of the Decalogue.** In reply to the radical criticism of the Ten Commandments and the manner in which they are generally supposed to have been given, Dr. T. W. Chambers says: We distinctly maintain that the code from Sinai was a revelation from heaven. It was in no respect dependent upon the character or condition of those to whom it was first given. It set forth the religious and moral duties that belong to man as man in any age or land. In its completeness and purity it is as much above the average moral insight of 800 B. C. as 1500 B. C. It is not at all the result of men's reflections on moral obligation, its intrinsic character testifies to its origin as a God-given code. Its promulgation was reserved until the chosen seed had developed into a nation ready to maintain an independent position upon its own soil. A rich, varied and significant ritual was provided for Israel, but accompanying it was an ethical system, exalted far above all rites and ceremonies by the manner in which it was recorded and then proclaimed to the people.

"Author and Finisher of Our Faith," Heb. 12: 2. This is one of the renderings in the authorized version which Prin. David Brown thinks the Revisers should have improved. They have suggested a better word for "Author," namely, "Captain" (see the marg. rdg.), and have adopted a better reading for "Finisher," namely, "Perfecter." But the one improvement that most needed making, they did not make, namely, the omission of the qualifying pronoun "our," which has no place in the text at all, as evidenced by the fact that it is in italics in the authorized version. Moreover, it gives a wholly wrong sense to the passage for it is not *our* faith, but Christ's own faith that is here held forth for us to follow. The preceding chapter gives a catalogue of ancient worthies whose faith was remarkable, and then in this passage the writer directs his readers to the greatest example of faith of them all, that of Christ. The idea then is, "looking (away) to Jesus, the Captain and Perfecter of faith." It was his own faith, transcending that of all believers, that he originated and perfected, and thereby he stands first among God's faithful servants.

## Synopsis of Important Articles.

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**Doctrine of the Atonement in the Synoptic Gospels and Johannine Writings.\*** The purpose is to reproduce Christ's own thoughts about his death as these found expression in the Synoptic Gospels, the Fourth Gospel and John's other writings. These writings are tested and used as are any other similar writings. 1. The Synoptics, (1) Matt. 16: 21-28; Mk. 8: 27-9: 1; Lk. 9: 18-27. Christ not only foresees his own violent death, but is resolved to make a long journey and put himself into his enemies' hands. Why throw so valuable a life away? For that was what he did and calls it "needful." Death and resurrection are needful means to a further end. (2) Matt. 17: 12, 22; 20: 18, 19; Mk. 9: 12, 31; 10: 33, 34; Lk. 9: 44; 18: 31, 32 throw into conspicuous prominence his approaching death. (3) Matt. 20: 22, 28; Mk. 10: 38, 45 imply that there is no way to the throne but through death, while the word "ransom" can only mean that he came in order to die, that his death might be the means of releasing many from bondage and affliction, and from an obligation they could not discharge. The implication is that men could not otherwise have been saved. (4) Matt. 21: 39; Mk. 12: 8; Lk. 20: 15, the murder of the son is the climax. (5) The institution of the Lord's Supper with the words used by Christ show that he deliberately and forcibly announces his own death, institutes a ceremony, while alive, to commemorate it; this death to bring about a new relation between man and God, the new Covenant of man's salvation. Sin has made the necessity for this costly ransom (Matt. 26: 28). (6) The detailed accounts of the crucifixion show the importance of his death. (7) Lk. 24: 7, 26. The accounts in the three Gospels, harmonious, teach that man's salvation comes through Christ's violent death: that to save us he deliberately laid down his life; and that the need for this costly means of salvation lay in man's sin.

2. John's writings claim our reverence as very early witnesses of the teaching of Christ and of the belief of those who heard him. (1) John 1: 29, in the connection of the words "lamb" and "sin," suggest very strongly that the idea of Christ saving men from death by himself dying, was more or less clearly present to John's mind. (2) John 3: 14-17 is only satisfactorily explained as signifying his death. (3) John 6: 35 Jesus is "bread," but bread nourishes only by its own destruction; vv. 51, 56 asserts that Christ's own death is a necessary condition of the spiritual nourishment promised to all who come and believe. (4) John 10: 15 announces his deliberate purpose to die for the good of men. (5) In 11: 47, 48 the evangelist's explanation is another assertion to the same purport. (6) John 12: 21 again asserts the absolute necessity of his death. (7) John 12: 32; 15: 13; 16: 7 contain similar teachings as to his purpose and the necessity of death. (8) Full account of the crucifixion. In this Gospel the notices are somewhat more conspicuous than in the other three. In the Epistles of John we have (1) 1 Jno. 1: 7. The death of Christ in the past is the present means of Christian purity. (2) 1 John 2: 2;

\* By Prof. J. A. Beet, in *The Expositor*, Jan., Feb., 1892.

4:10 use the word "propitiation," the ordinary means of which was, in the Mosaic ritual, a bloody sacrifice, and here without doubt is thought of as brought about by the violent death of Christ. In the Revelation are (1) Rev. 1:5 in harmony with the above, (2) Rev. 5:6, 9, the Son bears the marks of his cruel death on earth amidst the splendors of heaven, and this death is stated as the means of men's restoration into right relations with God, (3) Rev. 7:14, the cleansing by blood is appropriated by each one.

Both in the three Synoptics, in the Fourth Gospel and in the Epistles of John and the Revelation we have found the death of Christ referred to as the designed means of the salvation he announced to men, by which they are purified from sin.

A careful, compact, exegetical discussion, valuable for its collection of passages and for its scientific method. Subsequent papers will discuss the teaching of the other New Testament writers on this doctrine.

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**St. Paul and the Objective.\*** It seems to be the opinion of many who write concerning the Apostle Paul that his was so peculiarly and absolutely a subjective nature that he took little or no notice of the objective. So especially Archdeacon Farrar (see first pages in his *Life of Paul*). To myself, in reading the letters of St. Paul, his sensibility and susceptibility to outward impressions, his abounding allusions to aspects of day and night, his vivid observations of the processes of culture and growth in cornfield and vineyard, fertile plain and mountain side, his notation of the ebb and flow of the seasons, his open ear to the winds and glittering rain, his ascents to the very top of the visible creation of God, his intense and frequently sad scrutiny of the mystery of this "unintelligible world" as seen in nature and human nature, his lofty measurement of man from face to soul, his ecstatic flights beyond these bounding skies, so run through all of them—like the veining of marble, not mere surface—that my difficulty is not collective but selective proofs. Consider his allusions to light, 1 Cor. 15:40, 41; 2 Cor. 4:6; Acts 26:13; Rom. 13:12, 13; Eph. 5:11; Phil. 2:15. His conception of God as supreme ruler over all the physical world, Acts 14:14-17; 17:23-25. That the problem of the visible universe, as testifying to the being and attributes of God, was unceasingly before the Apostle's mind, is seen in Rom. 1:20, compare 8:22. Was not he an observer of nature who wrote: "There are, it may be, so many kinds of voices in the world, and no kind is without signification" (1 Cor. 14:10). Consider also his many metaphors drawn from the physical body, e. g. Rom. 12:4, 5; 1 Cor. 12:14-27; and those from buildings, 2 Cor. 6:16; Eph. 3:19; 1 Cor. 3:9; Eph. 2:20. Still larger and richer is the group of Pauline metaphors from husbandry, e. g. 1 Cor. 3:6, 9; 2 Cor. 10:13; and particularly the extended figurative use of the olive-tree, a wonderfully developed simile, in Rom. 11:13-24. The Grecian games, racing, wrestling, and the like, seem to have been a constant source of figures to him, e. g. 1 Cor. 9:24; Gal. 2:2; 5:7; Phil. 2:16; 3:14. Many also were drawn from war, as 2 Cor. 2:14; Eph. 6:11. Allusions abound in his writings which show that he was sensitive to the sights, sounds and conditions about him—examine 1 Cor. 9:7, 10, 11; 10:27; Eph. 6:6; Rom. 3:13; Gal. 6:8. I am convinced by these and similar passages in his Epistles, which reveal the fact by a thousand inci-

\* By Rev. A. B. Grosart, D. D., LL. D., in *The Expository Times*, Mar. 1892.

dental touches, that Paul's nature was one to which God's handiwork and man's handiwork in the world made strenuous appeal.

The terms subjectivity and objectivity, as employed in an attempt to define Paul's mental characteristics, must of course be used relatively. The exact point at which the second begins to characterize him, and the first fails longer to do so, it would not be easy to determine. Just how many metaphors drawn from the surrounding world ought Paul to have used to have saved himself from the charge of subjectivity? Certainly we have no right to expect them to abound in his writings as they did in Jesus' teaching, as recorded in the Synoptic Gospels. Besides, his epistles were a different sort of literary composition. The passages cited above are worthy of study, and a complete list of such Pauline metaphors would be very interesting and useful. Whether we ought to condemn Paul as subjective or praise him as objective (that seems to be the dilemma!) may be left for decision to the farther discussion of the subject which Dr. Grosart's paper is evidently intended to introduce.

**Is the Higher Criticism Scientific?\*** The higher criticism is literary criticism as distinguished from the lower—textual criticism. It is not biblical philology, nor exegesis, nor biblical history, nor dogmatics, nor apologetics, although it has relations with all these. It is the science of the structure and history of the biblical writings as works of human authorship. Its method is that of every true science, the method introduced into modern learning by Bacon; it does not begin with a thesis which it tries to establish by the facts, but with a candid study of the facts, to learn exactly what they are, and as far as may be, what they mean—to collect and classify these facts, and generalize from them to those literary and historical conclusions about the writings which the facts justify. It shares the limitations of all human science, it is fallible because men are so, its attainment of these ends is imperfect. But if the questions which the higher criticism seeks to answer cannot be answered by its methods, then there is no answer for them at all. Whatever may be said to the contrary, neither Christ nor his apostles have decided questions of Old Testament composition, authorship and date, and as for the New Testament no one pretends that they have done so. The exact sphere of the higher criticism, however, is to be carefully noted. Inasmuch as it deals only with the literary form of the Bible, it has no right to form an "estimate of it as a professed Divine revelation." Higher critics may form such estimates, but in doing so they have left the field of higher criticism for that of dogmatics, and the science of higher criticism must not be held responsible for their dogmatizing. In the same way it is not the business of higher criticism to establish or controvert any theory of inspiration whatever.

There is a prevailing ignorance as to the methods and scope of the higher criticism which is unfortunate and lamentable. People do not yet realize that it is a genuine science, deserving of the same attention and respect as other sciences, with the same right to determine definitely and finally all matters which come within its province, and with a province essentially and distinctly limited. Let us conscientiously inform ourselves concerning the things with which we have to do; if we feel called upon to engage in current biblical controversies, let us at least know just what we are attacking or defending. Dr. Brown has rendered an important service by his clear statement of what the higher criticism is and what it is not, of the field in which it is supreme, and the fields in which it has no responsibility.

\* By Prof. Francis Brown, D. D., in *Homiletic Review*, Apr. 1892.



## Book Notices.

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### The Fourth Gospel.

*The Gospel of St. John, Vol. I. Chs. 1-11.* [The Expositor's Bible.] By Marcus Dods, D. D. New York: A. C. Armstrong and Son, 1891. Pp. xiii., 388. Price, \$1.50.

The two volumes already contributed by Dr. Dods to this valuable expository series have been so warmly welcomed and praised that a similar reception will naturally be accorded his latest book. It is not, however, the equal of either the volume on First Corinthians or that on Genesis. Oddly enough, the question of the authorship of the Gospel is not taken up at all, and the supposition all the way through is, that it is literally and unqualifiedly the work of the Apostle. That was the easiest way to treat the problem, and perhaps it seemed to Dr. Dods that Prof. Sanday's present prolonged discussion would in due time leave the question settled in favor of the Johannean authorship. One feels inclined to put an interrogation point after the introductory statement that "in the whole range of literature there is no composition which is a more perfect work of art \* \* there is no paragraph, sentence or expression which is out of its place, or with which we could dispense. \* \* The sequence may at times be obscure, but sequence there always is." Later, in speaking of the cleansing of the temple, which in this Gospel is placed at the outset of the ministry, Dr. Dods says: "[even so early in his public career Jesus] had made up his mind that he would meet with opposition at every point, and that while a faithful few would stand by him, the leaders of the people would certainly resist and destroy him." This of course satisfies the Johannean account, but how about the Synoptic representation upon that point? And with equal confidence and decisiveness many other of the controverted topics are treated, a phenomenon a little astonishing. But while the volume fails of satisfying the critical reader it is nevertheless a valuable contribution to the literature on this Gospel. The treatment is topical, not exhaustive, yet the main themes of the Gospel are discussed, and with a vigor, freshness, insight and scholarship that attract and instruct the reader. The chapter upon the miracle at Cana, for instance, is particularly good. The didactic element is large, in accordance with the style of the series, and one finds Dr. Dods to be a keen, spiritual and persuasive preacher.

### The Acts of the Apostles.

*The Acts of the Apostles. Vol. I. Chas. 1-9.* [The Expositor's Bible.] By G. T. Stokes, D. D. New York: A. C. Armstrong and Son, 1891. Pp. xxiii., 424. Price, \$1.50.

For the next two years, and through the agency of the International Sunday School Lessons, the attention and study of Christendom will be centred upon the Acts of the Apostles, and certainly no New Testament writing calls for or deserves more devoted investigation and consideration. The volumes upon the Acts in the Expositor's Bible series will be ready in time for this study. They have been given into the loving, able and trustworthy hands of Dr. Stokes,

who has already published volume one, covering the Jerusalem period of the Christian Church, chaps. 1-8 (the outside of the book wrongly bears the figures I-IX, though but a single disconnected verse from that last chapter is included). One of the important features of the book is the special pains at which the author has been to gather and incorporate all light and material afforded by ancient documents, some of which he discusses at length. His opening chapter on the Origin and Authenticity of the Acts is characteristic of his general spirit, conception and style, and is a very good piece of work. A great many themes which ought to be discussed in a treatment of the primitive church history were necessarily left untouched, by reason of the plan of the series and the small capacity of the volume—such omissions must have been a greater grief to Dr. Stokes than to any of his readers. But the vital ones have been taken up, and discussed in a strong, bright, thoughtful, scholarly way. One can be charitable toward the digressions which discuss the present Church of England, for the author forewarns that he writes as a "decided Churchman." The general homiletic material, a prominent element in all the volumes of this series, is well presented, choice and useful. Particularly good are the discussions of the community of goods, and the diaconate, with the practical lessons they teach for to-day. Considering the work as a whole, there will be few books, apart from the commentaries proper, which will be more inspiring and helpful to the Sunday School worker in this study of the Acts.

*Concise Dictionary of Religious Knowledge and Gazetteer.* Edited by Rev. S. M. Jackson, M. A. Associate editors, T. W. Chambers, D. D., F. H. Foster, Ph. D. Second and Revised Edition. New York: Christian Literature Co., 1891. Pp. 986.

This is a valuable work, well conceived and well executed. It will prove of the highest service to all Sunday School workers, Bible students, and general readers, who cannot afford, or have not the courage, to purchase and use the unabridged Bible Dictionary and the regular encyclopedia. In this single volume is comprised all the information which such will desire on biblical, ecclesiastical, historical and archæological topics. The treatment is concise, and yet for the most part it is satisfactory, because what one wants one finds. For instance, two classes of information which one is always wishing and which it is almost impossible to obtain: the biographies of eminent biblical scholars of our own day, and a concise, complete and accurate presentation of the present ecclesiastical denominations. In both of these departments this Dictionary meets the want admirably. The preparation of the work has been in the hands of scholarly, conservative, able men. The articles are all signed. The contributors of the leading articles are men whose names insure the worth of the material, among them being: Prof. Francis Brown, Dr. H. M. Dexter, Dr. W. E. Griffis, Prof. A. V. G. Allen, Dr. Selah Merrill, Pres. C. D. Hartmanft. The Gazetteer, which is a new feature of this edition, is a religious atlas, covering the whole time of the Jewish and Christian Church; the maps are new, expressly prepared for this work, true to the latest topographical knowledge, and equipped with tables for the most convenient use. The typography is all that could be desired, and the patent marginal index makes reference easy. The publishers express the belief that they have issued the best single volume work of reference extant in the field of religious knowledge. We feel no disposition to question the truth of their claim.

### A History of Circumcision.

*History of Circumcision from the Earliest Times to the Present.* By P. C. Remondino, M. D. Philadelphia: F. A. Davis, 1891. Pp. 346. Price, cloth \$1.25, paper 50 cts. net.

The rite of circumcision, from the time when it became the sign of the covenant with Abraham (Gen. 17) until it became the rock that divided the primitive Christian Church, was a conspicuous characteristic of the Jewish race. It is commonly admitted now that the custom was not original with them, it having previously prevailed in Arabia and perhaps in Egypt (as is set forth by Prof. T. K. Cheyne in art. *Encyc. Brit.* 9th ed.). It has since spread widely, being found at present among oriental and equatorial peoples generally. But the rite as observed by the Jews was predominantly religious and symbolic, as is seen from the Old Testament history. An interesting question in connection with the subject is, was there a hygienic element in the rite, perhaps underlying it? This is the belief and contention of Dr. Remondino, whose treatment of the matter is wholly scientific. He credits to the observance of this rite much of the hardiness, good health and longevity of the Jews; and indeed goes on from this to advise the general adoption of the custom to-day. The author's historical discussion and deductions are worthy of attention and consideration.

### The Epistle to the Romans.

*A Commentary on the Epistle to the Romans.* By R. V. Foster, D. D. Nashville, Tenn.: Cumberland Presbyterian Publishing House. Pp. 414.

The design of the author was to produce a popular book upon this greatest of the epistles, which might be helpful to church members generally. The commentary is upon the basis of the Authorized Version, and the treatment is thoroughly evangelical. The introduction covers sixty-four pages, and presents a biography of the apostle Paul; a consideration of the date, occasion, style and peculiarities of the writing; and the teachings of the epistle. The commentary is not put forth in a pretentious way, as of course it does not rank with the great works on Romans, but it is a conscientious, scholarly, inspiring exposition.

### Bible Marking.

*How to Mark Your Bible.* By Mrs. Stephen Menzies, prefatory note by D. L. Moody. New York and Chicago: F. H. Revell Co., 1891. Pp. 175. Price, 75 cts.

Assuming what many would be slow to admit, that Bible marking is a desirable and useful thing, it is manifest that some regular method should be adopted, so that the page may look neat, the markings be as little distracting as possible, and the purposes of the marking be fully realized. Such a scheme is described by our author—an intelligent, orderly, practical scheme. An illustration is given of a Bible page with the various underscorings, "railways," references and marginal notes. Then the bulk of the book is a mass of such markings to be introduced into the reader's Bible. If you *must* mark your Bible, then study carefully this method—it is doubtful whether you will find a better one.

**The Book of Job Dramatized.**

*The Oldest Drama in the World—The Book of Job.* Arranged in dramatic form, with elucidations. By Rev. Alfred Walls. New York: Hunt and Eaton, 1891. Pp. 124.

The author of this little work has done a daring though a commendable piece of work. As one glances through the pages, one feels sure that one is fingering some play of Shakespeare's in the Rolfe edition. The book of Job is about as long as Hamlet, and is like Hamlet divided into five acts and twenty-one scenes. It is surprising how well the dialogue conforms to the dramatic form by putting the introductory clauses in foot-notes and prologues. It must be said that Mr. Wall's method has made the ancient Hebrew poem wonderfully intelligible, vital and attractive. When the novelty, and what to many may seem the audacity, of the presentation is forgotten, the dramatization will be found useful and pleasing.

**Two Valuable Handbooks.**

*The Book of Joshua.* [Smaller Cambridge Bible.] By Jno. S. Black, M. A. Cambridge: University Press, 1891. Pp. 107. Price, 1s.

*The Story of Jerusalem.* [Bible Class Primers.] By Rev. Hugh Callan, M. A. Edinburgh: T. and T. Clark, 1891. Pp. 96. Price, paper 6d.

These two little books are of sterling value. The subjects are so limited that the treatment is complete and satisfactory, even though so brief. The skill and scholarship of the authors make the material attractive and trustworthy. These little volumes, and the entire series in which they appear, are of high merit, and should be widely used.

## American Institute of Sacred Literature.

### BIBLICAL EXAMINATIONS, WITH DIRECTIONS FOR PREPARATORY STUDY.

*Statement.* It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a biblical subject of current interest. The examination for which preparation will be made in 1892, will take place January 10th, 1893. This examination will be open to individuals or groups of persons in all parts of the world.

*Subject.* The subject of this examination will be the "Founding of the Christian Church" as recorded in the Acts of the Apostles, the Epistles and the Revelation. The examination of 1893 will cover but half this topic, closing with Acts 15:35. In January, 1894, the second half will form the subject of a second examination. The International lessons take up this subject July 1st, 1892, continuing until December, 1892, again taking it up July, 1893, and continuing to December, 1893. The first two numbers of the Blakeslee quarterlies, which are used in many Sunday schools, cover the same material from January to December, 1892.

*For Whom.* Sunday school teachers whose time is too limited to undertake correspondence study. They should take up the study at once, to be prepared for their work of teaching in the last six months of 1892. Sunday school classes who want broader and more definite knowledge than can be gained in the ordinary way. Young People's Societies which cannot yet form Bible clubs. Chautauqua readers who can obtain a seal on their C. L. S. C. diplomas for this work. Parents who want to keep abreast of their children in the Sunday school. Ministers who have not time for Sunday school work but would keep in line with it. Any person who desires a carefully planned course of Bible study with an examination at the close.

*Preparation.* Preparation may be made alone or in classes. Where time and circumstances permit, a club for more thorough study should be formed. This work is not intended to supplant in any measure the Institute correspondence study, either as individual students or in classes. It is hoped, however, that it will meet the need of the thousands who have not time or opportunity for more scholarly work. Upon the following page will be found a series of helps the entire cost of which, including the examination fee, will not exceed \$2.55. A careful study of these helps will enable one to pass the highest grade of the examination. If only a part of the helps can be secured, one of the first two, and the last, should be chosen. The lower grades will be best suited to those who study from the International lessons only.

*Questions.* The questions are offered in four grades, Elementary, Intermediate, Progressive, and Advanced. They are therefore adapted to all classes of persons. They will be sent under seal to each candidate or group of candidates, before January 10th, on which date, the appointed special examiner (an examiner will be appointed wherever there is a candidate), will break the seal, and those who desire to answer the questions from memory, without helps, may do so. The papers of such candidates will be sent at once to the office of

the Institute, where they will be graded and certificates awarded according to merit. Those who prefer to use the questions for review purposes only may do so after the specified date.

*Preparatory Helps.* The following are recommended, not required, for the use of those who wish to become examinees.

* {Inductive Leaflets—The Founding of the Christian Church	.40
{Outline Inductive Bible Studies—The Apostolic Church	.20
Dod's Introduction to the New Testament	.75
Stalker's Life of Paul	.60
Cambridge Bible on Acts, (abridged)	.30

A specially prepared Direction Sheet containing the following matter will be sent to all examinees on receipt of the examination fee. (a) Statement of the principles underlying Inductive Bible Study. (b) Division of the present subject, with a valuable outline. (c) Chronological Table showing the growth and development of the Church from 30 to 100 A. D. (d) Valuable suggestions for the use of the note book. (e) Directions, when, and how, to use the recommended books.

*Examination Fee.* The fee for this examination is 50 cents. On receipt of this amount, the examinee will be supplied with the direction sheet which has been described, and at the close of the year with the questions. These alone are fully worth the fee charged. Those persons, however, who take the examination under the Institute restrictions receive in addition to the above an approximate statement of their standing and a certificate without extra fee. Members of the C. L. S. C. who wish to obtain a seal for this work must send an additional fee of 25 cents to the Chautauqua office.

*Enrollment.* Those who desire to be enrolled as candidates for, or who wish further information concerning, the examination of Jan. 10th, 1893, will address THE AMERICAN INSTITUTE OF SACRED LITERATURE, 391, 55th St., Chicago, Ill. The examination fee (50 cts.) and money sent for any of the above named helps to study (which may be obtained through the Institute) should be sent by money order, postal note, or draft, not by check, and made payable to W. R. Harper.

\*The student will choose between these two sets of studies. The first is thorough, complete and scholarly, suitable for teachers, ministers and Bible students. The second covers the whole material in two quarterlies, but less minutely than the first, and are better adapted to general Sunday school use.

## Current Old Testament Literature.

### American and Foreign Publications.

248. *Les Sources du Pentateuque. Étude de Critique ed d' Historie. II. Le Problème Historique.* By A. Westphal. Paris: Fischbacher. 1892. 7.50 fr.
249. *Le Deutéronome et la question de l'Hexateuque. Étude critique et exégétique sous forme d'introduction et de commentaire du Deutéronome considéré dans ses rapports avec les quatre premiers livres du Pentateuque et Josué.* By F. Montet. Paris: Fischbacher. 1891. 12 fr.
250. *Zur Geschichte Sauls und Davids. Ein Beitrag zur Kritik der Bücher Samuel.* By Steintal. Berlin: Rosenthal. 1891.
251. *The Tempting of the King: A Study of the Law. Bathsheba, Uriah, Nathan.* By W. V. Byars. St. Louis: Alban. 1892. \$1.00.
252. *Pulpit Commentary Job.* Exposition by Rev. G. Rawlinson; homilies by various authors: Rev. Prof. E. Johnson, Rev. Prof. W. F. Adeney, Rev. R. Green. London: Paul. 1892. 21s.
253. *Praeparation und Kommentar zu den Psalmen m. genauen Analysen und getreuer Uebersetzung.* By J. Bachmann. Berlin: Schneider and Co. 1892. 1.30 m.
254. *La Sulammite mélodrame en cinq actes et en vers traduit de l'Hébreu avec des notes explicatives et une introduction sur le sens et la date du Cantique des Cantiques.* By C. Bruston. Paris: Fischbacher. 1891. 2 fr.
255. *Das heilige Schriftewerk Kohelet im Lichte der Geschichte. Neue Forschung über Ecclesiastes, nebst Texte, Uebersetzung, und Kommentar.* By David Leimdörfer. Hamburg: Fritzsche. 1892. 4.50 mk.
256. *A Short Commentary on the Book of Daniel.* By A. A. Bevan. London: Fronde. 1892. 4s.
257. *Les Prophètes d'Israël: quatre siècles de lutte contre l'idolatrie.* By Mgr. Meignan. Paris: Lecoffre. 1892. 7 fr. 50c.
258. *Les Prophètes d'Israël.* By Jas. Darmsteter. Paris: Lévy. 7 fr. 50 c.
259. *Records of the Past.* Edited by A. H. Sayce. New Series, Vol. 5. London: Bagster. 1892. 4s. 6d.
260. *The Early Religion of Israel.* Baird Lecture of 1889. By J. Robertson. London: Blackwoods. 10s. 6d.
261. *Tyrus bis zur Zeit Nebukadnessars. Geschichtliche Skizze mit besonderem Berücksicht der heilschriftliche Quellen.* By F. Jeremias. Leipzig: Teubner. 1891. 1.20 mk.
262. *Erklärung der sämtlichen geschichtlichen Bücher des Alten Testaments. Ein Hilfsbuch für geistliche Lehrer, und für das evangelischen Volk überhaupt. 2 Bände.* By Th. Heintzeler. Strassburg i. E.: Verlags-Anstalt. 1891. 7.50 m.

### Articles and Reviews.

263. *The Date of the Decalogue.* By T. W. Chambers, D. D., in *Homiletic Review*, April 1892.
264. *The Battle in the Vale of Siddim.* By Prof. F. Hommel, in *S. S. Times*, March 5, 1892.
265. *Cheyne's Bampton Lectures.* Reviewed by Prof. A. R. S. Kennedy, in *Expository Times*, March 1892.
266. *Titles for the Psalms.* By Rev. W. B. Hill, in *S. S. Times*, Mar. 26, 1892.
267. *Teaching the Psalms.* By Prof. A. R. Wells, in *S. S. Times*, March 19, 1892.
268. *Messianic Prophecy. V.* By Prof. J. M. Hirschfelder, in *Can. Meth. Qrtly.*, Jan. 1892.
269. *Exposition of Isa 2: 2-4.* By Rev. A. Huddle, in *Expository Times*, Mar. 1892.
270. *From Nowa to El-Leja.* By Rev. Wm. Ewing, in *S. S. Times*, Mar. 26, 1892.
271. *What the Bible has gained from Criticism.* By T. G. Pinches, in *S. S. Times*, Mar. 5, 1892.
272. *The Old Testament in the Light of the Literature of Assyria and Babylonia.* By T. G. Pinches, in *Expository Times*, Mar. 1892.
273. *Biblical Archaeology and the Higher Criticism.* By Prof. H. Symonds, D. D., in *Expository Times*, Mar. 1892.
274. *Driver's Introduction to the Old Testament Literature.* Review by Prof. T. K. Cheyne, D. D., in *Expositor*, Mar. 1892.
275. *The Health Laws of the Bible, and their Influence upon the Life-Condition of the Jews.* By Marcus N. Adler, in *Asiatic Quarterly Review*, Jan. 1892.

## Current New Testament Literature.

### American and Foreign Publications.

276. *Der "Geschichtliche Christus" und die Synoptischen Evangelien. Ein Vortrag.* By P. Ewald. Leipzig: Hinrichs. 1891. 75 pf.
277. *Die Vorgeschichte der öffentlichen Wirksamkeit Jesu, nach den evangelischen Quellen entworfen.* By T. H. Mandel. Berlin: Reuther. 1892. 7.5 m.
278. *Notre Seigneur Jésus Christ: sa vie et ses enseignements.* By S. E. Frette. Paris: Lethiellenx. 1892.
279. *Pontius Pilatus. Ein Zeitbild.* By A. Schaab. Karlsruhe: Reiff. 1891. 1.20 m.
280. *How did Christianity and the Gospels Originate? An answer for minds perplexed with difficulties.* By G. Bate. London: Simpkin. 1891. 2s. 6d.
281. *Jesus in the Vedas.* By a Native Indian Missionary. New York: Funk & Wagnalls. 35c.
282. *Biblich-theologische Analyse des Römerbriefes.* By J. van Erdős. Amsterdam: Scheffer & Co. 1892. f. o. 75.
283. *The Pauline Theology. A Study of the Origin and Correlation of the Doctrinal Teachings of the Apostle Paul.* By Prof. Geo. B. Stevens, Ph. D., D. D. New York: Scribners. 1892. \$2.00.
284. *Justitia imputata? Eine neue Erklärung der entscheidenden Ausprüche des Apostels Paulus über die Rechtfertigung.* By G. Schwarz. Heidelberg: Hörning. 1891. 80 pf.
285. *Hand-Commentar zum Neuen Testament. Hebräerbrief, Briefe des Petrus, Jacobus, Judas.* By H. von Soden. Freiburg i. Br.: Mohr. 1891. 4 m.
286. *Notes on the Book of Revelation.* 2d ed., revised and enlarged. By T. Newberry. London: J. F. Shaw. 1892. 4s.
287. *Study of the Female Diaconate in the New Testament.* By Prof. H. E. Jacobs. Philadelphia: G. W. Frederick. 25c.
288. *Das Neue Testament und der Römische Staat. Rede.* By H. Holtzmann. Strassburg i. E.: Heitz. 1892. —60.
289. *Oriental Religions and Christianity.* By F. F. Ellinwood, D. D. New York: Scribners. \$1.75.
290. *Chaff and Wheat: A Defence of Verbal Inspiration.* New York: Revell Co. 1892. 15c.
291. *The One Book: A Treatise on the Unique Character of the Bible.* By J. Hinghes-Games, D. C. L. London: Hntt and Co.

### Articles and Reviews.

292. *Jesus Christ in his Methods of Teaching.* By Rev. J. F. Spalding, D. D., in *Homiletic Review*, Apr. 1892.
293. *The Teaching of Our Lord as to the Authority of the Old Testament. The Two Theories.* By C. J. Ellicott, D. D., in *Expository Times*, Mar. 1892.
294. *The Christ and the Creation.* By Rev. J. C. Adams, in *Andover Review*, Mar. 1892.
295. *The Present Position of the Johannean Question. IV. The Author.* By Prof. W. Sanday, D. D., in *Expositor*, Mar. 1892.
296. *John 3:3, "born from above."* By Rev. Jno. Reid, in *Expository Times*, Mar. 1892.
297. *The Doctrine of the Atonement in the New Testament. III. St. Peter.* By Prof. J. A. Beet, D. D., in *Expositor*, Mar. 1892.
298. *St. Paul and the Objective.* By A. B. Grosart, D. D., in *Expository Times*, Mar. 1892.
299. *Exposition of Heb. 2:9.* By Rev. G. Milligan, in *Expository Times*, Mar. 1892.
300. *Exposition of Heb. 3:1.* By Rev. G. M. Rice, in *Expository Times*, Mar. 1892.
301. *Some Gains in the Revised Version of the New Testament.* By Prin. David Brown, D. D., in *Expository Times*, Mar. 1892.
302. *How to Promote a More General Study of the Bible.* By J. H. Vincent, D. D., in *Can. Meth. Q'tly.*, Jan. 1892.
303. *Religious Authority [of the Bible].* Editorial in *Andover Review*, Mar. 1892.
304. *The Historical Geography of the Holy Land. II. The Low Hills or Shephelah.* By Rev. Geo. A. Smith, M. A., in *Expositor*, Mar. 1892.
305. *Is the Higher Criticism Scientific?* By Prof. F. Brown, D. D., in *Homiletic Review*, Apr. 1892.
306. *Greek Mythology and the Bible.* By Julia Wedgwood, in *Contemporary Review*, Mar. 1892.