

T H E

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THE first year's work of the American Institute of Sacred Literature has been finished (October 1st). Has it come to stay? Ask the eight hundred students who have been enrolled during the year in its correspondence schools of Hebrew, Arabic, New Testament Greek and the English Bible. Ask the thousand students who received instruction during the summer just closing in the various schools held under its auspices. Ask the thousand "special examiners" in every state, and almost every county, who are to-day working up groups of men and women to take the examination to be offered December 30th on "The Life of the Christ." The year, beginning strictly October 1st, 1889, has been but a partial one. The first prospectus was not ready until late in November. Work in several of the departments was not opened until after January 1st. But, in spite of delays and difficulties, the work has developed in a manner which is most gratifying to its friends. The new year promises much in the way of more perfect organization and wider usefulness. May friends of the work, already many, continue to multiply, and may the work of the year be guided by Him who is over all and in all.

FOR the International Sunday-school System, and those most closely connected with its management, we have the most profound regard. Under no circumstances would we knowingly say or do anything which would injure or detract from the great and prosperous work carried on under the

guidance of the International Committee. We believe that the present system is to continue in the future as in the past, though, possibly, with some modifications. This regard for the system, and this belief in its future growth, must not, however, blind our eyes to defects which begin to show themselves. The system is not a perfect one. It may be more perfect than any other which can be devised, and yet contain defects of no trivial character. These defects its best friends should desire to have pointed out. When they are recognized, they may be remedied. The one who points them out and emphasizes them in order that they may be seen most clearly, is not necessarily an enemy of the system. He may be one of its best friends. We desire to be understood as occupying the position of a friend,—a friend on the outside, and therefore compelled to speak, if we speak at all, from the outside. What are the defects? Mr. Blakeslee, in his article in the *Andover Review*, has pointed out some of them. We need not here comment upon them. It is sufficient to say that they are difficulties which the International Committee can, if they will, easily remove. Will they not do it? It is from this point of view of friendly suggestion that the "Plan of Bible Study for Sunday-schools" in the present number of the *STUDENT* (pp. 198-206) is offered.

CHAUTAQUA—what is there in the world like it? It is not a man, and yet one man, John H. Vincent, has breathed his very soul into it. It is not a place, and yet a spot fairer than that which bears the name would be difficult to find. It is not an institution, and yet its outward form is similar in many respects to that of institutions of various kinds. It is none of these. It is rather a feeling, a spirit, an influence, which pervades the inner soul of all who come within its reach, which lifts men up and leads them to strive for something higher than that with which they are surrounded, which points toward heaven, not, to be sure, as the church points, and still in a way most helpful to the church. This spirit grows; it assumes new and varied forms. It will continue to grow, for its growth has but begun.

THE unsoundness of mind which is manifested in possession by "fixed ideas" is an established phenomenon in medical science. Biblical science has its examples of the same intellectual aberration. It appears in different stages and along different lines. Sometimes the realm of prophecy furnishes the material for these strange and, once established, alas! often ineradicable fancies. In the department of biblical chronology, men fall victims to vain imaginings, and spend their lives in the search after phantasmic harmonies, which reacts upon the mind and judgment, until the last state is seven times worse than the first. The latest example, over which the religious press, with a few exceptions, is enjoying a season of felicitation, is that of the assumed discovery in astronomical science that the particular day on which the sun and moon stood still in the valley of Ajalon was the scene of an extraordinary conjunction of heavenly bodies that accounts for and verifies the biblical statements. The mouths of rationalistic and infidel objectors are henceforth closed. But when we learn that the same discoverer of this wonderful "fact" has also proved beyond all doubt that the lost tribes of Israel are in England, it is with some shadow of a fear of "fixed ideas" that we contemplate the argument in explanation of the great miracle of Joshua. And then, further, we are inclined to ask, What is to be done with Joshua's command to these heavenly bodies and what becomes of the miracle itself, if all this is true? Or, again, how complicated and liable to error the calculations necessary to follow back from the present until that particular day and hour when the phenomena took place! To-morrow some other calculator will discover how his predecessor has blundered and we will be left again to the tender mercies of the rationalist and the infidel.

THE author of a recently published history of Egypt remarks in the preface, "It may appear strange to some readers that I have not treated of the Exodus. The event does not, however, properly belong to Egyptian history. It did not at all affect Egypt, however important it may have been to the Israelites." There are not many of us who will

accept the statement that Egyptian history was in no way affected by the contact of Israel; but we shall all agree with the writer that Egypt exerted a great and powerful influence upon Israel. Writers universally acknowledge this point, and yet there has never been made an adequate presentation of the facts in the case. This field of investigation, Egyptology, and its bearing upon Israelitish history and institutions deserves more attention at the hands of American students than it has yet received. We have many classical scholars, many Semitic specialists, but how few Egyptologists. There is almost a "craze" in some quarters in respect to Assyriology. When shall Egyptology take the place in our American work which it deserves? Where are the young men who will take up this subject and devote to it the spirit and the labor which America owes it?

THERE is something which lies beneath all methods and systems of Bible study, without which all are worse than useless. It is something far higher than cleverness, something deeper than even earnestness. It is an honest spirit. Unless you are prepared to deal honestly with yourself and with the Bible in your study of it, you would almost do better not to study it at all. The reference here is not merely to an honest facing of any problems or difficulties that may arise. Such an attitude toward biblical questions is certainly necessary for real progress in the overcoming of difficulties. They are not solved by ignoring or denying them. But a deeper honesty than that is the yielding up of oneself to the convictions of truth and duty which the Bible may force upon the mind and heart. Of what good is the best system, if you hide yourself from the results in conduct which the application of it to the Bible brings to light? It is the spirit of men who have most scientifically and brilliantly studied the Bible that has done the most harm not to themselves merely but to the method which they advocate and to the Christian world standing by asking, "What results?" and "Whither does this tend?" It is because many of them have not honestly stood by their method and its issues in life that German bib-

lical scholars are in many quarters justly feared and their methods of interpretation opposed. Scientific critical Bible study, if its guidance be sincerely followed to the very end and its outcome in the practical religious life obeyed, will be found to be far more fruitful in a Christian life that is well-rounded and developed, than anything that is the genuine fruit of more imperfect Bible study. It must be so by as much as the new method is better than the old.

ONE phase of this subject is especially important to preachers of the Bible. They have their special temptations along this line. They are constantly drawn by the immense suggestiveness of the Scriptures to the use of biblical material in a way hardly warranted by an honest spirit of devotion to the real meaning and purpose of that material. This is popularly called the "accommodation of texts" to themes which are quite remote and disconnected from their original purport. How far this "accommodation" may go is a question possibly open to debate. There are men rash enough—to say the least—to defend it to any extent. But is it not most in accordance with the honest use of the Bible to avoid utterly this dangerous and in the end unprofitable habit? It is strongly said somewhere by Dr. Dale of Birmingham, "There should be a conscience in the study as well as in the counting-house. To attempt by skillful manipulation to get a better meaning out of a text than it contains is as fraudulent a proceeding as to attempt by skillful manipulation to get a better meaning out of a cheque than it contains." Such habits *are* dangerous in their effect upon the student and preacher. On the whole they are without real and permanent profit to the people. They "do not pay" intellectually or spiritually. Be wise by being honest in handling the Word of God in your study and in your pulpit!

A PLAN OF BIBLE STUDY FOR SUNDAY-SCHOOLS.

By the Editor.

Some Sunday-schools and many Bible-classes are looking about for a systematic scheme of Bible study, which, if diligently pursued, shall produce results more numerous and more definite than those ordinarily obtained. It is too much to expect that any particular plan or system, however excellent, shall prove satisfactory to all. This cannot be claimed even of the International Sunday-school system. Different systems and methods are needed to meet different necessities and demands.* The plan which is here proposed would include two distinct series of courses: the first, a series of Comprehensive or Outline Courses; the second, a series of Special Courses on particular books or subjects.

I. A SERIES OF COMPREHENSIVE OR OUTLINE COURSES.

Of the Comprehensive or Outline Courses there might be five. These should be so arranged as practically to cover the main points of both Old and New Testament material. Of each course there should be at least *three* grades or forms, in order that the entire school might be engaged upon the same subject and by the same plan, and the work at the same time be adapted to individuals of different ages and attainments. (1) The first form, for children *five to nine years of age*, should be made as simple as possible, but the entire ground should be covered. No one who has not tested it by a systematic and comprehensive method can appreciate how comparatively

* In the "Andover Review" for October (1890) the Rev. Erastus Blakeslee has indicated clearly some of the difficulties which beset the system now in general use, and, in a modest and most sensible way, has set forth certain principles and details of a plan which has suggested itself to him in the course of long years of active Sunday-school work. On several occasions the present writer has compared notes with Mr. Blakeslee upon the subject under consideration. Our views both as to the system and method have been practically the same, though differing somewhat in application. The plan herewith presented will be found, therefore, to include also the substance of Mr. Blakeslee's suggestions, and is published with his approval.

easy it is to put a child, five or six years old, into possession of a connected outline history of the life of Jesus. (2) The second form, for children *ten to fourteen years of age*, while still simple, may be made to include at least three times as much material as was contained in the first form. This is possible, because (a) the child has now reached an age when the mind is ready to grasp not only facts but teachings, and (b) the work done four or five years before, developed by the courses which have followed, furnishes a magnificent basis on which to build. (3) The third form of presentation, for young people *fifteen to nineteen years of age*, though still an outline, may be made tolerably exhaustive. It is possible in this form to include (a) many additional facts omitted in previous forms, (b) the detailed bearing of many teachings which in previous forms had only been hinted at, (c) systematization and generalization of facts and principles which had not before been attempted.

The five Comprehensive Courses are as follows:—

1. *Outline of New Testament History: The Life of the Christ.**—Of the three forms, (1) The *first* would cover the chief facts of the Christ's life organized into great periods, the emphasis being laid upon the *deeds* of the Christ; (2) the *second* would cover the same ground in greater detail, introducing a larger element of the Christ's *words* in their connection with His deeds; (3) the *third* would make a still more comprehensive study of the same material, the emphasis being laid upon the *words* of the Christ.

2. *Outline of Early Old Testament History and Messianic Prophecy.*—This course should cover the history given in the Bible down to the death of Solomon and the Division of the Kingdom, and should lay emphasis upon the general preparatory character of the history with reference to the coming of a Deliverer: (1) The *first* form of presentation should limit itself simply to the lives of the great men of the period, e. g., Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Solomon, and the points in which these resemble that of the Christ; (2) the *second* should take

* The outline sketched by Mr. Blakeslee, in the article referred to, will indicate clearly the plan here contemplated.

up (a) the history of the nation Israel, (b) the great events in that history and their significance, and (c) the more important passages containing prophetic truth; (3) the *third* should include (a) still more of the details of the history, (b) a general study of the literature of the period, e. g., the Psalms of David, and of the literature which furnishes the history of the period, and (c) the gradual growth and development of the Messianic idea.

3. *Outline of Later Old Testament History and Messianic Prophecy.*—This course should begin with the Division of the Kingdom and continue to the close of the Old Testament canon, outlining the history, exhibiting the character of the work of the prophets in that history, indicating the reasons for God's attitude toward Israel throughout the history, and developing the relation of the whole to the coming of the Christ: (1) The *first* form, as in the preceding courses, should take up only the great lives, e. g., those of Elijah, Elisha, Jonah, Amos, Hosea, Isaiah, Jeremiah, Ezra, Nehemiah, the teachings of these lives and the points of resemblance, if any exist, with that of the Christ; (2) the *second* form should present an outline of the history, and the place of the prophets in that history; (3) the *third* form should give the history in still greater detail, the teachings of the various prophets, and a general idea of the non-prophetic literature and work of the period, e. g., Job, Proverbs.

4. *Outline of New Testament History: Period of the Apostles.*—Of the three forms of this course, (1) the *first* should cover the Acts and the historical matter in the Epistles, emphasis being laid upon the *deeds* of the apostles; (2) the *second* should cover the same ground in greater detail, embracing more of the *teachings* of the apostles as contained in the Acts and the Epistles, and tracing the growth of the early church; (3) the *third* should make a still more comprehensive study of the same material, the emphasis being here laid upon the Apostolic teachings in the Epistles.

5. *Outline Studies in the Biblical Teaching of Redemption.*—The three forms of this course should be arranged on the following principles: (1) The subject should be presented in its historical growth; (2) each form should cover in a year's study

six biblical periods, (a) the patriarchal, (b) the Mosaic, (c) the early prophetic, (d) the later prophetic, (e) the Gospel, (f) the Apostolic; (3) each form should increase in comprehensiveness, and the emphasis be laid, in the first on the teaching as it appears in biblical *life*, passing in the second and third to its presentation in biblical *preaching*.

Remarks. 1. Each course should be, as indicated, an outline course. The entire ground must be covered in order that the more careful work which is to follow may be done intelligently. Is it necessary to have a general idea of a chapter as a preparation for the accurate study of a verse? or of a book, as a preparation for the accurate study of a chapter? Just so it is necessary to have a general idea of the whole scope of biblical history and literature in order to be able to deal satisfactorily with any particular portion of that history or literature.

2. The advantage of covering the same ground in this progressive manner, rather than in taking up in each period an entirely new kind of work, will be apparent to anyone who will but give the matter careful thought. Nothing is truer than that one never really masters a subject the first time he covers the ground. Repetition, not however without variety and progress, is the great principle of education.

3. The fifth course, as will at once be seen, is a review of the four preceding it. This review will serve the triple purpose of (1) fixing more firmly all that has been studied, (2) showing the relation of the various parts to each other, and (3) welding all the parts into a whole, thus giving to it definiteness, vividness and completeness.

4. There should be required from the very first (1) independence in work, and (2) definiteness in results. There is no better method of securing these than the use of the note-book and pencil, or, in the case of younger pupils, such an arrangement of the material in the lesson-leaflet or quarterly as will permit the results of investigation to be written in the leaflet itself. For an older pupil to write out in his own language the substance of a given verse or paragraph, or for a younger pupil to write out the answers to questions, so worded as (a) to require a careful study of the verse before the answer can be determined, and (b) to call for the substance of the verse, is an exercise of the greatest disciplinary value, and one which will arouse the enthusiasm of all who undertake it.

5. The great aim and purpose of all the work should be (1) *to lead the pupil to the Bible*, for it is the Bible which should be studied, and not the opinions of men about the Bible. How often must this truth be reiterated before it shall be accepted in practice by even the majority of those who profess an interest in Bible study? (2) *To familiarize the pupil with the Bible*, its events, its characters, its teachings.

6. If, now, a child were taken at five years of age, and carried step by step three times through these five courses; if from the beginning the habit of independent investigation were cultivated, and, in every form of every course, definite results were demanded; consider (if it is possible for one to do so from the standpoint of the chaos and confusion which now reign over all, or nearly all, popular Bible study) what a person thus trained would be prepared to do as an adult.

II. A SERIES OF SPECIAL, SUBJECT OR BOOK, COURSES.

Having gained a *general* conception of Biblical history, Biblical literature, and Biblical teaching from beginning to end, one is in a position to do special work. Here no particular order is necessary. The field is a broad one and choice must be made according to personal inclination or special need. The number of subjects is beyond possibility of description. Only a few may be mentioned. These are the courses from which the Bible classes in the Sunday school year after year might select.

I. OLD TESTAMENT SUBJECTS.

1. *Early Hebrew History and Institutions*, including (1) a study of the historical material in the Pentateuch, Joshua and Judges; (2) an examination of the origin and significance of the more important ceremonies and institutions, e. g., the Sabbath, marriage, sacrifice, circumcision; (3) a study of the Hebrew State, the various forms of government under which Israel lived; (4) the study of the relation of the Israelitish civilization to the civilization of other Semitic nations.

2. *The History, and Literature of Israel from Samuel to Solomon*, including (1) the Books of Samuel and a portion of First Kings; (2) the period of history which these books cover and the literature of the period; (3) the more important topics connected with these books, this history and this literature.

3. *The History and Literature of Israel and Judah from the division of the Kingdom to the Fall of Samaria*, including (1) the study of the circumstances leading to the division; (2) a general examination of the characteristics of the historical books of Kings and Chronicles; (3) the mastery of the particular events under the Israelitish history of this period; (4) a general study of the work and writings of the prophets who labored in this period, viz., Elijah, Elisha, Joel, Amos, Hosea and portions of Isaiah and Micah.

4. *The History and Literature of Israel and Judah from the fall of Samaria to the Fall of Jerusalem* (B. C. 587). The details need not be specified.

5. *The History and Literature of the Jews during and after*

the Exile to the close of the Canon. The details need not be specified.

6. *Old Testament Legal Literature and Legislation*, including a study of (1) the present form of this literature; (2) the contents as classified according to the prevailing element, in each case, whether hygienic, social, civil or religious; (3) the relation of this literature to other divisions of Hebrew literature; (4) the connection of this legislation with the different periods of Israelitish history; (5) the principles underlying this system compared with those of other ancient legal systems; (6) the Divine element apparent in this literature as distinguished from other similar literature.

7. *Old Testament Prophetic Literature and Prophecy*, including (1) the study one by one of the prophets from Joel to Malachi; (2) the growth and development of prophecy in the various periods of Israelitish history; (3) the study of prophetic life and growth, prophetic politics, prophetic history-writing, prophetic ethics and theology; (4) the study of the principles of prophecy; (5) the study of the fulfillment of prophecy in the New Testament.

8. *Old Testament Poetical Literature and Philosophy*, including the study of (1) the lyric element as found in the Psalms; (2) the Book of Proverbs; (3) the Book of Job with the various problems which it presents; (4) the Book of Ecclesiastes; (5) the scope and contents of Old Testament Wisdom.

9. *Principles of Old Testament Interpretation*, including (1) the *general* principles underlying the work of interpretation, e. g., the interpretation of figurative language, the relation of circumstances of person, place, time, etc., to the meaning of the passage; (2) the *special* principles of interpretation, e. g., the principles of typology, of prophecy, the theophanies.

10. *Biblical Theology of the Old Testament*, including (1) a study of the teachings of each Book on the more important topics of theology; (2) a study of the growth and development of each of these doctrines in connection with the history of the nation.

II. NEW TESTAMENT SUBJECTS.

1. *The Synoptic Gospels* including among other points the following; (1) a rapid preliminary outline of each Gospel; (2) a comparison of the three Gospels with a view of ascertaining the differences as well as the characteristic elements of each; (3) on the basis of this comparison a study of (a) the origin and literary relations of the Synoptics, (b) the special type of teaching found in each, (c) the doctrine of the Kingdom of God which all reveal; (4) the study of this last great teaching in the light of the present.

2. *The Writings of John*, including, (1) the consideration of the contents and plan of the Gospel; (2) the view of the Christ which it discloses; (3) this portrait compared with that of the Synoptics; (4) the additional views of truth and life in the early church given in the Epistles and the Revelation; (5) a more or less careful examination of the literary and historical questions connected with these writings; (5) the bearing of the teachings of these writings on current thought.

3. *The Acts of the Apostles*, including the study of (1) the progress of the early church through the several periods which appear in the Acts; (2) the life of the early Christian communities as there revealed; (3) the historical and literary questions arising in connection with the book; (4) the comparison of the church and individual life of to-day in the light of these teachings.

4. *The Life and Writings of Paul*, including (1) the study of the biblical material which will give a clear and comprehensive outline of Paul's life, an outline which should be mastered; (2) the filling in of this outline from indirect hints in the Epistles etc.; (3) the taking up in historical order of each of the Epistles to determine (a) the general outline, (b) the circumstances of composition and historical situation, (c) the great teachings; (4) the consideration of how all this bears on the missionary methods and the theological ideas of the present.

5. *Paul's Epistles to the Corinthians*, including (1) a careful and analytical study of the contents of each and their relations to one another; (2) the consideration of questions of author-

ship and of literary character; (3) the effort to obtain a clearer picture of the church-life, therein suggested; (4) the classification of the teachings, the gaining of a familiarity with their contents; (5) the application of this knowledge to the present conditions of life and thought.

6. *Paul's Epistle to the Romans*, including (1) a careful, analytical study of the contents; (2) the consideration of questions of authorship and of literary character; (3) the gaining of a clearer picture of the church life therein suggested; for other points, see above.

7. *Paul's Epistles to the Ephesians, Colossians and Philippians*. The treatment would be similar to that of the two preceding courses.

8. *The Epistle to the Hebrews*, including (1) a careful, analytical study; (2) an examination of the historical situation which lies back of the epistle; (3) an interpretation of it in the light of this situation; (4) the classification of the great teachings; (5) the application of them to the present conditions of life and thought.

9. *The Biblical Theology of the Pauline Epistles*. This subject would demand a familiarity with some of those outlined above, viz., Nos. 4 to 8, and should include (1) the collection of biblical statements of doctrine from these epistles and the interpretation of each in view of the context and historical situation; (2) the classification of these statements under appropriate heads; (3) the formulating of statements covering the Pauline teachings on these points.

10. *Biblical Theology of John, Peter and James*. The treatment would be similar to that under No. 9.

Remarks. 1. Will some one say that the work outlined is too great in amount? Remember (1) that these *special* courses are named as courses from which a choice is to be made according to one's preference and circumstances; and (2) that allowing a year to each course, the man or woman, who has received the preliminary training furnished by the Comprehensive Courses, could finish *all* the work indicated before the age of forty.

2. Will some one say that the work outlined is too high in its character, too far above the level of the average Sunday school student, a work better adapted to the wants of a theological seminary? Remember (1) that these courses are intended for men and women who have been prepared for them by having studied two or three times each, five comprehensive courses, covering practically the entire Bible: (2) that every subject here indicated may be

treated in such a manner as to be not only intelligible, but fascinating to an ordinary Bible class.

3. Will some one say that the introduction of such a plan into a Sunday school, is the introduction of diversity and confusion? Remember (1) that the day is coming, and the sooner it comes the better for the interests of sacred Scripture, when the Sunday school will be graded, classes separated, and *order* introduced; (2) that an artificial unity is injurious; and often gained only by the sacrifice of what is essential; (3) that a real unity exists when the same great subject is studied, whether all be engaged upon the same phase of that subject or not; (4) that, if it is desired, an arrangement can be made by which the entire school, except the Bible-class, may be at work upon the same subject, and the present uniformity practically be preserved.

4. For such a system as this, leaflets, quarterlies and text-books will be required, to aid in the study of the Book, not as a substitute for it. Let these "helps" be as numerous as there are individuals able and willing to prepare them, or publishers able and willing to issue them. Competition will improve the character of all. Different ideas and methods may thus find a place in the great work of Bible instruction.

5. Imagine a Sunday school which for twenty or twenty-five years has followed some such system as this, with its three "Life of Christ" classes, or its three "Early Old Testament History" classes, or its three "Later Old Testament" classes, or its three "Early Church History" classes, or its three "Redemption" classes, and its one to five Bible-classes doing careful work on special subjects,—imagine, we say, such a Sunday-school. Is it a dream? Is it only a dream?

This is but a rough sketch of what lies in the writer's mind. Are there a few Sunday-schools or Bible-classes which will consent to take a step forward toward something of this kind? At a future time the writer trusts that he may be permitted to present the plan more in detail.

THE MYTHOLOGICAL ELEMENT IN JOB.

By Professor W. W. DAVIES, Ph. D.,

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Leaving inspiration entirely out of the question—not that we deny the inspiration of this or any other book in the sacred canon—and regarded as a human composition, the book of Job is beyond controversy one of the sublimest works in literature, profane or sacred. The author, whoever he might have been, has displayed in this book, a mind not only inspired by the Holy Ghost, but also capable of presenting in the sublimest language the profoundest truths. The poet—for all will agree that whether or not purely historical, the book of Job is poetical in form—soars on the wings of imagination through the heavens, over the waters into the uttermost parts of the earth and penetrates everywhere into the mysteries of the universe. He draws his illustrations from Sheol, earth and sky; now revelling in brilliant pictures from the natural scenery around him; now passing into the realm of pure imagination; now quoting some familiar doctrine from the remote past; now citing some popular belief, clothed in “all the wealth of Eastern imagery, and mingling in his wild cries, strange snatches of long-forgotten astrology.”

There are several passages in Job which have occasioned an unusual amount of trouble to the more conservative school of exegetes, and have a great variety of interpretation. I refer to what are often called the mythological references. At first sight, it might seem a little hazardous, if not altogether irreverent to have the term mythological applied to them; even, though they were uttered not as a part of Job's creed, but simply as incidental allusions to some current superstitions, and intended to impress the reader with the majesty and omnipotence of God, against whom it would be vain for Job or any mortal to contend. At the same time no other interpretation affords even a plausible explanation of these places.

It is not our intention to enter at length into a discussion of these mythological allusions. We find them in the literatures of all nations; so that even modern science especially astronomy has accepted things as they were; adopting in great measure the nomenclature of the ancients, which was evidently based upon mere fancy. As a proof of this we have only to refer to the signs of the zodiac and many constellations, bearing such names as: Draco, Serpens, Aries, Canis, Pisces, etc.

The principal passages which are supposed to contain some astrological references are the following.

Let them curse it that curse the day,
Who are ready to rouse up leviathan.
iii. 8.

Am I a sea or a monster,
That thou settest a watch over me?
vii. 12.
The helpers of Rahab do stoop under him.
ix. 13.

He stirreth up the sea with his power,
And by his understanding he smiteth through Rahab.
By his spirit the heavens are garnished,
His hand hath pierced the swift serpent.
xxvi. 12, 13.

The passage in 7: 12 may be satisfactorily explained without any recourse to the mythological, though it is very possible that a poetic mind might have conceived the idea that the raging, boundless sea was a high monster, furiously lashing and twisting itself in mad fury around the earth. The same might be said of "the helpers of Rahab" in 9: 13.

The other passages are however much more difficult. Let us now examine the following:

Let them curse it that curse the day,
Who are ready to rouse up leviathan.

The second parallel of this couplet is very obscure in the A. V. where we read: "who are ready to raise up their mourning." Such a translation, beside being meaningless, is not warranted. The R. V. transliterates the Hebrew without any attempt at translation. The word leviathan is used five times in the Old Testament. Job 3: 8; 41: 1; Ps. 74: 14; 104: 26; Is. 27: 1. There is no difficulty about the true meaning in the last four places, where the word must be

taken in its literal sense, i. e., some well-known monster which wreathes and curves itself such as the serpent, crocodile or some aquatic animal; or symbolically for some hostile nation. The description of the leviathan in chapter forty-one points clearly to the crocodile. Though the same word is used in this verse it is certainly difficult to understand its exact import, if taken literally. The phrase "to rouse up leviathan" is clear enough in itself; but as Davidson observes, it is not easy to find a logical connection between rousing up the crocodile and cursing days. Those who cursed days were magicians, who, by their incantations professed to have the power of rendering any day they desired unpropitious. The author of Job not only assumes the existence of such a class, but also attributes to them the power by means of their enchantments to stir up leviathan.

Were we to enquire what possible connection there can be between curses of days and stirring up leviathan, some would reply that those who cursed the day mentioned in the first clause were those who exercised supernatural power over ferocious animals on land and in water, and by their magic arts could call out any of these formidable beasts from their hiding places in the recesses of the wilderness. But such an interpretation when taken in the light of the context seems flat and unmeaning. It not only destroys the train of thought, but also violates the laws of parallelism; for it is well-known that the second parallel ought to be stronger than the first, whereas, to curse a day in such a way as to overwhelm it with calamities is a greater feat than to charm a snake or to tame a crocodile, or even to allure the most formidable monster from the "impenetrable forest."

Some exegetes, following Origen and some early church fathers, feel called upon to spiritualize every passage in the Bible, especially those difficult to interpret, and they see in the leviathan of our verse, a clear allusion to Satan, the old serpent, "the great spiritual leviathan." But as Dr. Evans says; "When it is remembered that the same writers find the same typical significance in the description of leviathan in the forty-first chapter the extravagance of their fancy will at once appear."

A third explanation, held by men of all schools, from the most orthodox to the ultra-rationalistic is that we have here an allusion to one of the many popular superstitions current among even the Semitic people at the time when Job was written. Accordingly the leviathan must be regarded as an imaginary monster which devoured or swallowed up the sun and moon, thus producing darkness and eclipses. Such obscurations were regarded with dread, and if not as the direct cause of the direst calamities, yet certainly as intimately connected with them. It is also well-known that there has been, from most ancient times, a wide-spread superstition regarding the eclipses of the sun and moon. We find traces of it in India, China, Assyria, Africa, as well as in North and South America. No little importance should be attached to the fact that "among the Egyptians, with whose institutions the author of this book was well acquainted, eclipses were attributed to the victory of Typhon over the Sun-God." We also know that the crocodile was a representative of Typhon.

From what has been said, it is not probable that the word leviathan has its natural meaning in chapter third; but though we might prove positively that it has and that the clause in question refers simply to snake-charmers and crocodile-tamers, there is still another passage in Job which cannot be disposed of with such an interpretation. I refer to 26: 12, 13, which reads:—

He stirreth up the sea with his power,
 And by his understanding he smiteth through Rahab,
 By his spirit the heavens are garnished;
 His hand hath pierced the swift serpent.

Here we have four parallel ideas to illustrate the power of God. The first couplet refers to the sea; the second, to the heavens. The first clause in each verse is perfectly clear; the second in each, exceedingly obscure if not unintelligible if literally interpreted. If however we are justified to see in these two verses a mythological reference, all difficulty disappears and all becomes perfectly clear. These parallel clauses in their very nature must contain similar thought; this is required by the law of Hebrew poetry.

Let us now examine the thirteenth verse. The first parallel represents God's hand as piercing the fierce monster which occasioned the darkness. According to the popular belief, this swift serpent, which the hand of God pierces, had the power to wrap itself around the sun and moon so as to hide them from the eyes of men. But God is omnipotent, not only more powerful than Job and all mankind, but also the conqueror of Rahab which disturbed the peace of the ocean; as well as of the swift serpent, which caused confusion and tumult in the heavens. God pierces this (imaginary) monster, the cause of the obscuration; it loosens its deadly grasp, and the hidden moon, or the eclipsed sun, released from its sinuous folds becomes visible; darkness gives way to the light, and the heavens once more serenely brighten up. The passage thus interpreted becomes perfectly intelligible, while all other explanations are dark, fanciful and inadequate.

We would not have to go far to find the origin of such a superstition. The poetic Eastern mind could easily transform the ever-changing, restless clouds into animated existences. And when these dark monsters of the skies dragged their ugly forms over sun and moon and stars they were readily looked upon as hostile forces dominating the skies. Now, as magicians had the power to charm the snake and crocodile, how easily might the poet extend their powers and imagine that this same class of people, these cursers of the day had influence over these celestial monsters?

The Bible in referring to these superstitious beliefs does in no way set upon them the stamp of truth, any more than it does upon the false ideas regarding providence in its dealings with mankind or the relation of suffering to sin which the friends of Job entertain throughout the book. Their arguments and illustrations, real or fictitious are faithfully recorded, though the former were often at variance with the truth. That the chosen people of God should have shared in some of the superstitious beliefs of the nations surrounding them, at least, in some degree, becomes evident from the stringent laws which Moses enacted against those practicing or countenancing necromancy, magic and other forms of divination. Laws against such practices are sufficient evidence of their

prevalence among the people. Besides, there are many incidental references in the Bible to superstitions which were current among the Israelites; as in the story of the witch of Endor; the supposed evil effects of the moon upon men; (Ps. 121: 6); and the fact that the disciples of our Lord, at one time, thought he was a spirit.

ON EXPOSITORY PREACHING.*

By President JOHN A. BROADUS, D. D., LL. D.,

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It has been suggested that I should say something on this subject, especially with reference to the exposition of historical Scripture. One or two of the preceding writers have cautioned against a too exclusive use of historical passages, thereby implying that some persons find this easy. This is gratifying, for I am persuaded that the great mass of ministers, when attempting an expository discourse, take some doctrinal, preceptive, or devotional portion. No one can overlook the fact that the greater part of the Bible consists of history, much of it biography; and that all the other portions have a historical setting, which we cannot afford to overlook if we wish to make thorough study. Yet some ministers rarely take a properly historical text; or if they do, it is only the introduction that takes account of the narrative, and then a subject is evolved, and treated in the usual fashion. But all mankind are interested in a story, a narrative, an account of actual persons, in their actual life, and exhibiting their distinctive characteristics. If the Bible is so rich in these elements, ought they not to have a large part in our sermons?

But remember that we are not undertaking to write a biblical story, or to give a lecture on Bible history. We are going to make a sermon which must have very practical aims and bearings that determine the whole management of the discourse. Some ministers, who are fond of history, just give a series of Lyceum lectures upon topics or persons of Bible history, lectures that may be brilliant, highly enter-

* This article was prepared to form one of a series of discussions on Expository Preaching which have been from time to time published in these pages. It will be sufficient to refer readers to the May, June and July, 1890, numbers of THE OLD AND NEW TESTAMENT STUDENT for the previous articles, opinions and letters, bearing on the subject.

taining, even instructive in the way of historical discussion, but that do not powerfully impel the hearer toward a religious life, as sermons ought to do.

On the other hand, many are restrained from attempting historical exposition by the persuasion that they have no talent for narration and description. Perhaps the dignity of this periodical may endure a couple of anecdotes, which at least conform to the etymology of that term, for hitherto they have been unpublished. Years ago a singularly able young man came to be pastor where I lived, who was a vigorous and exact thinker, and whose sermons were full of wholesome truth. We were intimate friends, and one day I asked him if he had paid much attention to preaching on the Bible history. He said, Oh, no, because he had no talent in the world for description. He had once tried a sermon on Balaam—which some might think a rather knotty subject to begin on—and making a wretched failure, had never repeated the attempt. It was folly for him to attempt such a sermon, because he could not describe. I insisted that he could do something better than describing, he could take up some person, and analyze his motives and character, so as to make him yield a rich variety of interesting and useful, practical lessons. He could not deny that he was conscious of power to analyze, and so he consented to make an attempt in that direction. It was not two years before this was his favorite class of sermons, and particularly welcomed by his hearers; and he would get in some good bits of description, too, when the subject called for it.

The other anecdote relates to a man who had reached middle age, was a profound thinker, a lecturer rarely equalled, and when he felt at his ease, a preacher of extraordinary power. Shortly after the war closed, he preached a deeply impressive sermon at an association in the country, upon the text, "Wait on the Lord," etc. He, of course, understood it to mean "wait for the Lord," and one of his illustrations was as follows: "The mother or wife sits at her window in the dusk of evening, looking along the road upon which she hopes soon to see her son or husband returning from the war. She is waiting for him." The application is

obvious. As we rode away that afternoon I said, "My friend, what made you spoil that pleasant little picture you gave us of the woman sitting at the window in the dusk? You said the mother *or* wife, looking for the son *or* husband; I couldn't see one for the other." "Oh, pshaw!" he answered, "I was a fool for attempting such a thing. I never can make a description, and I never attempt it except through forgetting myself." Upon being asked how he knew he could not, he said that in his first sermon, which was in the presence of his older brother, a minister, he made some little attempt at description, and his brother afterwards told him not to try that again, for he evidently had no turn that way. "So I have always tried to avoid it," he said, "and am ashamed to have been betrayed into the awkward attempt to-day." I took earnest exception, insisting that any man who could state a thought with such clear-cut edges, and make a series of arguments spring into life as he could, might be able to describe a scene, if he would take half as much trouble to prepare for it as he took in preparing his arguments and statements. After much talk, I playfully dared him to make an honest attempt. Some weeks later we met on the street, and he stopped with a smile and told me that the previous Sunday he had preached in a country church a dozen miles away upon the parable of the sower; and as it was just the season for sowing wheat, he thought in preparing the sermon that he would try to make his farmer hearers see the sower as he scattered the grain, and it fell on different kinds of soil. "And I am bound to acknowledge," he said with a pleasant laugh, "that I think I really did succeed. I give it up." Not long after, I went to preach for him at that same church, and dined with an estimable deacon. At dinner we were talking about my friend their pastor, and they needed but little encouragement to tell of one sermon and another as especially remembered and valued. At length the deacon's wife broke out, "And I tell you, I never heard the like of that sermon last fall about the parable of the sower, when he described that man going across the field sowing wheat. Hi! I can see him now." Here was a man of extraordinary abilities, and supremely

anxious to preach well, who had gone on to middle age with a mistaken notion growing out of an unlucky suggestion as to his earliest sermon, and yet the very first time he really attempted to describe a scene the success was remarkable.

These instances may lead some to consider a question as to which I have no doubt. Are there not many men, by no means negligent as to self-development, very anxious to do their best, who go on for years thinking they cannot do this, or cannot do that, simply because of some early failure easily accounted for, or some well-meant but unwarranted discouragement? Are there not probably men who live on and die without ever having developed potencies that were really capable of great effectiveness? Ought not a minister who wishes to make the best of himself, while practicing chiefly those methods of preaching in which he most readily succeeds, yet occasionally to try all manner of experiments, and find out other ways in which he may have reasonable success, thereby enriching his own development, and giving the variety so much needed by his heterogeneous audience?

Not every man will excel in expository preaching. But every man can learn to make fairly interesting and really helpful expository sermons, if he can preach well in any way, and if he will practice this kind of preaching now and then. Only let him make very careful preparation, taking pains to give the sermon unity, decided movement, vivacity, and abundant practical applications. For one, I am quite sure that expository preaching will become increasingly popular in our country throughout the next generation of ministerial life. Without saying more, I may mention a few specimens of historical exposition which are easily accessible, and in their several ways might be particularly helpful:—

Candlish on "Scripture Characters," and also on Genesis; Bruce on "The Training of the Twelve," which has just appeared in a new edition; the half-dozen volumes of William M. Taylor, particularly those on David and on Paul; Hanna's *Life of Christ*, which consists of expository sermons; and it is matter of special gratification that the Christian Literature Society (35 Bond Street, New York City) can now furnish volumes of Chrysostom, who is to wise students the most instructive and stimulating of all expository preachers.

THE INTER-TESTAMENT LITERATURE.

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

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One of the results of modern methods of Bible study has been that the literary remains from the period that intervened between the close of the Old Testament canon and the beginning of the New are regarded with entirely new eyes. They are no longer looked upon as curiosities of literature without any practical value for Scriptural research. They have been discovered to be important sources of information, not only for the understanding of the intellectual and religious development in Israel in that period when their sacred writings had received a recognition as never before, and had become actually, and not only theoretically, the leading factors and forces in this development, but also for the elucidation of contemporary Jewish thought in the days of Christ and the apostles, without which many of the problems of New Testament theology and New Testament exegesis are unintelligible in their entire bearings and import.

The change in the estimate of these writings, which include not only the so-called Apocrypha, i. e. the books found in the Greek but not in the Hebrew Old Testament canon, but also the apocalypses and other writings of both Palestinian and Hellenistic Judaism, is owing chiefly to the introduction into modern biblical research of that idea which has been the most fruitful of results, both good and bad, in the scientific investigations of the day, namely, the idea of historical development. The Scriptures are no longer regarded merely as a collection of dogmatical *dicta probantia*, but revelation has been a growth, and one that stands in the most intimate relation to the development of the people in whose midst it became a reality. While it cannot be denied that the modern method of Bible study in its one-sided application has led to naturalizing and naturalistic schemes of the re

ligion revealed in the Scriptures, yet in its legitimately sober application a much more correct idea of the actual course and character of revelation at its various stages has been secured than was possible from the standpoint of former days. In unfolding Scripture not merely as a revelation, but also as the history of a revelation, the inter-Testament literature has a value and importance of its own, even if these writings in a certain sense are only secondary and auxiliary.

It is a matter of considerable discussion as to the extent to which even temporary thought and literature influenced the sacred writings, more particularly those of the New Testament. It has been the function of biblical study in its modern phases and methods to emphasize more than was done by the scholars of an earlier generation the human side of revelation, the human factors, forces and surroundings, whose presence can be detected in the character and contents of the Scriptures. Indeed, in this point probably more than in any other consist the characteristic differences between the former and the present ways of interpreting the Word. Under the spell of an extremely mechanical idea of inspiration, which made the sacred writers themselves as mediums of revelation little more than blind instruments, it is certainly true that in earlier generations the methods of Bible study were one-sided by the exclusion of this human side. In our day the tendency is often to the opposite, and the extreme emphasis put upon a principle in itself correct has led to the exaltation of the human element to the detriment of the divine, sometimes even reducing the latter to a minimum. Analyzed to bottom facts, it is just here where what the late Professor Delitzsch called "the deep chasm between the old and the new theology" is to be found.

While it is recognized as fixed and settled that for the material contents of the New Testament the writers were not indebted to the thought or literature of their age, but to the spirit of inspiration, it is equally certain that the shape and manner in which this revelation was given and formulated to a great extent was conditioned by this thought. Being supernatural truth revealed to human minds, it of a necessity assumed such a form that those for whom it was in-

tended could understand it. And just in this particular the literature between the two Testaments, as the expression of the religious thought of Israel, renders most valuable service, as can be illustrated by a few examples.

The prelude of St. John's Gospel contains the deepest of Christological thoughts. Its leading idea is that the Logos, who from eternity existed with the Father, had entered the world and become flesh. The general truth here made prominent is thus the eternal pre-existence of the Logos. The vast strides here made over and beyond the Messianic promises of the Old Testament are at once apparent, and it is difficult to see how a reader of this majestic prelude with only the Old Testament before him could have understood or appreciated the grand revelation. This becomes possible only when at the hand of the literature under consideration we see that the contemporaries of St. John had become familiar with similar ideas and views. Although conservative exegesis has always been a unit in teaching that the predictions of the Old Testament clearly ascribe to the coming Messiah a supernatural personality and work, and has seen in such passages as Micah 5: 1-5; Isaiah 4: 2; Daniel 7: 13, proofs of the pre-existence of this Messiah, and although, further, neither in word nor idea has the Logos of John any connection with the Logos of Philo's philosophy, but is rather a development from Old Testament premises, yet it is clear that John's method of expressing this deep idea is not taken from Old Testament models, nor is it intelligible from Old Testament thought and words merely. As John, like the other writers, used the language and the rhetoric of his day, as he wrote primarily for his contemporaries, it scarcely admits of any doubt that in presenting his grand truth he put it into a mould and form not shaped after Old Testament models, but in those constructed by the people in the centuries between Malachi and the appearance of Christ.

A glance at the literature of that era shows how common it was for the religious writers to describe persons and things that occupied an important position in the kingdom of God as pre-existent before Jehovah from eternity and as being brought down into the world at the proper time and for the

proper purpose—a line of thought which, it is clear in most cases, was suggested by the Messianic interpretation of Daniel 7: 13. In the second part of the book of Enoch, chapters 37–71, entitled The Parables, and written about the beginning of the Christian era, we have probably the highest theological and ethical conception of the Messiah written by uninspired pen without the New Testament as a basis or source of information. Here an eternal pre-existence is also predicated of Him. In chap. 48: 3 we read: “And before the sun and the signs were created, before the stars of heaven were made, His name was called before the Lord of the spirits.” Also in chap. 48: 6: “For this purpose He was chosen and hidden before Him [God] before the world was created, and He will be before Him to eternity.” Similar views are found chap. 48: 7; 62: 6, 7; 52: 9 (*cf.* Andover edition of Enoch, p. 46 sqq). Essentially the same ideas are found in IV. Ezra, a Jewish product of the first Christian century, or of even an earlier date. There, e. g. chap. 12: 31, we read: “*Hic est Unctus, quem reservavit Altissimus in finem;*” also chap. 13: “*Ipse est, quem conservat Altissimus multis temporibus,* *cf.* also 14: 9. Just as is done in Enoch, this pre-existing state is described as being hidden, e. g. 13: 52: *Sicut non potest hoc vel scrutare vel scire quis, quid sit in profundo maris, sic non poterit quisque super terram videre filium meum, vel eos qui cum eo sunt, nisi in tempore diei.* In the same way other sacred persons and even things are described as pre-existent. Thus in the *Assumptio Mosis*, 1: 4, Moses speaks of himself as *qui ab initio orbis terrarum praeparatus sum.* In the Apocalypse of Baruch we read of Jerusalem that the city “*preparata fuit ex quo cogitavi ut facerem paradisum et ostendi eam Adamo priusquam peccaret.*” In the book of Jubilees, a haggadic production of the first Christian century, we read that the angels celebrated the Sabbath before the creation. In the *Assumptio Mosis* we read of the temple: “*Repones [libros] . . . in loco quem fecit ab initio creaturae orbis terrarum.*” The pre-existence of the Law is one of the leading doctrines of Jewish theology in the New Testament age. *Cf.* Weber's *Theologie des Talmuds*, p. 15, 153, 190 sqq. This form of thought was adopted by early Christian writers and was used by them extensively. *Cf.* quotations to

the point from patristic literature given in Harnack's notes on *Pastor Hermas*, 2: 4, and II. Clem. 14: 1.

But the advantage of a closer study of the inter-Testament literature for New Testament exposition is by no means quite confined, or even principally confined, to such details in the manner of expressing revealed thought. On the contrary, its greatest benefit lies in the light which it sheds on leading and fundamental problems of New Testament interpretation. It is well known that the Judaism of the time of Christ was by no means an honest development from Old Testament premises. While ostensibly still the theology of Moses and the prophets, yet the system of the Pharisees was radically opposed to that theology. Christ came into antagonism to the official theological teachers of the day, simply because He found that they had departed from the landmarks of the old covenant, substituting in their place dogmas and doctrines of foreign origin. His reformatory work consisted in the attempt to lead this thought back again into the channels of revealed truth; hence His conflict with the Pharisees. When looked at more closely it will be seen that the points of divergency and difference were chiefly two, namely, the carnal conception of the Messiah and His kingdom, and the object of the law as being an end in itself and not the means to an end, i. e. righteousness by the law. The process of the origin and genesis of this thought in Israel, although it cannot be traced in all its ramifications in inter-Testament literature, yet its leading characteristics and many of its details can be found. In this respect such works as the so-called Psalms of Solomon, written shortly after the conquest of Jerusalem by Pompey, 46 B. C., are extremely instructive. In the pages of the New Testament the Jews in opposing Christ's claim to be the fulfillment of the Old Testament promises, seem almost to quote the words of this lyrical collection. Plainly and openly a justification according to works (17: 9-12), a "justification of deeds" (14: 1) is taught. In 9: 9 the essence of New Testament Pharisaism is expressed in the words that "he who doth righteousness gathereth to himself eternal life; but he who does evil is the cause of his own destruction." The Messiah is entirely a mighty earthly ruler, who destroys the

enemies of Israel and exalts His people. The unclean and foreigners shall be removed from Zion; the Messiah shall be the new king in Jerusalem, to which place all the saints of the Diaspora shall be gathered. Israel is the first nation, and the others shall be merely drawers of water and hewers of the stone for the favored few. In this way shall be realized the hopes of those who, according to the book of Enoch, "had expected to be the head, but had become the tail." In the light of the views expressed in works of this kind, the historical background of the whole New Testament is seen with remarkable clearness; the *status controversiae* in the Gospels and the Acts are intelligible as historical phenomena; the great argument of St. Paul in favor of righteousness by faith alone, to which he devotes the substance of at least two of his greatest epistles, Romans and Galatians, is seen as to its cause and is better understood as to its character. For, understanding the view which he intends to combat, his counter arguments become all the clearer.

These illustrations could easily be increased. But it is evident from what has been said that the literature in question does much to put the New Testament theology into its proper setting. The thought of the age, of which this literature is the best expression accessible, must be a valuable tool in the apparatus of the New Testament student. The principle of historical interpretation finds in it a good auxiliary, the legitimate use of which cannot fail to help clear up more than one exegetical enigma.

"NEITHER POVERTY NOR RICHES;"
OR THE
TEACHINGS OF PROVERBS REGARDING PROPERTY.

By Rev. EDWARD TALLMADGE ROOT,
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The most pressing moral and social question of the day is that of the distribution of wealth. Thoughtful men are asking as never before, What changes must be made in our laws and in our private living to prevent the complementary evils of riches and poverty? Christians, believing that Christianity alone can solve the problem, will seek the answer in the Bible.

In the Old Testament, next to the Mosaic legislation, the Wisdom literature contains the most valuable suggestions. Unlike the Pentateuch, Psalms and Prophets, the books deal with the individual, not the nation. They ask, What course of life is for my highest good? What is wise? The point of view and motives urged therefore differ. Every person is an end in himself; his true good must never be sacrificed; hence the appeal of Proverbs to self-interest is legitimate. But though starting from a different standpoint, the *Hokma* reaches the same conclusions. Ecclesiastes shows that wealth cannot satisfy; Job, that wealth is not the reward of righteousness. Proverbs teaches how to avoid poverty by industry and frugality, yet excludes ambition for riches by making wisdom the supreme object of life.

I confine attention in this article to Proverbs. It seems the general impression that its ethical standard is the wordly wisdom of the money-getter. The opposite is true. There is no higher standard in the Old Testament. Riches are given a lower place than in the Psalms. There is no proverb in-

consistent with the prayer of Agur. So a study of Proverbs will show.

Let us ask four questions.*

I. Is the seeking of riches a legitimate life-purpose?

Proverbs accord with Ecclesiastes, but without attaining its profundity. Greed of gain is condemned, because it leads to dishonesty or judicial corruption (15: 27; 21: 6; 28: 20), or because riches are fleeting (23: 4, 5; 28: 22; 11: 28). The positive side is more emphasized. There is something better to seek, viz., wisdom or righteousness, and these two are one, for he who seeks to realize in his life the world-plan ("wisdom") of God lives according to right. The possession of such intelligent moral character is better than riches (3: 13-15; 8: 10, 11, and 18, 19; 15: 6; 16: 16; 28: 6). It enables its possessor, though poor, to see through the empty pride of the rich (28: 11). Happiness can dwell where riches are absent, but flies from the home where love and the fear of Jehovah abide not (15: 16, 17; 16: 8; 17: 1). Virtue wins respect and love, which are better than riches, and which it is implied riches cannot buy (22: 1). And the supreme test is the judgment certain to come.

"Riches profit not in the day of wrath;
"But righteousness delivereth from death."
(11: 4, cf. 10: 2.)

So the true life-purpose is to seek not riches, but wisdom. The issues of life do not depend upon possessions, but on character; the *heart*, therefore, is to be kept above every thing else (4: 23).

"The beginning of wisdom is, 'Get wisdom;'
"Yea, at the price of all thou hast gotten, get understanding."
(4: 7, cf. 4: 5, etc.)

II. But are not riches, while not to be supremely sought, a good which the righteous may expect as a reward †?

* This is not a selection of passages to prove a theory. All the proverbs which treat in any way of riches, etc., were collected, studied and classified, before a sentence was written.

† So accustomed are we to think of the reward of righteousness as given in a future life, that the question seems of little importance. But to the Hebrews having no clear doctrine of existence after death, it involved all that questions of eschatology do to-day. It was the one great theological problem in dispute

Some proverbs seem to teach this, as,

"Length of days is in her (wisdom's) right hand,
"And in her left riches and honor."

(3 : 16, cf. 22 : 4.)

But we must not take these alone. The mind of the Sage passes so readily to spiritual value as to suggest that he uses "riches" as the fittest symbol which wisdom gives. In the "Mashal Discourse," 8 : 18-21, wisdom seems to guard against a literal interpretation.

"Riches and honor are with me,
"Yea, *durable riches and righteousness.*
"My fruit is better than gold," etc.

So the treasure provided to the righteous in 15 : 6 is evidently not riches, for the wicked have that and yet have trouble. Only a competence and an inheritance for His children are promised (13 : 22 ; 10 : 3). [See under III. below.]

We should be more inclined to interpret the promise literally, if Proverbs anywhere without qualification called riches a good. To be sure great wealth gives protection (10 : 15); but, on the other hand, poverty saves from attacks from which the rich must purchase safety (13 : 8). Other proverbs are half-cynical observations regarding human nature.

"Wealth addeth many friends ;
"But the poor is separated from his friend," etc.

(19 : 4, 6, 7.)

If his pupil had said, "Then I will seek wealth, that I may have many friends," the Sage would have replied,

"What profiteth a friend that loveth not at all times ?
"Or a brother that is not born for adversity?"

A similar observation which does not approve of the fact is,

"The rich ruleth over the poor ;
"And the borrower is servant to the lender."

(22 : 7.)

The moral of which is simply, "Keep out of debt." Finally, the low estimate which the Sage puts on riches is shown forcibly in contrast with his absolute trust in Jehovah (18 : 10, 11).

(Ps. 37, 73 and 112 ; Book of Job). The fact of God's moral government seemed to hinge on the answer. But even to-day the error of Job's friends has not wholly disappeared. The moral of E. P. Roe's novels, it has been said, is, "Become a Christian and you will get rich."

"The name of Jehovah is a strong tower;
 "The righteous runneth into it and is safe.
 "The rich man's wealth is his strong city,
 "And as a high wall—in his *own imagination*."

So if the Sages looked on wealth as a reward at all, it was as a very subordinate good. Thus they agree with the author of Job, whose aim is to show that temporal prosperity is not, and could not, be a reward of piety.

III. Man must have some property; if he is not to seek riches, how much is he to seek?

In apparent contradiction to the exclusion of worldly ambition is the emphasis placed upon the economical virtues. Sloth and idleness are condemned in the most emphatic terms (6: 6-11; 10: 4, 5; 21: 5; 24: 30-34; 27: 23-27). Note the motive urged:

"He becometh *poor* that dealeth with a slack hand;
 "But the hand of the diligent maketh rich."

Similarly various forms of prodigality are rebuked, because they bring poverty (21: 17; 23: 21; 28: 19). The virtuous woman is one that clothes her family richly and acquires fields and vineyards (31: 10-31). Honest labor has advantage over more rapid acquisition, in that the earnings are more permanent (13: 11). Generous support of religion will bring abundance (3: 9, 10). If riches are not to be sought, why should desire for them be thus appealed to? It might be said that we could not expect consistency in detached proverbs. But such a conclusion could be only the last resort. Perhaps this motive is urged because those here exhorted are not capable of appreciating higher considerations; the slothful is urged to diligence that he may gain the wealth he covets; and when he attains it, the Sage will point out that this was not the satisfaction he really craved, and that he must turn from it to wisdom. But is there not a better explanation? May not "rich" here be used loosely? What is the meaning of *rich*, strictly defined? Many say "no definition is possible." It is a "purely relative term." There is no use disputing about words, but it would be an immense advantage to attach a definite meaning to "rich" and "poor." *Rich*, equivalent to having a larger income than the average in the community; *poor*, equivalent to having a less income.

The average income of any community is, mathematically, what its total income, divided equally, would yield to each family. But it means more than this; for probably the incomes of the majority of the families approximate to this average. They would scorn to be called poor, they are independent, comfortable, self-respecting; but they are not rich; they have the average income, a competence.

Now, in the passage just quoted, "rich" *may* mean simply a competence. It need not mean any more than this to accomplish the purpose of the writer. He speaks from the standpoint of the poverty-stricken sluggard to whom the average degree of comfort seems "riches." Not only may this be, but in some of the passages quoted it evidently *is* the meaning. Thus the beautiful strophe in praise of diligence (27: 23-27) concludes,

"And thou shalt have goat's milk *enough* for thy food;

"For the food of thy household," etc. And

"He that tilleth his land shall have *plenty* of bread."

(28: 19.)

What is promised is not riches, but a competence.

But there is a passage, the most striking and important in the Hokma, in which the words are used in the strict sense defined above. It is the prayer of Agur (30: 7-9).

"Give me neither poverty nor riches.

"Feed me with the bread of my portion;

"Lest I be full and deny thee,

"And say, Who is Jehovah?

"Or lest I should be poor and steal,

"And use profanely the name of my God."

This carries the premises of the Hokma to their legitimate conclusion. Poverty is an acknowledged evil, riches a vanity and snare, yet man, needing food, shelter, clothing, requires property. How much? Agur voices the thought of all the Sages, The middle state is best. The expression, "bread of my portion," seems to be an allusion to the daily supply of manna, of which "he that gathered much had nothing over, and he that gathered little had no lack." If so, it may be paraphrased, "My portion of the supply which Thou wouldest have distributed equally, as the manna." For a comprehensive study of the biblical ethics of property shows that the truths taught by the miracle of the manna everywhere inspire

later teaching regarding property, the truths that all good things come from Jehovah, and that He would have them so distributed that none should be surfeited, none lack. To Agur this is no longer merely God's will, he has made it his own choice. The ideal set forth before the nation has become his personal desire. In doing this, Agur has found a new reason for such distribution. In limiting his desires to a competence for the sake of the community, a man does not lose, he gains. What is best for the community is best for him; what harms it, harms him. Riches tempt to excess, self-confidence, neglect, and contempt of God (*cf.* Job 21: 7-15; 22: 17). Poverty tempts to crime and blasphemous complaints against God (*cf.* Prov. 19: 3; Isa. 8: 21). The middle state means provision enough awakening gratitude, yet not so much that one can forget the necessity of constant industry and God's bounty to renew the supply. Enough for use, not enough to become an idol. To these happy effects on morals and piety, named by Agur, we may add the facts, abundantly proven by observation, that the middle state is most favorable to the development of true manhood, to the highest intellectual attainments, the truest culture and most solid enjoyment.

Perhaps the thought arises, How far did Agur mean this prayer? Many have renounced wealth as the fox did the grapes, or as poets praise the pleasures of country life and take the first train for the city. But the Sages were not cynics. They were serious students of the problem of life. An utterance which so accords with and completes their system of economical morals must be sincere. If, moreover, these Proverbs are inspired, we cannot doubt that this prayer was intended to be the rule of our lives.

IV. How should wealth be used; especially by those whose greater ability enables them to produce more than the average?

The Sage unites with the Prophet in recognizing the just claims of the Priest.

"Honor Jehovah with thy substance,
"And with the first-fruits of all thy increase," etc.
(3: 9, 10.)

This implies a recognized system for the support of religion, and is a hearty exhortation to generous compliance. Having given the claims of religion their true place at the outset, the Sage turns to his own special mission of pointing out man's duties to himself and his fellows.

Generous benevolence is the truest wisdom, for "mercy is twice blessed." It gives true increase, while niggardliness only impoverishes. Whether shown in positive giving or in refusing to use one's advantages to make gain out of others' necessity, it is equally praised (Prov. 11: 24-26). Not that benevolence will make rich. "He that watereth shall himself be watered;" but what he gave was pity and love, the money being simply its expression; what he receives is love and blessing. That this is the meaning is plain from verse 26, and also from the same paradoxical saying in the 13th chapter, which reminds one of Christ's favorite paradox:

"There is that maketh himself rich and has nothing;
 "There is that maketh himself poor yet hath great wealth."*
 (13: 7.)

Compare also 21: 26; 22: 9; 28: 27.

Above all, benevolence is blessed by the favor of God:

"He that hath pity upon the poor lendeth unto Jehovah;
 "And his good deed will He pay him again."
 (19: 17.)

True benevolence is the expression of love to God, which because it cannot bestow on Him that needed nothing, reveals itself in gifts to His needy children. Compare Matt. 25: 31-46, which has been called a New Testament exposition of this verse. 14: 21 and 31; 17: 5, and 22: 22, 23, state the converse, that neglect or oppression is an insult to God. So man holds property as a trust. From the unfaithful it shall be taken and given to the faithful steward,—

"He that augmenteth his substance by usury and increase,
 "Gathereth it for him that hath pity on the poor."
 (28: 8.)

Equally shall he be punished who gives to those who have no need, instead of regarding his surplus as dedicated to the

* Possibly *mithasser* means "feigneth himself rich," but the translation of the Revised Version accords with the strict meaning of the reflexive verb, and harmonizes best with the spirit of Proverbs.

wants of those who lack (22: 16). Giving should not be delayed with frivolous excuses:

"Who gives promptly gives twice" (3: 27, 28).

Thus the Sages exhort to the same bearing of the burdens of the weak which so characterizes the Mosaic legislation. They do not say how much a man should give, nor even name the goal which is to set the standard of giving, as does the Pentateuch in holding up the ideal, "No poor in the land." Yet if we honestly accept "Agur's Prayer" as the rule of our lives, we shall not be long in finding the standard. It is not well for a man to have riches, i. e., more than the average in the community. If his greater talents and advantages give him more, the remedy is in his own hands. Let his "liberal scattering" at the same time save his neighbor from poverty and himself from riches. This inference the Sages do not draw, though 13: 7 seems to praise even greater liberality. In another article I hope to show that this is precisely the standard that Paul sets for Christian giving.

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XLI. AND XLII.—CONTROVERSIES IN JERUSALEM. LUKE

20 : 1-47.

Remark.—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work; (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

§ 1. Chapter 20 : 1-8.

1. Read the passage and note a subject, e. g. *Jesus' Authority questioned*.
2. Of words and phrases study the following: (1) *chief priests and the Scribes*, etc. (20 : 1), i. e. the representatives of the three orders of the Sanhedrim; (2) *what authority* (20 : 2), of prophet, teacher or the Christ? (3) *who gave*, etc. (a) inquiry into the basis of the authority, (b) motive of the question? (4) *the baptism* (20 : 4), i. e. his work as represented by this symbol.
3. The student may make a condensed statement of the passage.
4. When an inquirer is not honest and sincere, he will get no light from Jesus.

§ 2. Chapter 20 : 9-18.

1. The student may read the passage and decide on a subject.
2. The following important or difficult words and phrases are to be studied: (1) *a vineyard* (20 : 9), recalls Isa. 5 : 3-7; (2) *give him of the fruit* (20 : 10), either (a) as rent for the land, or (b) as his rightful property, (c) which they neglect to produce; (3) *beloved* (20 : 13), characteristic of Luke; (4) *son*, does Jesus

- claim here to be God's son? (5) *that the inheritance*, etc. (20 : 14), how could they have imagined any such result? (6) *others* (20 : 16), who? (7) *the stone* etc. (20 : 17), note (a) the figure itself, (b) the original application, (c) Jesus' use of it.
3. A statement of the thought is as follows: *He speaks in a parable of "a vineyard which the owner rented to husbandmen and went far away. He sends three servants in due time to them one after the other to receive the fruits, but all are ill-treated, each worse than the other. The son is, thereupon, sent, but instead of paying him regard, they kill him, hoping thus to possess the vineyard themselves. Will not the owner destroy them and give the vineyard to others?" When the people reply, "Far be it from him," Jesus adds, "The scripture tells of the rejected stone which was afterward put in the highest place. Fall over it and you shall be sore harmed. Should it fall upon you, you shall be utterly destroyed."*
 4. The student may consider and decide on a religious lesson here.

§ 3. Chapter 20 : 19-26.

1. After reading the verses, consider the subject : *Discussion about Tribute.*
2. The student may make a special study of (1) *against them* (20 : 19), (2) *righteous* (20 : 20), (3) *accept not the person* (20 : 21), (4) *craftiness* (20 : 23), (5) *image* (20 : 24), (6) v. 25, (7) *before the people* (20 : 26).
3. The summary of the thought is as follows: *At once the authorities, had they dared, would have seized him for his attack on them. They send men to engage him in treasonable discussion. He is asked by them, after compliments to his teaching, whether "giving tribute to Cæsar is according to God's law." He takes a penny and calling attention to Cæsar's image and name thereon, says, "Give to Cæsar what is his, and to God what is His," an answer which amazed and silenced them.*
4. A religious thought of the passage is found in Jesus' principle that we have a duty toward the state as well as toward God.

§ 4. Chapter 20 : 27-40.

1. Criticise the statement of the subject : *Questions about the Resurrection.*
2. Important words are : (1) *Sadducees* (20 : 27), their history and opinions? (2) *resurrection*, i. e. of the body; (3) *asked*, their motive? (4) *Moses wrote* (20 : 28), cf. Deut. 25 : 5, 6, note the custom; (5) *that world* (20 : 35), i. e. as distinct from "this world," implying that it is in the era of the "resurrection;" (6) *Moses shewed* (20 : 37), what light on Jesus' idea of the authorship of Exodus? (7) *all live*, etc. (20 : 38), i. e. (a) "all creatures," or (b) all his children such as in v. 37; (8) *well said* (20 : 39), spirit of the reply?
3. Study the following statement of the contents: *Sadducees who deny the resurrection, come and ask how Moses' law about levirate marriage is to result, in the resurrection, to a woman who in obedience to it, has been married successively to seven brothers. He replies by declaring that "the marriage custom of this world does not apply to the other world of the resurrection life. There is a resurrection, however, as Moses' record of God's pledge to the patriarchs shows, for to have Him as your God means to live." The Scribes applaud his answer, and none dare to question him further.*
4. A religious thought of supreme importance is the assurance that they who are God's shall live unto Him.

§ 5. Chapter 20 : 41-44.

1. The student may read and decide on a subject.
2. (1) *He said* (20 : 41), a new attitude; (2) *say they*, who? (3) *David himself saith* (20 : 42), light on Jesus' idea of the authorship of this psalm? (4) *Lord* (20 : 44), a higher than a human or temporal Christ.
3. A condensation of the verses is as follows: *He asks them, How can the statement be made that the Christ is David's son, when David calls him Lord, saying in the Psalms, "the Lord told my Lord to sit at his right hand till he had subdued his enemies?" Can he be son and Lord of David, too?*
4. We are brought face to face with the great assertion that Jesus the Christ is more than a human being. As such, what shall be our relation to him?

§ 6. Chapter 20 : 45-47.

1. Read the verses and note a subject: *The Final Warning*.
2. (1) *In the hearing*, etc. (20 : 43), significance of this? (2) *in long robes* (20 : 46), i. e. (a) official pride, or (b) to attract attention; (3) *love*, etc., all significant of what? (4) *devour widows' houses* (20 : 47), (a) by their superior knowledge of law, or (b) by religious chicanery.
3. The student may make a brief statement of the thought.
4. Note carefully the course and issue of selfish pride, its presence even in religion.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table is to be made familiar.

CONTROVERSIES IN JERUSALEM.

- § 1. JESUS' AUTHORITY QUESTIONED.
- § 2. PARABLE OF THE WICKED HUSBANDMEN.
- § 3. DISCUSSION ABOUT TRIBUTE.
- § 4. QUESTIONS ABOUT THE RESURRECTION.
- § 5. THE QUOTATION AND ITS LESSON.
- § 6. THE FINAL WARNING.

- 2) **The Summary.** The student may sum up the several passages into a statement of the whole.

2. Observations upon the Material.

The following "observations" upon the passage are to be criticised.

272) 20 : 1. The work of Jesus in Jerusalem is interrupted and hampered by the controversies into which the religious authorities persist in drawing him.

273) 20 : 2. The design of this question seems to be either (1) to overawe him, or (2) to discredit him with the people.

- 274) 20 : 4, 5. The question of John's prophetic authority was not merely a catch question but was an argument from John on behalf of his own authority.*
- 275) 20 : 2. Rabbis received their authorization to teach from well-known and accredited masters.
- 276) 20 : 9. Jesus even now would endeavor to save the people from the consequences of rejecting him.†
- 277) 20 : 9-15. The parable represents in a general way the history of the Jewish Theocracy in its relation to God up to and including its dealing with Jesus.
- 278) 20 : 13, 41-44. Jesus seems to claim here that he himself as the Christ is more than man.‡
- 279) 20 : 16. The people catch a glimpse of the awful future without being moved thereby to change their ways, and hence Jesus calls their attention to the result (vs. 17, 18).
- 280) 20 : 25. The reply of Jesus did not evade the issue, but allowed the duty of paying tribute. He had no design of revolution. By that answer he escaped the danger of Roman hostility but lost the help of the people.§
- 281) This is the first time that the Sadducees have been brought into relations with Jesus.¶
- 282) 20 : 37. The answer of Jesus shows how deep and new was his understanding and exposition of the Old Testament.

* He identified his authority with John's, so far as the greater more than covers the less. They stood upon the same platform, authenticated by the same direct inspiration and accredited by the same power. . . . If John was of God, what he said of Jesus was of God. An acceptance of John's baptism and teaching as heavenly, involved the acceptance of the claims of Jesus who was the end of all John's preaching. *Vallings*, p. 165.

† The very character of this parable showed that it did not proclaim an unalterable fate, but was only a threatening prophecy which the timely repentance of the people, either now or in the days to come, might nullify. It is involved in the nature of the parable, that it does not sketch a history, but exhibits a divine law through the regulations of natural life. The husbandmen must necessarily be discharged if they continue obstinate. *Weiss*, III., p. 245.

‡ What the scribes persistently repelled and in the end condemned him for was his *assertion of Divinity*. In this passage (v. 41) he shows from their own Scriptures that whoever was Messiah must be Divine. *Pulp. Com.* II., p. 170.

The account given in this parable of the mission of the son has an important bearing on . . . the personal self-consciousness of Christ. . . . The son is described as the only and well-beloved son of his father and it is natural to suppose that as that son represents the Speaker. He claims for Himself all that he ascribes to the former. Bruce, *Parab. Teach.*, p. 457.

§ A rigid alternative is put before him: theoretically and practically He must solve the great question which is burning in the heart of every devout Israelite. . . . The usual idea is quite mistaken, which supposes that Jesus evaded the question after all, and got Himself cleverly out of the dilemma. . . . By placing the duty of a subject alongside duty to God, He takes the point from the deceptive alternative, about which Jewish Radicalism boasted. He does not say directly that the duty of submissiveness is conjoined with duty to God, or limited thereby; but he indicates that the two are in no wise contradictory, but are equally incumbent. . . . With these words Jesus frustrated the plan of His enemies. They could not summon Him for treason before the Roman procurator. But He knew that with these same words He had pronounced His own sentence of condemnation. This was His final refusal to countenance a Jewish revolution. It was the destruction of all hopes of a political kingdom of the Messiah, and the people could never forgive such a bitter disappointment. *Weiss*, III., pp. 239, 240.

¶ It was an answer which elevated the controversy into quite another sphere, where there was no conflict between what was due to God and to Man. Nor did it speak harshly of the Nationalist aspirations, nor yet plead the cause of Rome. It said not whether the rule of Rome was right or should be permanent—but only what all must have felt to be Divine. *Edersheim*, II., p. 386 (472).

¶ This is, it may be noted, the one occasion in the Gospel history in which our Lord comes into direct collision with the Sadducees. On the whole, while distinctly condemning and refuting their characteristic error, the tone in which He speaks is less stern than that in which He addresses the Pharisees. *Plumptre*, p. 332.

283) 20: 41-44. Jesus brings out here (1) the folly of those who expected merely a human Christ, (2) the reasonableness of his claim to be more than man.*

284) 20: 46, 47. In this warning, given at so much greater length in Mt. 23, Jesus passed from argument to scorching denunciation of the Pharisees and Scribes. †

3. Topics for Study.

- 1) **The Political Situation.** [Obs. 280]: (1) Note the existence of Cæsar's rule in Jerusalem (Lk. 20: 20-25). (2) Learn something of the way this rule was regarded (a) by the people in general, (b) by the Pharisees, (c) by the Herodians. (3) Consider how Jesus was situated in relation to this rule, (a) what was expected of him as the Christ in national affairs, (b) the probable attitude of the Romans in view of this expectation. (4) From this point of view consider the critical importance of this question and its answer (vs. 23, 25). (5) Study the answer of Jesus (v. 25), and decide whether (a) it was an evasion, (b) it was a virtual surrender to Cæsar, (c) it offered a new solution of the problem. (6) If the latter, endeavor to state the principle which Jesus here laid down, and observe the position of the Apostolic Church in relation to it (Rom. 13: 1-; 1 Pet. 2: 13-17; Acts. 4: 19).
- 2) **Jesus as a Reasoner.** † (1) Recall the part taken by Jesus in the discussions of Lk. 20: 1-47. (2) Seek examples of the following characteristics in his answers, (a) candor, (b) simplicity, (c) boldness, (d) keenness, (e) gentleness, (f) severity, (g) wit. (3) Inquire as to the evidence of (a) his use of verbal quibbling answers intended to puzzle, (b) arguments based on literal and formal grounds, (c) arguments on broad, spiritual principles, (d) a marvelous insight into the O. T. Scriptures and into the human mind. (4) In a general way sum up the purpose and the results of these discussions as relates to (a) the hostile questioners, (b) Jesus and his disciples, (c) the people.

* This, he pointed out to them, was the old faith, the doctrine taught in their own inspired Scriptures. But this was not the doctrine of the Jews in the time of our Lord. They . . . expected for their Messiah a mere "beloved man." *Pul. Com.* II., p. 170.

The simple solution of the question must be sought for in the fact that the Messiah has no specific dignity, because of His being a descendant of David, but He descends from David in accordance with the promise, for He is chosen by God to that unique dignity without which He cannot bring about the consummation of salvation . . . So long as the Davidic descent of the Messiah was made the starting point, the ascension of David's throne, in the sense of the political expectations, was the indispensable condition for the fulfilment of His vocation. But if it was once acknowledged that as simply belonging to David's line, he had no claim to that unique dignity, then it was plainly a matter of indifference for the attainment of that end whether He ever ascended the throne of His fathers as popular expectation expected Him to do. *Weiss*, III., p. 201.

† At last He carried the war into their own territory, and convicted them of such ignorance or lack of candor as completely put them to shame before the onlookers. Then when He had silenced them, He let loose the storm of His indignation, and delivered against them the Philippic which is recorded in the twenty-third chapter of Matthew. Giving unrestrained expression to the pent-up criticism of a lifetime, He exposed their hypocritical practices in sentences that fell like strokes of lightning, and made them a scorn and laughing stock, not only to the hearers then, but to all the world since. It was the final breach between Him and them. *Stalker, Life of Christ*, p. 118.

‡ A most attractive and profitable discussion of this subject is found in *Stalker's Imago Christi*, Chapt. 15, "Christ as a Controversialist."

4. Religious Teaching.

The student may select a subject, such as "The Use and the Ethics of Controversy," or "Religion and Politics," or any other with which this chapter is concerned, and work out its teachings.

STUDIES XLIII. AND XLIV.—THE FUTURE. LUKE 21 : 1-38.

Remark.—It is desirable that in beginning this "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work ; (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 21 : 1-4.

1. Read the verses and observe the subject, e. g. : *The Widow's Offerings*.
2. Following are important words and phrases : (1) *looked up* (21 : 1), from where he was seated, cf. Mk. 12 : 41 ; (2) *gifts*, not for the poor but for the temple service ; (3) *all the living* (21 : 4), how did Jesus know this ?
3. The student may make the statement of thought.
4. The religious teaching seems to be that our devotion to God is measured, not by the amount of our gifts, but by the self-denial manifested in them for His service.

§ 2. Chapter 21 : 5-11.

1. The subject of vs. 5-36 is one, i. e. *Teaching concerning the Future* ; read the passage vs. 5-11, and note the subject, *The Prospect of World-commotions*.
2. Important and difficult words and phrases are : (1) *some* (21 : 5), cf. Mk. 13 : 1 ; (2) *they asked* (21 : 7), cf. Mk. 13 : 3 for the persons and place ; (3) v. 7, note two questions (a) "when," (b) "what sign ;" (4) *these things* (21 : 7), (a) according to v. 6 they are the destruction of the temple, (b) but cf. Mt. 24 : 3 for the addition of the "end of the age," (c) does the reference in Lk. limit the whole discourse ? (5) *he said* (21 : 8), to what does his answer apply ? (6) *my name*, i. e. as the Christ ; (7) *the time*, for what ? (8) *come to pass first* (21 : 9), i. e. before the end ; (9) *not immediately*, i. e. one does not follow close on the other ; (10) *nation* (21 : 10), are particular nations referred to ?
3. A condensation of the thought is : *Jesus answers a comment on the beauty of the temple by predicting its total destruction. They ask the time and the sign of this thing. He replies, "False Christs will try to lead you astray ; great social disturbances and terrible commotions in nature will come long before the end."*
4. The thought of the passage connects itself with the insight into things which Jesus had—they saw the goodly outside, he saw the real truth : what this insight should mean for us.

§ 3. Chapter 21 : 12-19.

1. The student, after reading the verses, may state a subject.
2. Important words and phrases to be studied are: (1) *before*, etc. (21 : 12), cf. Mt. 24 : 9 and reconcile the two passages; (2) *turn unto you for a testimony* (21 : 13), either (a) testimony shall be rendered to your innocence there, or (b) you shall be enabled to testify to Jesus there, cf. Acts 5 : 29, etc., or (c) your fidelity there will prove a glorious testimony; (3) *not a hair*, etc. (21 : 18), how reconcile with verse 16? (4) *in your patience*, etc. (21 : 19), "in the exercise of such a spirit, you shall establish yourselves in true life, character."
3. The student may make his own statement of thought.
4. The religious thought in this passage is the revelation of the power of adversity to develop and ripen a character which endures through trust in God.

§ 4. Chapter 21 : 20-33.

1. Read the passage and criticise the subject: *The decisive Sign and its Issue*.
2. The student may study the following important words and phrases: (1) *but when*, etc. (21 : 20), i. e. "the former things have been signs of the distant event but now comes the imminent sign;" (2) *compassed with armies*, cf. Mt. 24 : 15; (3) *then know*, etc., this was what they desired to know in v. 7; (4) *things which are written* (21 : 22), where? (5) *until*, etc. (21 : 24), the desolation is to continue *until* another event is to occur; (6) *times of the Gentiles*, i. e. (a) opportunities of the Gentiles, (b) their opportunities to rule Israel or to accomplish God's judgments, or to avail themselves of God's salvation; (7) *and there shall be*, etc. (21 : 25), is this (a) "and then, after the fulfilment, there shall be" a consummation, or (b) "and at this time of Jerusalem's encompassment by armies there shall be" etc? (8) *then shall they see* (21 : 27), at the end of this awful season of distress, attending either (a) the fulfilling of the times of the Gentiles, or (b) the destruction of Jerusalem; (9) *Son of Man coming* etc., either (a) in his final advent, or (b) the awful calamity of Jerusalem is His coming, cf. Lk. 9 : 27; Mk. 8 : 38; 9 : 1; (10) *these things begin*, etc. (21 : 28), i. e. the things of vs. 20-26; (11) *your redemption*, i. e. either (a) from the power of the Jewish Theocracy, or (b) from the power of the world at large; (12) *this generation*, etc. (21 : 32) if the "all things," means the events that include the second advent and final consummation, how interpret this verse? (a) "this race of men or of Israel shall not," etc., (b) the germs of all these events *did* appear in that one generation and so they could be said to be fulfilled; (c) Jesus and his disciples expected this consummation to come in a few years but they were mistaken.
3. Note the following statements of the contents of the passage: *But when you see Jerusalem besieged, then know that the end is come. Hasten from the land. Alas for the weak! There will be great distress. The people shall be slain or taken captive in the midst of awful disturbances in the natural world, remaining subject, till the Gentiles have had their opportunities. This is the time when I shall come in glory and you shall be redeemed. As the budding of the fig-tree tells of summer nigh, so these events, all occurring in this generation, indicate the coming of the Kingdom. My word alone is sure.*
4. It is suggested here that the coming of the Christ means precisely opposite things to different classes of people. The reason of this and the lesson of it will afford profitable reflection.

§ 5. Chapter 21 : 34-36.

1. The subject suggested is, *The Final Warning*.
2. The student may examine for himself the important words, especially; (1) *that day* (21 : 34), (2) *prevail to escape* (21 : 36), (3) *stand before*.
3. The student may make a statement of the thought.
4. The lesson of watchfulness of one's self as the best way of watching for the Son of Man is here suggested.

§ 6. Chapter 21 : 37, 38.

1. Read and observe the subject suggested : *The Work in Jerusalem*.
2. (1) *Every night he went out* (21 : 37), why? (2) *all the people* (21 : 38), note the presence of many visitors at this season; (3) *early*, significance of this?
3. A summary statement of the passage is : *Daily he would teach before the mass of the people, beginning early in the temple, and at night he lodged in the Mount of Olives*.
4. The student may state the religious teaching.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the contents is to be made thoroughly familiar.

THE FUTURE.

§ 1. THE WIDOW'S OFFERINGS.

TEACHING CONCERNING THE FUTURE.

§ 2. 1) THE PROSPECT OF WORLD-COMMOTIONS.

§ 3. 2) THE PROSPECT OF PERSONAL TRIALS.

§ 4. 3) THE DECISIVE SIGN AND ITS ISSUE.

§ 5. 4) THE FINAL WARNING.

§ 6. THE WORK IN JERUSALEM.

- 2) **The Summary.** The student may exercise himself in making a careful summary statement of the address of Jesus.

2. Observations upon the Material.

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| <p>285) 21 : 3, 4. It is in relation to the offering to God, not the exercise of charity toward the poor, that the widow is commended.</p> <p>286) 21 : 5-36. Luke's account of the discourse differs in many important respects from those of Matthew and Mark.</p> <p>287) 21 : 5. The beauty of the Temple in its architecture and adornment was widely celebrated.</p> <p>288) 21 : 8. The first sign of the coming of the event, though far off, is the appearance of false Christs.</p> <p>289) 21 : 9. The second sign is the presence of great social and political convulsions.</p> <p>290) 21 : 11. The third sign is the existence of physical disturbances.</p> | <p>291) 21 : 12-16. The fourth sign is the persecution of the believers.</p> <p>292) 21 : 20. Luke would seem to be interpreting the dark parallel saying in Mt. 24 : 15 and Mk. 13 : 14. Is it possible that he wrote his Gospel after the event and therefore so plainly stated the real meaning of the enigmatic prophecy of Jesus?</p> <p>293) 21 : 32. This verse is the critical point of the whole discourse; it suggests that Luke arranged his report of the discourse without reference to any prophecy of Jesus' second advent.</p> <p>294) 21 : 37, 38. Luke seems here to give a summary statement of the general course of Jesus' work in Jerusalem.</p> |
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3. *Topics for Study.*

- 1) **The Discourse of Jesus.** [Obs. 286, 288-293]: The student noting (1) the elements of difficulty in understanding this discourse, and (2) the two principal explanations of it—may work out the topic into its details.
- 2) **The Jerusalem Ministry.** [Obs. 272, 273, 276, 294]: (1) Recall the purpose with which Jesus entered Jerusalem. (2) Note e. g. in 21 : 37, 38, the general features of the ministry. (3) Observe the opposition of the authorities, the form it took and the effect upon the ministry. (4) Collect the facts in 19 : 47, 48; 20 : 1, 19, 26, 45-47; 21 : 37, 38 and in a general way determine the results of the work of these days upon the people. (5) Compare Mt. 23 : 37-24 : 1 as indicating his conclusion concerning the results of this ministry. (6) Consider carefully the chronological hints in Mk. 14 : 1; John 12 : 1, 12; Mk. 11 : 12, 20, with a view to determining the length and order of the events in the ministry.

4. *Religious Teaching.*

The student will do well to recall in connection with this passage former teachings in Luke, and consider the subject of *watchfulness*: (1) a needful element in the Christian life in view of the coming of the Christ, which is (a) uncertain (b) sudden. (2) The true spirit of watchfulness, (a) not anxiety, or (b) constant thought, but (c) readiness as manifested in fidelity to present duty, and striving after perfection of character.

A "SYMPOSIUM" ON THE "TEN BEST BOOKS FOR THE STUDY OF THE BIBLE."

The experience of men in the use of books is always valuable to themselves. It is much more valuable to those who are beginning to form their libraries and are doubtful as to the selections which they ought to make. A poor book used in the study of the Bible is worse than useless. It is positively injurious. It is likely to lead to the adoption of vicious methods or leave the student with shallow or incorrect conceptions lying at the basis of all his future work. The STUDENT has, therefore, sought to obtain from some scholarly ministers help on behalf of their less experienced brethren in this very line of the best books for Bible study. Some answers, which will be found full of interest, are here-with printed. The thanks of the readers of this journal are due to the writers who have made out these lists for the guidance and profit of all who desire to get and use the best helps in the study of God's Word.

FROM PROF. GEORGE H. GILBERT, Ph. D.

The ten books which I have found most helpful in the study of the Bible are, I should say:—

1. The Bible.
 2. The Lexicon (Hebrew and Greek).
 3. The Grammar (Hebrew and Greek).
 4. The Greek Concordance.
 5. The Greek Harmony of the Gospels.
 6. R. D. Hitchcock's Lectures on Church History.
 7. Edersheim's Life and Times of Jesus the Messiah.
 8. Ewald's History of Israel.
 9. Weiss' New Testament Introduction.
 10. Weiss' New Testament Theology.
- Chicago Theological Seminary.*

FROM REV. EMORY J. HAYNES, D. D.

If you mean *component parts* of the Bible, I should name Genesis, Exodus, Psalms, Isaiah, the Four Gospels, Romans, Corinthians, 1 and 2 Timothy.

If you mean books on the Bible, aside from the original Greek and Hebrew texts, I should say—

1. Lange's Commentaries.
2. Andrews' Life of our Lord (or Geikie, Farrar, or Hanna).
3. Smith's Bible Dictionary.
4. Cruden's Concordance.
5. Thomson's Land and the Book.
6. Wesley's Sermons.
7. Hodge's Systematic Theology.

8. Schaff's Histories (for the New Testament).
9. Stanley's Jewish Church, or Ewald's History of the Jews (for the Old Testament).
10. Any one of the several "Gazetteers" with maps.
Tremont Temple, Boston, Mass.

From Rev. J. L. JENKINS, D. D.

Ten books that have helped me in Bible study :—

1. Trench's Hulsean Lectures, "The Fitness of Holy Scripture for Unfolding the Spiritual Life of Men."
2. Mozley's Ruling Ideas in Early Ages.
3. Stanley's Jewish Church.
4. Ewald's History of Israel.
5. Stalker's Life of Jesus Christ.
6. Stalker's Life of St. Paul.
7. Stanley on Corinthians.
8. Lightfoot and Ellicott's commentaries ; all of them.
9. Maurice on St. John's Gospel and Epistles.
10. The Bible Commentary on the Old Testament.

I must add—

11. Bruce's The Training of the Twelve, and also his
12. Parabolic Teaching of Christ, and his
13. Galilean Gospel.
Pittsfield, Mass.

From Rev. Professor J. B. THOMAS, D. D.

I have been delayed in responding to your request, not so much by lack of time as by lack of wit concerning the problem suggested. I never had asked myself such a question, and, after some meditation, have not the slightest confidence in my ability to answer it in a way that will materially advance its solution. So much depends upon the attainments, the aims, and the temper of the individual, that in actual life such an appeal, to a pastor for instance, would be apt to receive widely different answers in single cases. In the absolute sense, I doubt if there are any "ten best."

I name, therefore (passing by concordance, dictionary, and Revised Version, which will occur to everybody), a few books which I think likely to be serviceable to the average Bible student, without assuming that they are pre-eminent or enough. I value highly—

1. The Cambridge Bible for Schools.
2. Edersheim's Life of Christ.
3. Thomson's Land and Book.
4. Arnot on Parables.
5. Trench on Miracles.
6. Conybeare and Howson's Paul.
7. Clark's Handbooks for Bible-Classes.
8. Westcott's Introduction to the Gospels.
9. Conder's Handbook of the Bible.
10. Geikie's Life of Christ.

Newton Centre, Mass.

FROM REV. PHILIP A. NORDELL, D. D.

Without knowing particularly the grade of students for whom to select ten useful volumes on Bible study, it is somewhat difficult to make a wise choice. For a person of average intelligence in our churches or Sunday-schools, the ten following works will prove very serviceable :—

1. Geikie's Life of Christ.
2. Geikie's Hours with the Bible.
3. Vincent's Word-Studies in the New Testament.
4. Thomson's The Land and the Book.
5. Godet's Studies in the Gospels.
6. Godet's Studies in the Epistles.
7. Briggs' or Orelli's Messianic Prophecy.
8. Isaiah, by Driver, in "Men of the Bible" series.
9. Sears' The Heart of Christ, or The Fourth Gospel.
10. Farrar's Life and Work of St. Paul.

From the above list I have purposely excluded commentaries and books of reference with which each student can provide himself, according to his need and ability. There may be added to this list a recommendation to every one who wishes to obtain a larger and more thorough knowledge of the Bible to read diligently every month THE OLD AND NEW TESTAMENT STUDENT.

New London, Conn.

Foreign Correspondence.

One does not go too far when saying that there are more persons in America who are following with interest the trend of the Hexateuchal discussion than there are in Germany. The scholars seem to have *settled* the question, the masses do not know that there has been a question. The majority of the evangelical divines in Germany are as rigid in their adherence to their "Luther" as Americans used to be to their "Clarke" or "Henry." The people either take no interest in biblical questions or accept the traditional views. To be a "rationalist" may in Germany be said to be a hopeful sign, for in contrast with the majority the rationalist is an exponent neither of agnosticism nor indifference. To express this in a general statement, there is no such thing as popular Bible study in Germany. It is not the province of this letter to treat of the unfortunate condition of Germany. Our inquiry shall be concerning the influence this small minority of Teutonic students is having or will have upon the study of the Scriptures in our own country.

It is necessary to confine our inquiries to the existing literature and its probable influence. The possibilities of the future products of German pens no one can estimate. Wellhausen, accepting his own results as final, retires from the discussion of biblical questions and confines his lectures to Arabic archaeology. Orelli, on the other hand, belonging to what may at least be called a liberal school, accepts in Isaiah 53 the possibility of the prophet's having "spoken wiser than he knew." His interpretation we find approved by an eminent professor in Göttingen. Is not this diversity of opinions and tendencies alone sufficient to cause us to question the ultimate end of German thought?

No prominent writer in Germany could be called conservative according to the American standard of "orthodoxy." The most influential theologian in Germany to-day is Harnack of Berlin. He is attracting not only more readers, but his lectures are more largely attended than those of any other man. His recent valuable work, "Das neue Testament um 200," is a sufficient exponent of his position. He is a liberal of the liberals. Hence while his work would be of great value to the most conservative student, if he is trying to follow modern scholarship, it can never meet with the favor in America that it is having in Germany. Weiss is perhaps exercising the most influence in the other direction. His readings of his own "Leben Jesu" are enthusiastically attended. His latest edition of that peerless work is so much better than the old English translation that the English reader is at great disadvantage in trying to gain the writer's best thought. His most recent work, "Einleitung in das neue Testament," which is known in America through the valuable translation published by Funk and Wagnalls is considered even by many Germans to be the best "Introduction" yet written. It may be a surprise to old Leipzig students to know that the staunch views of the much lamented Dr. Franz Delitzsch find now no supporter in that former stronghold of conservatism. A vigorous young scholar, not yet known through his writings, Prof.

Guthe, is gaining quite a following among the students though he expresses views which dumbfound the Lutheran veterans of Leipzig. The already famous young Arabic scholar, Dr. Socin, who has recently gone there from Tübingen is quite as liberal as Guthe. Leipzig has lost its prestige in America, but the reputation of Dr. Delitzsch is only heightened by his recently translated Isaiah and the almost posthumous work, "Messianische Weissagen." It will be of interest to the numerous admirers of Prof. Delitzsch to know that his work on Prophecy appeared in the book stores the day before his death. Every Bible student knows what a powerful influence this eminent scholar has throughout the student world. How his latest views will affect his numerous followers is an interesting question. The age at which he first gave expression to liberal opinions necessarily prevented his going to extremes. Where will be the goal of those who care to fully follow his studies and reach yet more mature conclusions? There is a rich field of speculation suggested in his last three books. Who of the earnest American students will dare explore its utmost bounds?

Strack and Zöckler's Commentary has not met with the success among Germans that it will doubtless have in America. That a work is conservative is a recommendation to American students; that all the writers are of that school suggests to the critical German that too great efforts have been made to secure such contributors and he is justly suspicious. It is unfortunate that all the writers for this work have not the reputation that its editors and the popular Orelli have. As in Lange's great work true scholarly interpretation has been sacrificed to conservatism. Americans should be very proud of the thoroughly critical work done by Prof. Gregory in his now completed "Prolegomena." Dr. Gregory is an American, at present Professor in Leipzig and has had the honor of being chosen to complete the unfinished work of the great Tischendorf. His volumes on the New Testament text are models of accuracy and will be indispensable to students in that department and in fact to all searchers after internal evidences. Of the other German works which have appeared within the last year it must be said the valuable ones all express extreme views. Wellhausen's "Composition des Hexateuchs und der historischer Bücher" is already known. It is a little surprising to see that an excellent book on the pastoral epistles by Knoke gives to them the latest possible date. Perhaps it will not be out of place here to mention for the benefit of students conversant with German a few of the books published during the last year which have met with the highest approval in Germany. Holtzmann's "Hand Kommentar zum neuen Testament," will be criticized by Americans. It is a popular, but too rationalistic work. Steck, "Galatäer Brief" and Knelling, "Der erste Brief Pauli an Timotheus" are good commentaries. Other critical works, some of which are already known from older editions are Baudissin, "Geschichte des alttestamentlichen Priestertums;" Köhler, "Lehrbuch der biblischen Geschichte des alten Testaments;" Schlatter, "Einleitung in die Bibel;" Baethgen, "Beiträge zur semitischen Religionsgeschichte;" Everling, "Die paulinische Angelologie und Dämonologie;" Schultz, "Alttestamentliche Theologie;" Schlottman, "Kompendium der biblischen Theologie der alten und neuen Testaments."

These are but a few of the new works or new editions which have recently found favor abroad. What is to be done with this flood of literature, nearly all pointing in a direction we hesitate to follow? To the settlement of the important questions involved the American student brings now a better equip-

ment than ever before, a deep religious faith, which the German generally lacks, he has the sympathy of thousands of fellow students, he has a waiting public, anxious to hear his results, but he may be, alas, without the grubbing habits which help the German to conclusions. These incentives, despite the necessarily absent quality, are sufficient to urge him to study and thought. Whatever be the results of his efforts, it is not improbable, his more slowly reached conclusions, if he can lay aside his prejudices, will bring him more nearly to the truth than the German has attained. If this be so, that fact and the good he may accomplish by making his results known should stir every student of the Scripture, be he specialist or not, to greater exertions. It should make him open his eyes to what the Europeans are pleased to call "results" and to close them temporarily to the burdensome traditions that prevent free, scholarly work. Prepared then for vigorous effort what will be accomplished? The question, "Whither?" has lately been made popular in America. In biblical study a few possibilities may be suggested, even though it be with hesitation. The conservative American student will probably change many of his views. If he comes to know a different Bible, as many fear, he will know it better. If he lays aside some old interpretations he will not rest till he has new and better ones. He will not go so far as the critics, it may be safely said, but he will learn to use their results for the attainment of more moderate ends. He will be a better man for having made his efforts, he will be a more useful man for having gained his new information, but it must be said he may shock the "pillars" by accepting an uninspired Bible or he may have exactly the same theology, truths, faith that he had when he began. To become acquainted with Truth he must examine the results of scholars even though stared in the face by the possibility of a great change of opinions. Does he care enough for the truth to make the investigation? Trusting to that Guidance to which he looks in his study of "the Word" he will surely attain results and the results will help him and others to better lives.

Hear what the grandest of German scholars of to-day, or rather of yesterday, has said. In the preface to his "Messianische Weissagungen," Dr. Delitzsch writes, "It is in a critical time in biblical and especially in Old Testament study that the evening of my life is falling. This crisis repels me by the satisfaction its advocates find in destruction, in wholesale denials, in unspiritual profanity; but this crisis shall also prove, as did many crises in the time of the apostle Paul, a lever for advancing knowledge, thereby releasing and declaring the elements of truth that are therein. For as primeval creation began with chaos, so in the advance of understanding, and particularly of the spiritual life, from epoch to epoch, the new comes from the chaos of the old. It is not now the business of one alone to bring to completeness this work of sifting, purification, reforming. Therefore let us interest ourselves in this, though our contribution be ever so small."

C. N. ZEUBLIN.

Paris, 25, August, 1890.

Biblical Notes.

The Word "Prophet." In the *Andover Review* for September an article, by Rev. G. B. Spalding, D. D., discusses the "Hebrew Prophet and the Christian Preacher." He calls attention to the prevalent idea that it is the ordinary view of the prophet that he was "only a predictor," "simply a foreteller," as the preposition *pro* in the word would seem to favor. But he maintains the better, the true view that the central idea of the word is that of one "to whom God reveals Himself and through whom He speaks. The revelation may or may not relate to the future. The prophet is a *forthteller*, not necessarily a *foreteller*. The prophet was the interpreter of the Divine Will. The early English scholars kept to this biblical use of the word. Prophecy was to them synonymous with preaching."

Miracles in the Gospels. The critical study which Mr. Wright has given to the gospels, as shown in his *Composition of the Four Gospels*, has determined him in the view that the Synoptical Gospels contain three cycles of teaching differing in content and date. The first and earliest appears in Mark in its fullest form. It is, from the point of view of historical criticism, the most trustworthy. But the extraordinary fact about the contents of this earliest and most historical tradition is that it is most full of the miraculous element. The later cycles contain the simpler teaching of trust in God and love to man, humility, prayer. The first cycle, which modern research has established in its historical character, is that which most demands a belief in the supernatural. This is exactly the opposite of that which would be expected if the gospel narratives were fictions or legends. The earlier would be the simpler, the later would be overlaid with miracles and wonders.

New Testament Greek. In his exceedingly readable little book on New Testament Greek Grammar, Mr. Simcox utters a note of warning against expecting too much from a study of the grammatical peculiarities of the New Testament. Its Greek he regards "an eminently translatable language." It has very little grammar compared with other Greek. "There is something that the diligent scholar can learn from study of the Gospel in the original; but he must beware of overrating its importance, which is but slight compared with what any diligent reader can learn from any decently faithful translation." What can be gained lies along the line of the beauty or significance of a passage which is heightened by a shade of language that vanishes in the translation, or an untranslatable idiom. Many will be inclined to think that Mr. Simcox overstates the case, especially those careful students of the Greek who think they enjoy "a greater freshness, perhaps a greater keenness of insight in the processes of the minds of the inspired writers." It would seem to them also that emphasis ought to be laid on the real advantages to be obtained from this study rather than upon the dangers of disappointment in expecting too much. Few approach the New Testament in the original with any such expectation.

Ecclesiastes 11: 3. Professor Davison has written in the *Methodist Recorder* protesting against the common misinterpretations of this text, some of which are based upon what reads thus, "Where the tree falleth, there it shall lie." "There is no such text in the Bible. The passage referred to runs thus: 'If a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.' In the context the writer is urging the importance of faithful fulfilment of duty, regardless of consequences in the future which no man can forecast. The proverbial expression of verse 1, 'Cast thy bread upon the waters,' points the same lesson as St. Paul's, 'Let us not be weary in well-doing; for in due season we shall reap, if we faint not.' 'But,' the preacher goes on to say, 'we cannot tell precisely how future events will be ordered, but it would be folly on that account to stint our labors and kindnesses, like a husbandman staying his hand to gaze into the sky and wonder what the weather will be. The laborer in the field does not know what rain the clouds contain, which way the wind will blow, nor how the tottering tree will fall. The course of events we must be content to leave, and diligently use our own opportunities, sowing such good seed of the kingdom as we can, leaving results with God.' There is, of course, no reference here to the future life, or the fact that man's lot in the next life is fixed at death, as certain popular hymns, and perhaps popular ministers, have been accustomed to suggest. But the whole passage inculcates fidelity to duty while the opportunity is ours, lest the time come when it will be too late (Eccles. xii. 1, 7, 13, 14)."

Paul at Ephesus. The article by Canon Hicks noticed in the *STUDENT* for July, in which he claimed to have discovered upon the Ephesian marbles in the British Museum the name of the very Demetrius mentioned in Acts 19, has called forth a reply from Professor W. M. Ramsay in the July number of the *Expositor*. Prof. Ramsay highly commends the spirit and method of Canon Hicks' paper, but objects to his conclusions as playing into the hands of those critics who maintain that the narrative in Acts 19 is a forgery. He would place the Demetrius inscription much later, and finds that the motive for the attack on Paul is much more satisfactorily put in the Acts on a trade basis than on a religious basis, as Hicks would have it. The priests were, as a rule, indifferent to the rise of new cults of religion, but Christianity came early into opposition to those businesses which got their trade from the temple services. Ramsay entirely reverses the argument of Hicks concerning Luke's mistake about the making of silver shrines, showing that we have many remains of terra-cotta shrines, and arguing that there must have been similar ones made of silver, the offerings of the rich. That they do not remain is explained by their value and the probable practice of melting them down. He believes that the narrative of this chapter, as of many other chapters in the Acts, will be proved by future discoveries to be most accurate. He has found upon some statues the very cry of the Ephesian mob, "Great is Diana." With the greatest courtesy, yet equal keenness, he thoroughly examines, and seems greatly to weaken, the force of Canon Hicks' conjectures and arguments. The article is worth reading as a whole. An explanation and brief rejoinder is made by Hicks in the following number of the same journal which with great courtesy defends the former positions while acknowledging the weakness and conjectural character of much of the evidence.

General Notes and Notices.

Professor Lyon of Harvard University has spent the Summer in Europe on the mission of purchasing materials for the new Semitic Museum at Harvard. It will be remembered that this museum was rendered possible by the generous gift of ten thousand dollars from Mr. Jacob Schiff, an intelligent Hebrew, and a friend of biblical and Semitic studies.

Rev. Professor Wallace W. Lovejoy has resigned the Chair of Ancient Languages, Old and New Testament Exegesis and Biblical Theology in the Seminary of the Reformed Episcopal Church in West Philadelphia, has accepted a similar Chair in Pacific Theological Seminary of the Congregational Church at Oakland, Cal., and has entered upon his duties.

In the "Expository Times" it is stated, with what comes probably with semi-official authority, that a series of volumes called "The International Theological Library" is a new enterprise, in which the publishing houses of T. and T. Clark in Edinburgh and Scribner's in New York have combined their forces. Under the editorship of Dr. Salmond in Britain and Dr. Briggs in America, great scholars have engaged to write upon great subjects, and a series of volumes are promised which in all probability will take the first place in the true student's esteem. Apologetics has been undertaken by Professor Bruce, the History of Doctrine by Professor Fisher, Symbolics by Dr. Schaff, Comparative Religion by Principal Fairbairn, the Theology of the Old Testament by Professor A. B. Davidson, the Philosophy of Religion by Professor Flint, the Literature of the New Testament by Professor Salmond. The first volume of the series is announced as almost ready. It is by Canon Driver, and its subject is, "The Literature of the Old Testament." In the studies that lie before biblical students it will probably be found indispensable.

The Philadelphia Summer School of the American Institute of Sacred Literature was held this year at the University of Pennsylvania instead of the Episcopal Seminary as in former years. The school opened Thursday, June 12, with a lecture by Dr. W. R. Harper, the Principal of the American Institute of Sacred Literature, on "The Historical Element in Prophecy." The following instructors were present: in the Old Testament: Professors Harper, Taylor, Rogers, Lovejoy and Batten; in the New Testament: Professors Stevens, Gould, Weidner and Stifler; in the Cognates: Prof. Hilprecht. Courses were also given in the English Old and New Testaments. There were about a hundred students in all the departments, and for the most part they studied faithfully, though the very hot weather was a serious drawback to the school. The experience of several years in the Philadelphia School has convinced the managers of the desirability of holding future sessions in a more comfortable place than the heart of a hot city. Steps are being taken to hold the next school at Bryn Maur, one of the finest of Philadelphia's suburbs, ten miles from the city.

The announcement is made that the Rev. Thomas F. Day, of American Fork, Utah, whose communication in the *STUDENT* for December, 1889, on Bible Study in the Far West described a Utah Summer School of Hebrew, has been appointed Professor of Old Testament Exegesis in the San Francisco Theological Seminary. A second session of the Summer School in Utah was held this year, at which assistance in teaching was rendered by Professor E. L. Curtis of Chicago. It is hoped that this appointment will open the way for larger things in Summer Bible work on the Pacific Coast.

The first installment of a new translation of the Old Testament into German has just appeared. This translation is undertaken by Professors Baethgen, Guthe, Kamphausen, Kautzsch, Kittel, Lic. Marti, Prof. Rathstein, Rüetschi, Ryssel, Siegfried, and Socin. The portion now published is issued gratis for criticism and suggestion. It embraces thirty or more chapters of Genesis, and is from the hand of Professor Kautzsch. The division of the material into the documents P, J, E, etc., is indicated in the margin of the page. While the Massoretic text is taken as the basis, no hesitation is shown in preferring a better reading, when it appears to be made tolerably certain from the versions or other sources. The aim is to reflect in the translation the high-water mark of German biblical scholarship.

It is interesting to note that Correspondence Classes of Bible Study for women are conducted in connection with Queen Margaret College, Glasgow, which is a college for women. A description of the work is given by Mrs. Robert Jardine in a recent number of the *Expository Times*:—"There are four classes, in which the books prescribed for the Local Examinations in (1) Common, (2) Junior, (3) Senior, and (4) Higher Subjects, respectively, are studied. Last session these books were: (1) St. Mark, (2) St. Luke, (3) 2 Kings, and (4) St. Luke and 1st and 2nd Thessalonians. At the beginning of the session a plan of study, divided into thirteen lessons, is sent to each pupil, who thus knows exactly what ground is to be gone over each fortnight. A fortnightly paper of questions is received, which, after answering, the pupils send to the tutor. He corrects the answers, adding notes and critical remarks, and the corrected work is returned with the next set of questions. The questions set vary in difficulty, according to the standard reached by the pupils. Knowledge of the words and facts of the Bible is the chief thing looked for in the work of junior pupils; while those more advanced are expected to display more or less scholarship and critical insight."

Synopses of Important Articles.

The Old Testament and Our Lord's Authority.* The question involved here is one that must be met and settled without delay by the believers in Jesus Christ. Varying conclusions have been reached by those who have considered His expressions regarding the Old Testament in their necessary relation to His nature and person. It is proposed to consider them in connection with a class of facts which come still better within our own sphere; namely, His work for man. Christ's saving work consists of what He has done and the example He has set, this latter including His teaching, which shows us His mind and how to follow Him. In order to maintain the place of Christ as our teacher in that sense which peculiarly belongs to His saving work, we must be careful to assert the resemblance which exists between His own ways of knowing and the knowledge He imparts to us. We had as well deny the correctness of His knowledge as deny that it is human. This is recognized in regard to His strife with evil, His temptation and His growth in obedience, "learning" it "by the things He suffered." Now is there any similar relation between Him and ourselves in the intellectual life? Is His conquest of error and His acquisition of truth of so wholly different a nature that, while in the moral life He is not ashamed to call us brethren, in the intellectual He is not our brother, but something infinitely above us? Such a position divides the constitution of His humanity, making part less human than the rest. It also separates faculties which are inseparable. The intellect and the conscience move not in parallel lines but in woven strands. He must have struggled toward knowledge as toward the establishment of character. Is it objected that as the Lord's moral life was confessedly perfect, so must His intellectual illumination be perfect also? His moral life was perfect but only in quality, not in quantity; moral problems occur to-day to His followers which never presented themselves to Him. So is His knowledge not perfect in point of volume and contents, but a perfect intellectual attitude, according to the general conditions of humanity, toward His whole environment spiritual and sensible. The perfect attitude of the intellect is not merely consistent with the limitations in knowledge which the character of man's state involves, but actually requires them. Christ had the perfect intellectual attitude. Granted that He was not omniscient, what reason for imagining Him endowed with knowledge which would have been useless for His blessed work and which He gives no sign whatever of possessing? You cannot separate this knowledge and say it was religious and hence He must have known the truth about critical questions of the Old Testament. He took the perfect intellectual attitude toward this Scripture—an attitude of reverent freedom. Scientific knowledge of authorship and date are like scientific knowledge of astronomy and geology—matters with which He does not deal. Thus we consider this problem from the moral side and find that our Lord is pledged to no belief which Old Testament criticism of the day calls in question.

This article must be read in detail to grasp its subtle and yet most comprehensive argument. It is one of the freshest and strongest presentations of the question that recent years have seen.

* By Canon Richard Travers Smith, in *The Expositor*, Aug. 1890, pp. 81-101.

Book Notices.

Lux Mundi.

Lux Mundi: A Series of Studies in the Religion of the Incarnation.
Edited by Charles Gore, M. A., Principal of Pusey House, Fellow of Trinity College, Oxford. From the fifth English Edition. New York: John W. Lovell Company.

This series of essays has excited much discussion in England. Its authors are High Churchmen and are popularly supposed to speak in this volume for their division of the English Church. And a somewhat surprising utterance it is to those who imagined that the Ritualists were as severe in their theology as they are strict in their observances. A large amount of liberalism on theological and critical questions has been disclosed by the writers. In theology the Incarnation assumes the place that the old theology gave to the Crucifixion. In criticism opinions are expressed by the Rev. Charles Gore in his essay on the Holy Spirit and Inspiration which bring him very near to the school of Driver and Cheyne. It is about this essay that the conflict has raged most fiercely, Canon Liddon leading the conservative attack, while from the ultra-liberals the voice of Mr. Huxley is heard, deriding the compromises and the half-way measures which are here used to bridge over the gaps which scientific investigation is opening in the orthodox biblical interpretations. The very fact, however, of attack from both extremes ("Pharisees and Herodians united" some have said) argues that the views presented in the essay are more likely to be nearer the truth of things. The positions of the essay are as follows: The Holy Spirit in the Church gives life; this life manifests itself among other ways in inspiration; this inspiration is disclosed in its finest form in the Scriptures, especially in the point of view of the writers, which is that of God's dealings with man; this point of view results in a devotion to fact on the part of the writers which makes the work pre-eminently historical; yet though historical, this work may admit an idealizing element which reads back into past history what was the real purpose of God in it, though it was not actually manifested at that particular epoch; such inspiration does not preclude the possibility of a mythical element in the earliest Jewish records; all this idealizing does not exist in the New Testament, where the ideal is become realized and absolute coincidence is necessary; inspiration has never been defined by the Church, and Jesus Christ in His use of the Old Testament does not pass on critical questions—a thing which was contrary to His whole method—indeed, "His utterances about the Old Testament do not seem to be nearly definite or clear enough to allow of our supposing that in this case He is departing from the general method of the Incarnation by bringing to bear the unveiled omniscience of the Godhead, to anticipate or foreclose a development of natural knowledge" (p. 301). This essay will strike many as a piece of straddling. It is certainly candid, if not convincing to anybody. Those who are interested in modern religious ideas and their development in special schools of thinkers will do well to read this volume.

THE EXAMINATION ON LUKE
OF THE AMERICAN INSTITUTE OF SACRED
LITERATURE.

Responses from North, South, East and West. As the date appointed for this examination draws nearer, ministers and Bible-teachers in all parts of America and in many others lands are realizing its value. Almost three hundred beyond the Mississippi have fallen into line as special examiners. The South is represented by each of her thirteen states, Virginia leading with eighteen men who are forming groups. Connecticut leads the list of the Eastern States with examiners in sixty towns, while the following extracts from letters of the Rev. Chas. A. Cook of Bloomfield, N. J., and the Rev. W. C. King of Warren, Pa., voice the enthusiastic support of the Middle States:—

"We are getting to work. Several in my church have committed themselves to the study. In one of the Presbyterian churches here steps are being taken to organize a group and we hope to report good work in Bloomfield."

From Warren:—"I am pressing the matter vigorously. Have written a personal letter to all the pastors and Sunday-school superintendents, and they are to report how many would like the direction and announcement sheets. Will you not furnish me at least one hundred? Mean to have a class of *fifty*."

From foreign lands. Still more encouraging are the reports from across the borders. On this continent Ontario, Quebec, Prince Edward Island, Nova Scotia, North-west Territory, New Brunswick, Manitoba and British Columbia on the North, and Mexico on the South, have each some who, as individuals or in groups, are anticipating the helpful test of examination by closer study of the weekly S. S. Lessons from the Gospel of Luke. Mr. G. E. Williams, Secretary of the Y. M. C. A. of Kingston, Ont., speaks for Canada when he says: "I am greatly interested in the extension of Bible study, and hail any movement having that end in view." Beyond the Atlantic, England, Ireland and Wales have taken up the work; and in the far East, China, Burmah, India and Syria are led by Japan with five special examiners.

From India the following is of interest:—

"At this station (Ramapatam, Nellore Dist., Madras Pres.) there are only two English-speaking residents, viz., my wife and Miss Emma J. Cummings, M. D. If the examination were held in the language in which all the work in our seminary is done (the Telugu) there might be a good many to take the examination." [The examination will be offered to these students *in Telugu*.]

One Thousand Special Examiners. The number of examiners is now nearly eight hundred, and before this number of the STUDENT reaches its readers the desired number, one thousand, will doubtless be obtained. The names of these examiners, with the territories they represent, will be published in November. The list comprises ministers, Y. M. C. A. secretaries, S. S. superintendents and distinguished Bible-teachers. It is not our desire to limit the number of examiners to one thousand, however, and if any of our readers will send us the names of persons whom they may consider suitable and willing to serve as examiners, we will gladly invite their co-operation. Single applications for examination will also be welcomed, and the applicants will be assigned to the examiner in their locality.

Current Old Testament Literature.

- American and Foreign Publications.**
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156. *La Sainte Bible (texte latin et traduction française), commenté d'après la Vulgate et les textes originaux*, à l'usage des séminaires etc. By L. Fillion, Tours: Mame.
157. *Introduction à l'étude de l'Écriture sainte d'après la "Sainte Bible" avec 'Commentaires.'* T. 2. Introductions particulières aux livres de l'Ancien Testament. By Trochon et Lesêtre. Paris: Lethiellieux.
158. *Historische-kritische Einleitung in die Bücher d. alten Testaments hinsichtlich ihrer Entstehung u. Sammlung.* By A. Kuenen. Autoris. deutsche Ausg. v. Th. Weber. 1 Tl. 2 Stück. Die historischen Bücher d. Alten Testaments. Leipzig: Reiland. 6.—
159. *Lehrbuch der biblischen Geschichte Alten Testaments.* By A. Köhler. 2 Hälfte, 2 Thl. 2 Lfg. Leipzig: Deichert. m. 2.40.
160. *Der biblische Geschichte d. Alten Testaments in uebersichtlichen Betrachtungen f. Kirche, Schule u. Haus.* 2 Halfte. Samuel bis Makkabaer. By J. M. Einfaht. Leipzig: Deichert. 3.20.
161. *Les Cinq Livres (mosaïstes) de Moïse.* Traduits textuellement sur l'hébreu, avec commentaires et étymologies (premier livre; la Genèse avec élimination des textes interpolés, preuves à l'appui de la religion miraculée et idolâtrée du second temple, textes qu'Esra et la grande synagogue ont frauduleusement mis dans la bouche de Moïse) par Alexandre Weill. Paris: libr. Sauvaire, 5 fr.
162. *De Hexaëmero secundum caput primum Genesios ad literam.* By E. de Gryse. Brugis; Beyaert-Storie.
163. *Isaac and Jacob; their lives and times.* By G. Rawlinson; London: Nisbet. 2s. 6d.
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165. *Die Psalmen. In Bebelstunden.* By K. Gerok. 2x Lfgn. 1 Sfg. Stuttgart: Krabbe. .50.
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172. *Das Pferd, der Esel, und der Hund in der heiligen Schrift.* Ein Beitrag zur biblischen Archæologie. By A. Zeller. Plauen: Wieprecht.
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181. *Étude sur certains archaïsmes au Pentateuque.* By Graffin, in *Congres scientifique internat. des Catholiques*, 1888. t. 1, Paris, 1889.
182. *Gihon.* By Th. Chaplin, in *Palestine Exploration Fund*, 4, 1890.
183. *Inskriftliche Glossen und Exkurse zur Genesis und zu den Propheten.* By Fr. Hommel, in *neue kirchl. Ztschr.*, 1, 6, 1890.
184. *Exodus 1: 11.* By P. de Lagarde, in *Nachrn. v. d. Kgl. Gesellsch. der Wiss. u. d. Georg-Aug.-Univ. zu Goettingen*, 5, 1890.
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187. *Nehemiah's Wall.* By W. F. Birch, in *Pal. Expl. Fund*, Apr. 1890.
188. *Die Namen in Buche Esther.* By Scholz, in *Theol. Quartalschr.*, 2, 1890.
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191. *Der 68 Psalm nach Abfassungszeit und geschichtlichem Inhalt.* By B. Behrend, in *Magazine f. d. Wissensch. des Judenth.*, 2, 1890.
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197. *The Hebrew Prophet and the Christian Preacher.* By George B. Spalding, D. D., in *the Andover Review*, Sept. 1890.
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204. *Trois lettres des Juifs de Palestine.* By C. Bruston in *Ztschr. f. d. alttestam. Wissensch.* x. 1, 1890.
205. *The lost works of Philo.* By F. C. Conybeare, in *the Academy*, July 12, 1890.
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210. *The Life of Christ.* By F. W. Farrar. With an American appendix giving over 500 translations of non-English matter; an introduction by Taylor Lewis. Boston: Bradley and Woodruff. \$3.50.
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