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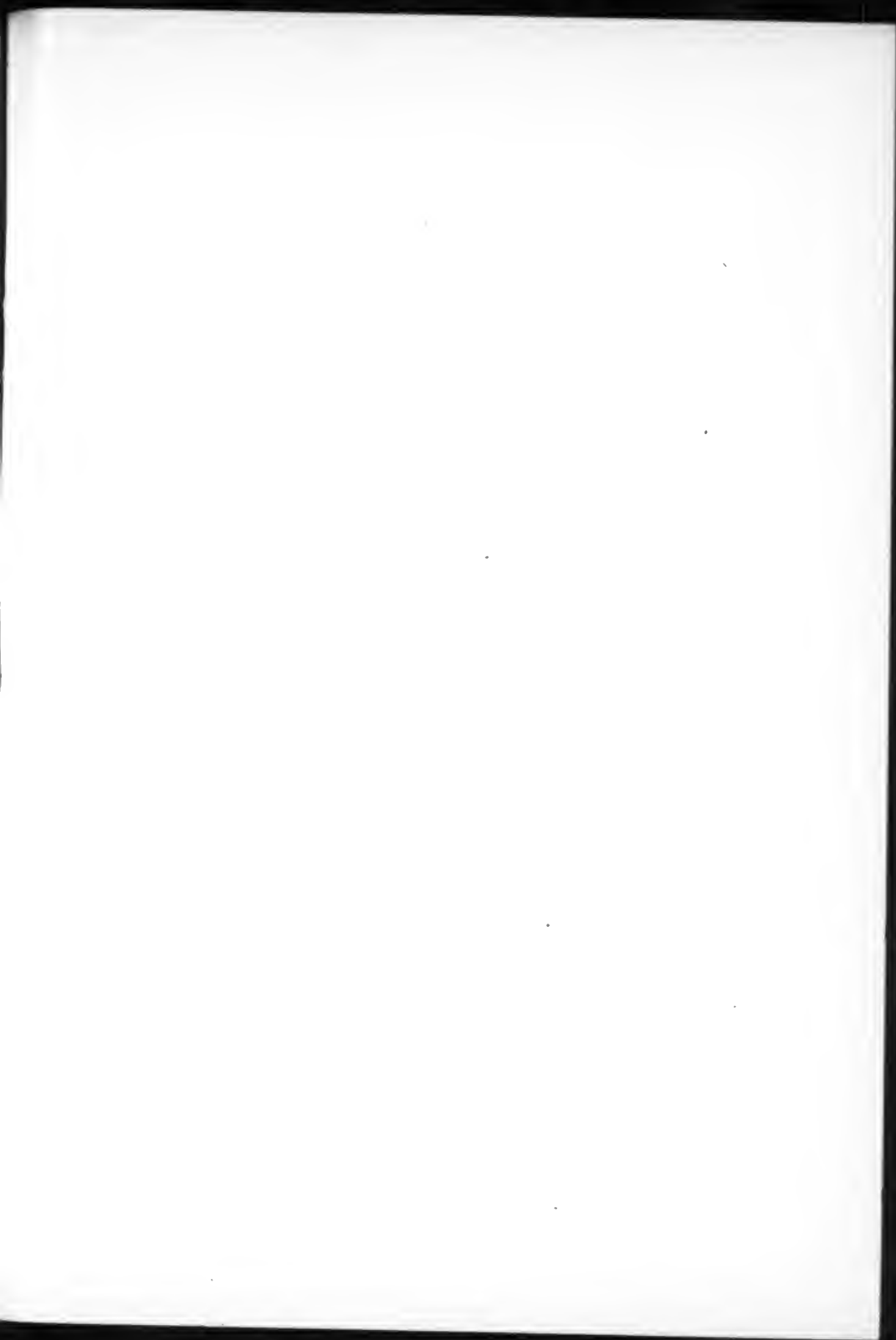
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ARRIVAL OF A TRAIN AT THE STATION OF RAMLEH.

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME IX.

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IS ANY question so old that it may not be revived for discussion? From the day it was written, the Book of Jonah has been the source of trouble and misgiving. To *OLD AND NEW* skeptics it furnishes a bludgeon with which to beat the heads of timid Christians. To these timid Christians it has been a subject of apology through all the ages. One may perhaps ask himself whether the Book of Jonah has not been the source of more injury than benefit to the cause of religion and good temper. In evidence of this may be cited the snarls and reproaches, the contention and bitterness, which have recently found vent in the religious press with reference to this question.

But why is it that the Book of Jonah furnishes the storm center around which the elements of conservatism and radicalism delight to rage? Why should so small a book *MISCONCEPTIONS* be the occasion of so large, so widespread, and so continuous a controversy? It is not enough to say that this arises from the differences of opinion concerning the book. The question is, Why should there be differences of opinion so great and so fundamental? We think the answer to this question will be found in the misconceptions which exhibit themselves so markedly in nearly every discussion which one examines. Men talk about the book who really have no proper understanding of it, and who, because of their ignorance, fail entirely to place it in its proper connection, attribute to it thoughts and ideas of

which its writer was never for a moment guilty, and, worst of all, miss the real significance of the thought which the book depicts. *Misconception*, we affirm, is the cause of the difficulty.

Readers of the book have almost universally failed to make the distinction between (1) the events of the book and their purpose and (2) the writing of the book and its purpose. These lie apart at least four hundred years. The historical character of Jonah himself is vouched for by the writer of Kings, who makes him a sort of prime minister to Jeroboam II (2 Kings 14: 25). Jonah goes to Nineveh, not to bring Nineveh to repentance, but, if possible, to perform a mission which, when understood at home, will bring the profligate Israelites of Jeroboam's times to their senses. Every other means employed to touch the heart of Israel had failed. Perhaps the moral subjection of the great world-power—Nineveh—will do what nothing else has done. Thus Jonah is sent to Nineveh for Israel's sake, not for the sake of Nineveh, just as, for Israel's sake, Isaiah, Jeremiah, and Ezekiel preached their sermons against foreign nations. Was Jonah's mission a failure so far as concerned its influence on Israel? Yes, in the sense in which all prophetic work was a failure; but likewise a success in the sense in which prophetic work succeeded. All this is a matter of the history of the eighth century.

Very different, however, is the Book of Jonah, written not earlier than 400 to 350 B. C. by a prophet who, filled with the Spirit of God, seeks to promulgate a divine truth, the influence of which his soul has felt, and to this end selects materials connected with an historical event of the past. Does the book answer any considerable number of the questions which at once suggest themselves to the mind of the inquirer? No. We are not told the name of the king of Assyria, nor the history of Jonah after his rebuke by God, nor a hundred things which, from the historical point of view, one might fairly expect to be answered. The events are one thing; the book is another, and no man will ever reach a clear conception of either who does not separate the one from the other.

THE EVENTS
AND THE
NARRATIVE

The Book of Jonah has been given prominence because of the miraculous element in which it seems to abound. Can

*THE MIRAC-
ULOUS
ELEMENT*

anyone find within the same number of verses a greater display of miraculous power? It reads, indeed, according to many, as if from beginning to end it furnished a series of miraculous interpositions; for example, the rising of the storm, the casting of the lot, the preparation of the fish, the restoration of Jonah, the repentance of Nineveh, etc. But if one will remember the Hebrew method of thought, which attributed everything unusual directly to God without the intervention of law, and if one will distinguish sharply between the providential and the supernatural, this mass of miracle becomes indeed something entirely different. One finds after a discriminating study of the material that the book records only a single miracle; namely, the preservation of Jonah's life in the belly of the fish. It is not possible here to argue either for or against the possibility of this miracle, because the question involves deeper questions which the space at our command will not permit to be discussed. Our only intention is to point out the fact that the book is not, after all, something so much like a story of the Arabian Nights as some represent it to be, and that one need not be driven to the view that it is fiction because of the large amount of the unreal which it contains. Something far more difficult to comprehend than the preservation of Jonah's life is found in the repentance of the Ninevites, under the circumstances in which they stood at that period of the world's history. The difficulties, we think, are largely diminished when this misconception concerning the superabundance of the miraculous element is removed.

Nor does Jonah stand alone as popular supposition generally suggests. We may not forget that Jonah, as a historical character, forms one of a trio of exceptional men,

*ELIJAH,
ELISHA,
AND JONAH*

Elijah and Elisha being the other two. These three prophets were contemporaries. They lived in practically the same environment. All three preceded the age of written prophecy; all three represent the age which

later Hebrew tradition idealizes, and to which were assigned strange and mysterious events. If we recall the peculiar stories of Elijah, abounding as they do in what at first sight seems to be the miraculous at every step; if we remember the multitude of stories concerning Elisha, the raising of the dead, the lifting of the ax in the water, the purifying of the spring, the coming to life in later times of the man whose body, about to be buried, is thrown into Elisha's tomb, etc., we have a wealth of mystery and inexplicable material to which all that is found in the Book of Jonah bears no real comparison. Remembering now that all three men come from the same age, it is fair to argue that if one denies the stories given us concerning Jonah, he must also deny those concerning Elijah and Elisha; and, on the other hand, if one accepts the Elijah and Elisha material, he must also accept in the same sense the Jonah material, for the latter is by no means so difficult to accept as the former. Why should men who are professing Christians sneer at the stories of Jonah and swallow without compunction the stories of Elijah and Elisha? Again we contend that men have made statements concerning Jonah and the Book of Jonah who have failed to see the close connection which exists between Jonah's work and that of Elijah and Elisha, between the Book of Jonah and the chapters of the Books of Kings which relate to Elijah and Elisha. Indeed, the Book of Jonah might well be reckoned as a section of the Second Book of Kings. And never shall we understand Jonah rightly until we consent to interpret the book on the same principles in accordance with which we interpret the Books of Kings.

The greatest drawback to an understanding of the Book of Jonah has been the failure to appreciate its artistic form and, as a consequence of this, the real spirit and teaching of the book. Many have searched for the key to the book, but in their search have been satisfied with this or that external and superficial factor, possessing only the remotest possible connection with the book itself. Space does not permit the illustration of this charge. But one need only examine the long list of themes which have been put forward as

*THE ARTISTIC
FORM*

containing the thought of the book to appreciate the truth of the statement. As a matter of fact there is no single piece of literature in the entire Old Testament which is more artistic in its form, more pedagogical in its method, or more logical in its thought. Recall (1) the story of the ignorant and superstitious sailors (chap. 1) who, terrified by the storm, recognizing in it the hand of God, in their distress and misery turn from the gods whom they have worshiped to the God Jehovah, offering him vows and promises of service, and who having thus turned to the true God are delivered. Recall (2) how the disobedient prophet is imprisoned in the belly of the fish, and, as the narrative represents it, cries out to God words of thanksgiving and supplication; but when he turns to the God whom before he had deserted he is delivered. Recall (3) how the wicked, licentious, rapacious Ninevites, at the summons of Jehovah's prophet, acknowledge their sin and guilt, and because of their repentance are delivered, notwithstanding the definite and distinct prediction of the prophet. What have we here? Three stories, each with different characters, each distinct and yet all connected. Three object lessons; examples of wicked men who, in distress, turn to God and are delivered. Each story furnishes us a type of humanity. Each is complete in itself, and yet all are incomplete; for it remains to be told us how it is possible for a great God thus to extend mercy and forgiveness to ignorant and superstitious sailors, to the wicked and disobedient prophet, and to the licentious and cruel Ninevites. The answer is given in the fourth chapter in which there is presented a most clearly defined picture, on the one hand, of the contemptible meanness of Jonah, his heart filled with bitterness and chagrin because, forsooth, the great city of Nineveh has not been destroyed at his bidding; and, on the other, of the magnanimous and magnificent love of God for humanity, a love which fills his heart with compassion for man and even for beast: "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Could anything be more beautiful, anything more sublime? It was the lesson of

the gospels themselves; the lesson of the love of God for man. The understanding of this piece of beautiful literature carries with it the comprehension of its thought, but the former is essential to the latter, and without it there can be no true conception.

It is surely a misconception of the highest truth to assert that one's belief in Christianity must hinge upon an acceptance of the Jonah story as historical. It cannot be shown conclusively that Jesus intended fully to indorse the narrative as historical when he made use of it.

*CHRIST'S
USE OF THE
JONAH STORIES*

It is certainly possible to understand that his use was for the sake of illustration, the material thus used being drawn from the common treasury of the day in which he lived. We say that this is at all events possible, and so long as there is even a possibility of it we should exercise great care in charging with unbelief or disbelief those who, for one reason or another, find the Jonah story difficult to accept. And, besides, we ought to remember that men are not always logical and consistent. One man cannot grasp and assimilate all truth. It is not difficult to suppose that some child of God, whose experience of God's love and mercy has been so definite and distinct that he is absolutely sure of Jesus Christ and the truth of Christianity, may not have gone so far as to understand the principles underlying the element of the miraculous and the application of these principles to the story of Jonah and to Jonah's times. To make the whole fabric of Christianity hang upon a single thread, and that, the interpretation of a book which has been the source of difficulty through all the ages, is, to say the least, unwise; nay more, it exhibits an utter misconception of Christianity itself, for it is based upon the premise that Christianity is a creed rather than a life; a thing to be believed rather than a method of life.

What now is our conclusion? It may be stated in the form of propositions: (1) The life and work of Jonah are, without question, historical. (2) The story of this life, even if pure

fiction, reveals a conception of the love of God, and the working of that love in its relation to humanity, which is almost as clear

CONCLUSION and definite as the same message taught by Jesus himself. Moreover, the story is entirely distinct from the question of the historical character of the events in the life of Jonah. (3) A superabundance of the miraculous element is not to be found in the Book of Jonah, if one distinguishes between the supernatural and the providential. (4) Whatever view one takes of Elijah and Elisha, of their work and the miracles recorded of them, that same view he must take of Jonah, his work, and the miracles connected therewith. (5) It will be better, for the time being at least, for students to forget the question of the miracles and for skeptics to ignore the story of the fish, and for both Christians and skeptics to study, as a child might study, the beautiful and artistic form of this *gem* of literary productions; a study which will reveal a depth of thought and conception concerning God to which these same Christians and skeptics are, perhaps, entire strangers. (6) Caution is necessary on the part of the self-styled apostle of God's truth in respect to *adding* to the truth what does not belong to it, as well as on the part of the self-appointed critic of that same truth in his effort to *subtract* something that is a part of it. To add is neither better nor worse than to take away.

THE TEXT-BOOK LITERATURE OF THE BABY- LONIANS.

By PROFESSOR MORRIS JASTROW, JR.,
University of Pennsylvania.

I.

A FORTUNATE chance has preserved for us a considerable portion of the text-book literature of the ancient inhabitants of the Euphrates valley. In the year 1849-50, Sir Austen Layard, while engaged in excavating the site of ancient Nineveh (opposite Mosul), found the remains of an extensive library in a palace erected by King Ashurbanabal—the Sardanapalus of Greek tradition—about 2500 years ago. About 30,000 of these tablets, most of them unfortunately in a fragmentary condition, were brought by Mr. Layard to the British Museum. Their contents range over many departments of human thought—epic and religious poetry together with omens, incantations, and legends constituting the more significant divisions. The origin of this miscellaneous literature was Babylonian, as indeed the entire culture of Assyria was due to the northerly advance of the civilization that had its rise in southern Mesopotamia. Ashurbanabal himself tells us that he sent his scribes to the libraries of Babylonia to copy for him the treasures they contained. It is doubtful whether, barring historical annals and official documents and some religious rituals, any literature in the real sense of the word was produced by the Assyrians, so that we are justified in labeling Ashurbanabal's collection, which is estimated to have contained no less than 200,000 tablets, as Babylonian literature.

Decisive as a criterion for judging of the state of culture reached in Babylonia is the evidence furnished by the collection itself of the educational methods that were employed in aiding the young aspirants to knowledge to master the difficulties of

the puzzling cuneiform script and for introducing pupils to the knowledge of the day. Many thousands of the tablets in the royal library served this purpose. Some of these furnished a conspectus of the hundreds of signs that compose the cuneiform "alphabet" together with an indication of the words symbolized by the signs and the syllabic values of the latter when entering as elements into the composition of words; others dealing with the language set forth its grammatical structure, while a third group furnished exercises in composition, and a fourth, commentaries to texts.

II.

The first step that the young Assyrian was obliged to take in starting upon his language course was to familiarize himself with the signs. This was no easy task. There were over 300 combinations of wedges in common use and just as many of rarer occurrence in texts, but which likewise had to be learned. Each sign, moreover, had what is called its ideographic and syllabic values. It could represent a certain idea expressed by some fundamental term together with a varying series of words associated in thought or in sound, and grouped about the central notion. Similarly the syllabic values of a sign varied from two to five and occasionally exceeded the latter number. Lists were accordingly prepared on the clay tablets to facilitate this part of the task and to serve also as practical aids in the reading of texts. These sign lists were of a various character. The simplest consisted merely of the signs ranged one beneath the other in a long column on both sides of a tablet. The principles guiding the arrangement were similarity in the form of the signs,¹ similarity in its syllabic sound, and, thirdly, logical association in the ideas which the sign symbolized. It is evident that in the combination of these principles a free play is left both to the judgment and imagination of the compiler of such a list.

¹ There are many styles of cuneiform script, (1) archaic, in which the characters closely approach the pictures they originally represented, (2) old Babylonian, (3) neo-Babylonian, and (4) Assyrian; and there are varieties within these four groups.

To take an example: When the compiler places beneath one another signs having the values *kur, kar*, it is reasonable to suppose that the association in sound suggests the order; and for the same reason he places *li, la, lu* together, *bur* and *bar, al, il*; and more the like. Rhyme is a factor closely allied to sound association and accordingly *kar* is followed by *dar*; *bar* and *gar* are found together, *zu* and *ku, kur* and *bur*. On the other hand, similarity in the forms of the signs accounts for so arbitrary a succession as *ta, um, dub*, while it is due to association of the ideas expressed by the signs when *ka, du, sha* follow one another and which stand for *mouth, foot, heart*; and similarly the reason for the order *et, shal, mut, kur, tur, un* is apparent upon finding that the signs having these values express the ideas of "house," "woman," "land," "child," and "man."

Of these three principles, (a) sound, (b) form, and (c) idea, it would appear that similarity in form and in the composition of the signs—for many of the signs are composed of two or more signs attached together—exercised the greatest influence, though in order to recognize this connection between signs it is generally necessary to revert to the Archaic forms of the signs and to determine the picture originally portrayed by the sign. Similarity in sound among signs is often dependent upon original similarity in form, though it is doubtful whether this latter similarity in such a case was always recognized by the Babylonian pedagogues of later days. Again, similarity in ideas expressed by different signs also in many cases finds its explanation in a common origin for the signs, so that it is difficult to differentiate sharply between the three principles.¹

Such single-column lists could, of course, be of service only in fixing in one's memory the mere forms of the signs by the help of a certain rational succession of an indefinite number of groups. In order to acquaint the student with the actual *value* of the signs, it was necessary to supplement this single column by another, or by two more, devoted to further explanations.

Following very often the same order as in the one-column

¹ On this whole subject see DELITZSCH'S *Ursprung der Keilschriftzeichen*, especially chaps. 3 to 6.

lists, but also deviating from it, lists of signs were drawn up, in one column of which the sign to be explained was placed and in the other the explanation, while as an additional aid a third column was attached for the name by which the sign in question was known.

Designating the sign in question as *y*, this three-column list presents the following appearance:

| | | |
|------------|---|-------------|
| ku- u | Y | tu- kul- lu |
| shi- i | Y | tu- kul- lu |
| zi- i | Y | tu- kul- lu |
| du- ur | Y | tu- kul- lu |
| tu- ku- ul | Y | tu- kul- lu |

The sign to be explained is in the middle, to the right is the name of the sign repeated as often as the sign is under consideration, and to the left are written the various values of the sign when it enters as a syllable in writing a word. By way of indicating that the series is completed, the name of the sign is repeated also in the left-hand column before a new sign is taken up.

But the signs of the cuneiform alphabet (if one may call it such) represented words as well as syllabic elements. It became necessary, therefore, to draw up lists in which the various words corresponding to any sign might be indicated. These lists also consisted usually of three columns, the sign to be explained being placed, again, in the middle; the right-hand column was set aside for writing syllabically the words for which the sign might be used in the cuneiform literature. Representing the sign to be explained by letters of our alphabet, such a list would present the following appearance:

| | | | |
|---------|---|-----------------|---------|
| da- ra | A | ir- bi- tum | four |
| ib- bi | A | tu- bu- uk- tum | region |
| she-esh | B | a- khu- u | brother |
| u- ru | B | na- şa- ru | protect |

which means that a sign A might be used in a text to represent the word "four" or "region" (compare our word "quarter"), and that the sign B can stand for "brother" or for any part of the verb "to protect." Again when there is found in the third

column of such a list on one line Sha-mu-u signifying "heaven," and on a second i-li signifying "god," the student would know that these were the so-called ideographic values of the sign, or at any rate two of them.

It is through these lists more particularly that a complete conspectus of the ideographic values of a word may be obtained and they, therefore, form the complement to the first class devoted to an enumeration of the syllabic values. Various devices were employed in the texts themselves to indicate which one of the various meanings is intended in any particular instance, the most common being the addition of a phonetic complement, that is, a sign having the phonetic value corresponding to the last syllable of the word to be employed. Thus if the sign X is to be read kish-sha-tu, the syllable *tu* would be placed after it, if git-ma-lu, the syllable *lu*. Again, since the sign may stand for any part of the verb or verbs for which it is the equivalent, the last syllable of the verbal form will be added phonetically as a guide to the reader.

To explain the purpose of the words in the left-hand column would involve a discussion of the entire origin of this apparently curious method of writing.¹ Suffice it to say that the cuneiform characters, so-called from their wedgelike shape and arising like all forms of writing from original pictures, are according to the majority of scholars the invention, not of the Babylonians, but of earlier settlers of the Euphrates valley. According to this view, the words in the left-hand column are the equivalents in this older language of the Babylonian words found to the right. To this language the name of Sumerian has been given. Some scholars, however, following the lead of the distinguished Joseph Halévy of Paris, hold that the left-hand column contains merely another method of writing the same term that appears in the corresponding line of the right-hand column—a species of cipher or "cryptogram" artificially invented by the scribes to lend to written documents a more mysterious character.

¹It is sufficient here to refer to PROFESSOR DELITZSCH'S investigation *Der Ursprung der Keilschriftzeichen*, from which one will gain some notion of the problem and of its difficulties. Delitzsch's contribution is most valuable without being final.

However this may be, the Babylonians so thoroughly adapted the cuneiform style of writing to the needs of their language as to lend to the syllabary a complete Babylonian aspect, and thoroughly Semitic character. Not only were the lists we are discussing prepared by pedagogues, but prepared for the purpose of training students in Babylonian and not in "Sumerian" which, whatever its origin, certainly acquired a purely *artificial* character in the eyes of the Babylonian schoolmen.

Still a third class of sign lists are met with which represent in a measure a combination of the two previous ones. They consist of four columns, the sign to be explained being placed in the second column—to the left is one of the phonetic values of the sign—as a general thing the one most frequently used being chosen—in the third column the name of the sign appears, while the fourth is devoted again to a list, aiming evidently at completeness, of the various words for which the sign may be used. As an example of this list, let us choose a sign, designating it X. The example also illustrates the manner in which by association of ideas a single sign may do service for a great variety of words:

| | | | | |
|---------|---|-----------|----------------|----------|
| sha- ar | X | du- u- gu | kish- sha- tu | mass |
| | | | ma- a- du | much |
| | | | shum- du- u- u | multiply |
| | | | ra- bu- u | increase |
| | | | etc. | etc. |

An interesting feature of this class of sign lists are the brief comments frequently added to the words in the fourth column, the purpose of which is to specify more particularly the sense in which a verb is used.

Perhaps the most striking feature of these three classes of sign lists is that, in addition to their pedagogic value, they retain their importance as reference tables to the one already able to read the texts.

III.

In contrast to this extended use to which the sign lists could be put, stand the tablets devoted to an analysis of the grammatical

forms of the language and which are distinctly and solely intended as exercises for students. These paradigm lists, as we might call them, are again of various kinds, embracing verb and noun forms and the use of prepositions with suffixes.

The simplest form of the verb in Babylonian, as in all of the Semitic languages, is the third person perfect. With this form, therefore, the exercise usually begins, and a certain verb being chosen as a paradigm, it serves as a model for all others of this class. The exercise being, moreover, of a purely practical character, not all the forms are given, nor is any fixed order observed. So a portion of one of these lists is set aside for exercises in forming the singular and plural of the preterite and present tenses of the verb. Starting, *e. g.*, with the verbs "to weigh," the following forms are given :

| | |
|--------------|------------|
| he weighed | he weighs |
| they weighed | they weigh |

Another exercise would illustrate the combination of the verb with the suffix of the third person singular :

| | |
|-----------------|---------------|
| he weighed it | he weighs it |
| they weighed it | they weigh it |

So in the exercise to illustrate the use of prepositions; *ittu*, "with," was chosen as a paradigm because of its frequency, and we have the series :

| | |
|-----------|-----------|
| with him | with us |
| with them | with thee |
| with me | with you |

In the case of all these paradigms there is added to the left, in a separate column, just as in the case of some of the sign lists, the ideographic or non-Semitic equivalents for the various forms (serving at the same time as a means of readily converting one form of writing terms into another).

The character of the left-hand column follows closely the simplicity or greater complexity of the one to the right. Besides the chief sign indicating the verb, noun, or preposition used, there are subsidiary signs, most of them placed before the main sign, but some after it, which indicate the perfect or imperfect

tense, the plural and the suffixes and the like. The correspondence of the two columns is thus always made complete, and to the eye of the practiced reader the one column appeals as intelligently as the other. At times, moreover, the verbs grouped together in the right-hand column are regulated entirely by the ideographic one, the object being to indicate the various verbs which may appear as the equivalent of a certain sign. A sign having the phonetic value, *Ba*, for example, is used for the verb *kâshu*, "to present," *zâzu*, "divide," and *nasharu*, "to cut off," the three standing evidently in direct association with one another. The paradigm, accordingly, for the preterite form of *Ba* and its equivalents presents the following appearance:

| | | |
|-----------|--------------|----------------|
| in Ba | i- ki- ish | he presented |
| in Ba | i- zu- uz | he divided |
| in Ba | ish- shu- ur | he cut off |
| in Ba esh | i- ki- shu | they presented |
| in Ba esh | i- zu- zu | they divided |
| in Ba esh | i- shu- ru | they tore |

and for the preterite and present with the suffix:

| | | |
|---------------|------------------|-----------------|
| in ba an Ba | i- ki- is- su | he presented it |
| in ba an Ba | i- zu- us- su | he divided it |
| in ba an Ba | ish- shur- shu | he cut it off |
| in ba an Ba e | u- ka- as- su | he presents it |
| in ba an Ba e | u- za- as- su | he divides it |
| in ba an Ba e | u- na- shar- shu | he cuts it off |

The signs accompanying *Ba* all have a meaning; *in* is the general prefix to show that *Ba* has verbal force, for of itself a sign as an ideograph is no particular part of speech; *esh* indicates the plural; *ba-an* is the equivalent of the suffix, and the addition of *e* changes the preterite to the present. These subsidiary signs are invariable, and only the main sign is changed in the case of any other verb being used.

At other times, the right-hand column leads off, a group of verbs in various forms being brought together which are connected in meaning, thus:

| | |
|-----------------|-----------|
| ish sha- ka- an | he places |
| ia- şa- ap | he adds |
| uş- si- ip | he added |

| | |
|----------------|--------------|
| u- rad- di | he increases |
| i- na- ad- din | he gives |
| it- ta- din | he delivers |
| id- din | he gave |

The main signs in the left-hand column differ, as different verbs are introduced. In this way the student, besides learning his verbal forms, is drilled in the relationship existing between the phonetic and ideographic method of writing his language.

Paradigms of only one column were also prepared for the students. So we have a long tablet, giving a list of over two hundred verbs, both with and without suffixes, all placed in the second person singular of the various moods peculiar to the Babylonian verbal conjugation. A brief extract from this interesting list will suffice to make its method and object clear. It begins:

| | |
|-------------------|-------------------------------|
| thou openest | thou borest them |
| thou eatest | thou twistest |
| thou openest them | thou borest them ¹ |
| thou releasest | thou destroyest |

For the nouns the exercises consist chiefly in illustrating the manner in which the possessive suffixes were attached, and, secondly, in the combination of nouns with adjectives and prepositions. An interesting example is found in connection with the noun *shimu*, "price:"

| | |
|------------------------------|---|
| shi- i- mu | price |
| shim- shu | his price |
| a- na- shi- mi- shu | to his price |
| a- na- shi- mi- shu ish- kun | for his price he placed |
| shi- mu gam- ru | full price |
| shi- mu la gam- ru | price not full, <i>i. e.</i> , incomplete price |
| ana shi- i- mi- ru gam- ruti | for his price in full |
| ana ar- kat shi- mi- shu la | |
| gam- ru- ti | for the future his price not in full |
| i- sham | he fixed |
| i- sha- mi | he fixes |
| i- shim- mu | they fixed |

¹tu-pat-tir from patâru which appears to be a synonym of patâhu occurring two lines previous. See DELITZSCH'S *Assyrisches Wörterbuch*, p. 357, where patiru and patihu are similarly found in conjunction, though there used in a derived sense.

IV.

From such exercises with nouns, it is but a small step, and also a perfectly natural one, to the combination of the noun with the verb; so the list in which *shimu* is introduced closes, as we have just seen, with several verbal forms of the same stem:

he pays they pay they paid

As a general thing the noun will be found in combination with various verbs, and these being such as are frequently found in certain kinds of texts, the practical utility of the exercise is correspondingly increased. Here is the way in which the word for "hand," both plural and singular, is treated:

| | |
|-----------------------------|----------------------------|
| hands | their hand |
| into ¹ the hands | their hand they took |
| into the hands he gave | their hand they take |
| into the hands he gave it | their hand he removed |
| into the hands he placed | their hand they removed |
| his hand | into their hands |
| his hand he took | into their hands he placed |
| his hand he takes | |
| his hand they took | |
| his hand they take | |

Proceeding in this way, the combination of noun with verb paves the way for exercises in forming short phrases. The advance is so gradual that the student, before he is aware of it, is already engaged in the actual reading of extracts from texts, for the phrases thus introduced are all such as are actually met with in a certain branch of Babylonian literature. A certain term, for example, *šibtu*,—"income,"—being chosen, the various combinations in which the word appears in texts are ingeniously introduced:

| | |
|------------------------------------|-------------------------------|
| <i>šib- tu</i> | income ² |
| <i>ši- bit- su</i> | his income |
| <i>a- na šib- ti- shu</i> | to his income |
| <i>a- na sib- ti- shu ish- kun</i> | to his income he placed |
| <i>ši- bit sha Sha- mas</i> | income of Shamas ³ |

¹ Or from.

² Lit.: increase, *i. e.*, on capital.

³ *I. e.*, income of the temple of the sun-god Shamas.

| | |
|----------------------------|--|
| si- bit Sha- mas ki- i- ni | income of (the temple of) the sun-god is fixed |
| ši- bit Shamas uş- şab | the income of the sun-god he increased |
| si- bit Shamas i- şak- kan | the income of the sun-god he places |
| si- bit Shamas i- nam- din | the income of the sun-god he gave |
| şi- bit Shamas u- ta- ri | the income of the sun-god he returns |
| sha la şib- tu | without increase |
| şib- tu i- shi | there is increase |
| şib- tu ul i- shi | there is no income |
| şib- tu ki- i a- li | income as of a city |
| şib- tu it- ta- bal- kit | the increase went by default |
| şi- bit sib- ti | increase of the increase ¹ |
| si- bit şib- ti i- shi | there was an increase of increase |

Starting again with a combination of preposition and verb the tendency to pass on to short set phrases may likewise be observed:

| | |
|---|--|
| a- na it- ti- shu | whatever there is |
| a- na it- ti- shu i- ba- ash- shi | whatever there with him is |
| a- na it- ti- shu u- shim ma i- na biti | what he there was fixed he fixed |
| it- ta- si | [<i>i. e.</i> , the price] and left the house |

But just as the exercise passes on from words to phrases, so it passes out again from phrases back to paradigm drilling.

The introduction of "to give" in the last phrase suggests the enumeration of some of the forms of that verb and accordingly the phrases are interrupted to make room for them.

The verb *nadānu*, "give," in turn leads to other verbs, and in all some dozen verbs are treated at this point in the same way.

In the third place, with the verb as the point of departure, the same process takes place. After giving various forms of "to weigh" and "to measure," an exercise tablet proceeds:

| | |
|------------------------|--------------------------|
| she- im im- du- ud | grain he measured |
| she- im i- mad- da- ad | grain he measures |
| she- im i- mad- da- du | grain they measure |
| she- im ul im- du- ud | grain he did not measure |
| kas- pu ish- kul | silver he weighed |

and the same way:

| |
|----------------------|
| silver he weighs |
| silver they weigh |
| silver he weighs not |

¹ *I. e.*, compound increase.

and, further on, the combination :

silver he weighs and corn he measures

Or again to illustrate the combination of noun with suffix and of both with the prepositions, *pikhâtu*, "district," a noun with a feminine ending *t* is chosen, and we find the series :

| | |
|------------------------|-----------------|
| pi- kha- tu | district |
| pi- kha- as- su | his district |
| a- na pi- kha- ti- shu | to his district |
| pi- kha- as- su- nu | their district |

Combining these various examples, the pupil will learn in this way that the prepositions are followed by the noun with the genitive ending *i*, that the adjective is placed after the noun, that the suffixes are attached to the noun, but not to the adjective, that the negative particle belongs between the noun and the adjective, that when the suffix is attached to the nominative of the noun, the ending *u* is dropped but the genitive ending *i* retained, and incidentally he will learn also what the suffixes of the third person singular and plural are in the case of the noun, and that in order to combine two qualifying elements with one noun, one is placed before and one after the principal word, the former being a substantive, the latter an adjective.

From the phrases the natural step is to form perfect sentences :

The house for silver he secured.
The field for silver he secured.
The orchard for silver he secured.

And again :

After he had brought the silver, he entered his house.
After he had brought the silver, into the field he went.

The last step in the process is the introduction of phrases and sentences without the preliminary steps of advancing from a single term, and when once this is done the pupil is well launched upon the reading of texts proper. A large number of such tablets exists, devoted to examples of all kinds of phrases and little sentences that remind one forcibly of the method pursued in the modern "Ollendorf."

It will be sufficient to instance a few of these sentences chosen at random :

The product of the field which he brought into the house.

Door and lock were firm.

Who has neither father nor mother.

Whom his father and mother do not know.

As long as he lives in the house the beam of the house he secures, and the wall he keeps in repair.

V.

The observation will not have escaped the reader that many of these phrases and sentences have reference to agricultural life and commercial affairs. Similarly many of the paradigms chosen, both verbs and nouns, have the same application, such as "to weigh," "to measure," "price," "silver," "to present," "to restore," "income" or "increase," "to give," and the like. This is not accidental, and points, as has already been suggested, to the practical character of the instruction given.

A great part of the Babylonian literature as found in the clay tablets is of a legal and commercial character. The Babylonians, while starting out as an agricultural people, soon developed the commercial spirit, and to them more properly than to the Phœnicians belongs the distinction of being the great merchants of antiquity. With the growth of commercial enterprise the capitalist appears ready to invest his money, or to lend it to those in need of it, at a profitable rate of interest, the customary amount being 20 per cent. The commercial spirit extended also to the religious institutions. The great temples of Babylonia controlled great estates, the income of which was the revenue that provided for the sustenance of the priests and officials attached to the houses of worship, and defrayed the various other expenses of the same, such as the purchase of animals for the sacrifices, building improvements and repairs, the furniture, ornaments, and hangings, as well as the garments for the gods and priests. A thriving trade was also carried on in Babylonia in sheep and cattle raising, while the manufacture of goods and dyes, and the cultivation of the

industrial arts, went hand in hand with the working of the basalt quarries and the copper mines of the Sinai peninsula, and the importation of gold and silver from Egypt and other countries.

Such commercial activity could as a matter of course not be maintained without the perfection of a method for keeping a record of transactions. As early as 2000 years before our era we find the Babylonians engaged in making such records, and they continued to do so through the period of Greek supremacy down to within a few decades of our era. Everything was noted down on the clay tablets. When the produce of some field was sold—grain, dates, corn or whatever it might be—a formal agreement was drawn up between the seller and purchaser, in which the quantity sold and the terms of the sale were explicitly stated, and both parties bound themselves in the presence of witnesses to abide by the agreement. So when money was loaned, the creditor obtained a tablet which, attesting the loan and the manner in which the loan was to be refunded, the time and rate of interest and payment, served as a guarantee for the safe return of the sum. In the same way the rent of houses was regulated, with a stipulation, as in modern leases, of the duties devolving upon lessor or lessee. Marriages, too, and divorces were not legal without a formal contract. Last testaments and wills, terms of adoption, inheritance and disinheritance, had likewise to be formally drawn up and attested in the presence of witnesses which varied in number from three to ten. The date also was affixed, either in an indefinite manner by means of some important event, or, as became the common practice, by the month, day, and the year of the reigning king, and later, in the days of the Seleucians, by eras.

Lastly, the growing complications of commercial life leading to disputes and lawsuits, the appeal had to be made to judges whose decision was likewise formally drawn up, the disputing parties binding themselves to abide by it. The amount of writing thus to be done required a large force of scribes, for in the ancient Orient, as in the East today, writing was a profession, and the scribe was an important agent in all transactions. No

agreement is complete without the mention of the scribe who generally acts also as one of the witnesses. The scribe, moreover, was in almost every case a priest of some temple, in whose hands this art remained, for the sufficient reason that all science in Babylonia is an offshoot of religion. The pupils, accordingly, who were trained in the art of writing and reading were largely such as were destined for the profession of scribe, and since the drawing up of legal enactments constituted the chief part of their work, the educational method was, very properly and very naturally, perfected with this end in view. Hence the words chosen as paradigms and the groups of words were chiefly such as occurred on the legal tablets, while the little phrases and sentences were in most cases the ever-recurring formulas connected with transactions in produce and goods, or such as pertained to the legal regulation of property in dispute. The main purpose, then, served by the text-books of the Babylonians was for the education of the official scribes necessary for commercial transactions. At the same time it must be borne in mind that the education of priests passed beyond the purely practical stage. The rich religious, historical, and astronomical literature which the Babylonians have handed down to us would never have been produced had there not been created in the country a literary spirit, and such a spirit where education reaches out beyond the limits of mere utility. This broader point of view finds recognition, as will be presently pointed out, in the text-book literature, though naturally is not so prominently emphasized.

VI.

Besides the sign lists, the grammatical paradigms, and the little sentences, long topics and word lists were prepared by the pedagogues to illustrate the lexicographical resources of the language and to facilitate the mastery of the vocabulary. The principle guiding the arrangement of this list was either the selection of some general material, such as wood or stone or cloth, and then enumerating objects made of this material, or some general class of objects, as food, and utensils with the existing varieties, was chosen; or some construction, as a house

or ship, followed by a detailed list of the various parts, or a group of words was chosen and all kinds of synonyms, both of sound and sense, put down without any fixed order.

In many of these lists, again, the point of departure will be found to be the occurrence of the object or material in the legal literature, and the purpose of the exercise thus becomes again a purely practical one, acquainting the future scribe with the names, significance, and the manner of writing and reading of the innumerable objects that he may be called upon to introduce into a tablet. The greater the knowledge of the scribe regarding the practical affairs of life, more especially farming, house-building, manufactures, commercial products, the more expert would he be in his profession. The temples served as the archives where the legal documents were deposited. Through excavations over 100,000 tablets have been recovered, and this represents but a small proportion of the legal literature that once existed in the Euphrates valley.

A German scholar, Dr. Zehnpfund, has recently extracted from several thousand such legal tablets, published by Father Strassmaier, some fifty or sixty, all dealing with garments, and which represent contracts and receipts for raw material and for manufactured goods. A large variety of garments are referred to, and it is evidently because of the frequency of this article as the basis of business transactions that a long list of garments was prepared by the pedagogues, from which the pupil might learn all the kinds of stuffs that Babylonian merchants dealt in, and at the same time obtain a general view of the descriptive epithets used of the garments in the texts themselves. A published list of this kind contains no less than three hundred combinations of the sign for garment, with some specifying term. There we find a group consisting of garments of various colors:

| | |
|---------------|---------------|
| black garment | dark garment |
| white garment | green garment |

then, again, garments described as new, old, torn, soiled, since all such specifications might occur in bills of sale. A large variety of different cloths are enumerated and it is interesting to see

that many of them are known by the names of places where they were manufactured or worn, such as Elamitic dress, stuff from Guti, from the West-land (*i. e.*, Phœnicia), from Canaan, much as we speak of Cashmere stuffs and Manchester cloth; then various parts of the dress, cloak, tunics, headgear, garments for various classes and occasions—for a deity, for a king, a queen, the ceremonial prayer dress, fine dress, and a term that corresponds closely to our “evening dress.” It will be seen how such lists incidentally throw light upon the life and customs of the Babylonians, and aid in reconstructing the panorama of the ancient civilization of Mesopotamia. In the same way we have long lists of words all introduced by a sign indicating an object made of wood. Such a list includes, *e. g.*, keys, and incidental to this the various names for keys are given, followed by agricultural utensils, goblets, various kinds of woods, as cypress and cedar, and so on.

As a matter of course it is not always to be supposed that those who drew up the lists confined themselves to such articles as are found in the legal tablets. The latter simply formed the point of departure, whereas the aim was to make the lists cover as wide a range as possible. In some cases the relationship to the legal literature is remote. Plants, for example, occur but rarely as objects of sale or in contracts, and yet several long lists have been found, mentioning a large variety of plants, bewildering indeed and still awaiting explanation at the hands of some botanist. Traffic in precious stones was more common and yet the lists of stones are far more extensive than they would be were they limited to such as are found in the texts. Again, only the domestic animals and among these more especially sheep, oxen, horses and mules form subjects of commercial dealings, so that an interesting list, giving the names of many wild animals besides domesticated ones, and various others, furnishing names of insects, have but little connection with the practical knowledge required of a scribe. In short, we see in these lists more clearly than in the other sections of the text-book literature, the extension of the educational sphere to an encyclopædic grasp of the entire lexicography of the language. Had the

Babylonians developed an alphabet in the proper sense, we would have received from the pedagogues systematically arranged dictionaries. In default of this, we have the copious topic lists in which large groups of words are brought together because of their logical connection.

In addition to the topic lists we have tablets in which the association of sound or sense, or both combined, suggests the arrangement of the words. In an example of the latter class, some hundred words are grouped together that may all be included under the general notion of speech and thought. The beginning is made with three words—*pû*, "mouth," *lishânu*, "tongue," and *amâtu*, "word"—all evidently associated in idea with one another. Under the first word various expressions are enumerated compounded with *pû*, as:

to open the mouth
to direct the mouth
opening of the mouth
making mouth, *i. e.*, talk
shutting mouth, *i. e.*, to be silent
small of mouth, *i. e.*, not communicative

But before passing on to *lishânu*, a number of entirely different stems and words are introduced which are suggested simply through similarity of sound of *pû* and its derivatives, *e. g.*, *uppu* (encircled), *pattu* (canal), and *apitum* (distress?). The same is the case with *lishânu*, the mention of which leads the compiler on the one hand to introduce phrases of which the word forms an element and that illustrate its usage, and, on the other hand, terms that have only coincidence in sound in common with the word, as, for instance, a phrase, *lashshu*, composed of two words, the former *la*, "not," and the latter *ishu*, "is," and signifying, therefore, "there is not." It has no connection with the word for tongue, except that *lashshu* is a species of "pun" upon *lishânu*. Similarly *amâtu*, "word," suggests by association of sound *amtu*, "maid-servant," *emêdu*, "stand," *ummânâtu*, "soldiery," *emêtu*, "mother-in-law" and this again *emu*, "father-in-law," and so on, the one word leading to another until the resemblance to the word from which the series started becomes exceedingly faint.

But all along, the other principle, that of association of ideas, is not lost sight of and so, after exhausting the three words in question, the related stems of "to utter" and "to speak" are taken up and the same process is repeated with them.

These two divisions to be made in the lists under consideration, the topic lists and the word lists, constitute the substitute for our modern dictionaries. The former correspond in a measure to the conversation tables attached to the European guides where the common words and the phrases in daily use are grouped under a large variety of subjects and the vocabulary of the language is thus practically illustrated; the latter reminds one of a modern thesaurus, such, for example, as Roget's standard work where, likewise, starting from some very general and broadly inclusive notion, subdivisions are made into less inclusive headings, and under these are enumerated the words falling within the respective limits. Frequently, too, just as Roget adds in the parallel column the words having just the reverse meaning, so in Babylonian word lists, association of ideas leads to following up a certain group of words with their contraries.

VII.

Attention has already been called to the important fact that the Babylonian scribe was in almost all cases also a priest, attached to one of the numerous temples that were found in all cities. As a priest he was required to have not only a knowledge of the religious rites, but also of the ritual, and in connection with the ritual, of the religious literature, consisting of hymns, prayers, penitential psalms, incantations, oracles, and portents, which grew up in the course of time around the temples. In addition, therefore, to the practical training he received for acting as the recorder of commercial transactions and of the orders of the court and other legal business the young aspirant to priestly distinction had to extend his sphere of knowledge beyond mere expertness in routine work. It may fairly be presumed that his introduction to the literary treasures of a religious character, which formed the pride and distinction of his land, was the last step in the education he received. Hence the

fact that but a small minority of the paradigms and phrases of the text-books, and but few of the word and topic lists, can be brought into connection with the religious literature. The student had already perfected himself in reading and writing before he advanced to this field. What he needed for understanding the hymns and prayers were commentaries explaining the different words and passages. These were either directly attached to the texts themselves, being inserted as notes in smaller characters at the proper place (instead of being relegated to the bottom of the page, as we are in the habit of doing), or special tablets were prepared to go with the texts, in which all the comment needed was given. Such comment was particularly required for texts written wholly or in part in the ideographic method—that is, writing the signs to represent words instead of syllables entering as elements to form words. In the case of the former, the later copies that were made contain a complete transliteration into the phonetic style, while for the latter it was sufficient to accompany the text with a tablet or tablets on which the words written ideographically were reproduced with their phonetic equivalents. Occasionally it happens that both the phonetic transliteration and the “key” to an ideographically written text exist, the difference between the two being that while the former furnishes a running text, in the latter only the simplest form of nouns and stems are given, and it is left to the reader to combine the words in syntactical order.

As offshoots to the religious literature in the proper sense, the cosmogonies and national epics of the Babylonians, which began to be committed to writing at an early period, formed part of the scholar's equipment, for which again aids in the shape of explanatory tablets were prepared by the pedagogues. Again, since the determination of man's fate and the prognostication of future events, for which invariably the priest was consulted, was intimately bound up with the observations of the stars and the heavenly phenomena in general, mathematical and astronomical tablets, consisting of tables and calculations, form another section of the text-book literature of the Babylonians. They are not of much interest to the general student of antiquity, but all

the more so to the mathematician, who is thus enabled to trace the growth of that astronomical science for which the scholars of southern Mesopotamia became famous, until one of the names by which the district was known, "Chaldæa," became synonymous to the classical world with the wisdom acquired through the observation and investigation of the heavenly bodies.

The course of study thus planned for the aspirant to knowledge in ancient Babylonia was made coördinate with the range of intellectual life and pursuits. Beginning with the simplest elements of the language, the young student would be led from one field to another until he himself was ready to take his place in the community, to apply practically, as scribe and priest, the knowledge he had acquired, to become in turn the teacher of others, to gain distinction by copying for the temples and for the royal libraries the literary treasures of the past, and—if such was his happy destiny—to add to his nation's heritage productions from his own stylus.

THE CHRISTIAN'S MANUAL OF ARMS, REV. 2—3.

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JESUS came to send a *sword* upon earth, and he foresaw that his disciples would have to struggle till the end of the age. In line with this thought is the fact that the last book of the New Testament is a book of war. The initial vision of Christ is war-like, as was that of the unnamed angel whom Daniel saw (Rev. 1:12-20). Every promise in the seven letters is to him who *overcometh*. The first symbolic figure out of the sealed book is that of a conqueror (6:1-2). All the redeemed have come out of great tribulation (7:14). The judgments of the Apocalypse are set forth in military dress. Then there is war between Michael and the dragon (12:7), and the dragon makes war with the seed of the woman (12:17), which continues till Satan is bound (20:2). The great beast makes war with the saints (13:7), and there is also the war of the great day of God, to which the kings of the whole earth are gathered (16:14). Babylon is drunken with the blood of saints (17:6). The ten horns and the beast make war against the Lamb (17:14), and the last assault of Satan is presented as a war (20:8).

Since, then, the Apocalypse as a whole is a book of war, and since the seven messages of Christ to the churches have as one aim to show how each member may overcome in this conflict, we may call these messages the *Christian's Manual of Arms*.

The teaching of this manual groups itself under four heads: (1) Christ's "*I know*;" (2) soldierly qualities; (3) the appeal to fear; and (4) the appeal to Christian ambition.

Let us glance at each of these heads.

Near the beginning of each of the seven letters stands the solemn "*I know*" of Christ. The Speaker, however, does not call himself Christ, but uses some more or less symbolical epithet

which gives a peculiar meaning to his declaration that he *knows* the circumstances of each church. The designation in the letter to Ephesus is general, and applies to all the churches (2:1). It is the one *who holds the seven stars in his right hand and who walks in the midst of the seven golden candlesticks*, in other words, the one who as Chief Shepherd has authority over the shepherds of the churches, and the one who personally inspects the condition of each church, who says *I know*.

In the letter to Smyrna, where the disciples are exposed to imprisonment and death, the Speaker characterizes himself as *the eternal one, who was dead and lived* (2:8). That fact makes his knowledge of the Smyrna church peculiarly comforting. Each member of the church can say: "He whose life has been proved to be indestructible knows my peril, and makes my life also indestructible."

In the letter to Pergamum, where the adversaries of Christ were strong and where there was gross sin within the church, the Speaker describes himself as the one who has *the sharp, two-edged sword* (2:12). This is suggestive both for those who are disobeying him, and in a different way for the faithful who are hard pressed by Satan. The sword that avenges delivers.

The Author speaks of himself in the letter to Thyatira as *the Son of God, whose eyes are like a flame of fire and whose feet are like burnished brass* (2:18). The Jezebelites in that church, who under cover of the Christian name live to the flesh, may well tremble at the thought of the knowledge of him whose eyes flame and whose feet crush.

In the letter to Sardis, where the church as a whole was dead though having a name to live, the Author describes himself as the one who has *the Seven Spirits of God* (3:1), elsewhere seen to be a symbol of the Holy Spirit (1:4). Let this church, then, which has a flourishing reputation, bear in mind that he who is writing to it has a knowledge of what is beneath the surface.

Christ speaks of himself in the letter to Philadelphia as *the consecrated and genuine one, who has royal authority* (3:7). In this city there were Jews who were being reached by the gospel (3:9), and this fact accounts for the titles which are used. He

who is *consecrated*, that is, set apart to the Messianic work (see John 10:36), and *genuine*, that is, the genuine Messiah, and not a false Messiah, as the Jews had said, he it is who knows the works of the Philadelphians. The door of opportunity which he has opened to them, they are to enter in the assurance that no one can shut it.

Finally, in the letter to Laodicea, where the church was in a deplorable state, the Speaker describes himself as *the Amen, the faithful witness*, and the active principle in creation (3:14). It is such an one who *knows* the Laodiceans and who writes sharp words of rebuke to them. These words will stand. Yet there is a thought of comfort associated with the Speaker's knowledge. He who was the agent in the creation of the universe might be the agent in the restoration of a fallen church.

Second, the *Manual of Arms* mentions various soldierly qualities. Thus the soldier of Jesus who will overcome must have *patience*, "the queen of the virtues" (2:2, 19; 3:10). He must be able to bear a heavy load without complaining, and to hold out resolutely in the good way.

Again, the soldier of Christ will be *morally impatient* with men who claim the Christian name but who are evil (2:2). He will be stirred with hot indignation toward would-be apostles and will put them to the test. This moral impatience with evil under a Christian garb is a soldierly quality with which Christ is pleased (2:6).

The *Manual* calls also for *faithfulness* (2:10), even that which goes to the length of laying down life if need be. Antipas of Pergamum illustrated this quality (2:13). It is equivalent to *holding Christ's name* (2:13), and springs out of a true faith, as service springs out of love (2:19). And *love* itself is another soldierly quality found in the Christian's *Manual of Arms* (2:4, 19). The love required is *the first love*, that is, an ardent and self-sacrificing love. This will work and minister. The soldier must see to it that this be not lost.

The *Manual* dwells still more on the importance of *chastity*. The two sins that had worked the greatest harm in the churches were eating sacrificial meat and committing fornication. This

leaven seems to have been at work in Ephesus, Pergamum, and Thyatira (2:14, 15, 20). It may well be that John, like Paul (see 1 Cor. 10:23-28), did not regard the eating of sacrificial meat as an act sinful in itself. The danger of it may have lain wholly in its association. In the Gentile temples of his day the grossest immorality was connected with the feasts to the gods. So the eating of sacrificial meat may have been prohibited because it was a first step toward unchastity. The abomination in which this sin was held by the Lord of the church is seen in the terms which he applies to it. It is the doctrine of Balaam, that is, purely heathenish (2:14). Its advocate in Thyatira is called Jezebel, the most odious female name in Israel's history (2:20). The *deep things* which she claimed to teach are really deep things of Satan (2:24). Against everyone guilty of this sin will come the sword of judgment from the mouth of the Lord (2:16). Another soldierly quality is *genuineness*. The Christian soldier must seek to have his works *fulfilled* before God (3:2). He must be alive in his sight even though he be regarded as dead by men. He must beware of the sin of Sardis, which professed godliness but denied the power thereof.

Finally, the Christian soldier must be *spiritually minded*. This quality, like the two preceding, is taught by warning against its opposite. The church at Laodicea was materialistic. The members said, each one, "I am rich, and what is more, I have gotten these riches myself, and I have need of nothing" (3:17). They live and move and have their being in the things of this world, which can be seen and handled and tasted. They have fallen from the love of the Father to the love of the world, and are entangled by the lust of the flesh and the lust of the eyes and the vain glory of life (1 John 2:15, 16). They have become nearly blind to spiritual realities, and do not appreciate that they are poor and blind and naked in spirit (3:17). The Christian name which they still bear represents all that Satan has left them of their heritage. The Lord declares that this sort of religion sickens him. It is tepid water which one involuntarily and violently spews out of the mouth. The Christian soldier, then, must be on his guard

against materialism, if he wishes to please Him who has called him into his service.

The third element in the *Manual of Arms* is the appeal to fear. Thus the Lord threatens to move the Ephesian candlestick out of its place unless the members of the church regain their first love (2:5). To be moved out of its place is to forfeit the Lord's fellowship and the privilege of shining for him. The condition of things in Pergamum required more vigorous language. The Lord calls for repentance, and adds: "Otherwise I come to thee quickly, and will fight against them with the sword of my mouth" (2:16). The sword of his mouth is his word of judgment, which overthrows and destroys (19:12). A similar warning is given to those in Thyatira who are guilty of the same sin (2:23). The formal Christians of Sardis are threatened in a way that leaves much to the imagination. The Lord says: "If thou dost not watch, I will come as a thief, and thou shalt by no means know in what hour I come against thee" (3:3). They are thus left in the condition of soldiers in an enemy's country, who are liable at any hour of day or night to sudden surprise and destruction. Finally, to the Laodiceans the warning is in the words: "I will spew thee out of my mouth" (2:16). The essential thought that underlies this figure is that Jesus will utterly cease to own these persons unless they repent.

The fourth and last element in the *Manual of Arms* is the appeal to Christian ambition. No one of the letters, not even that to Laodicea, is without its appeal to hope by the glories of the future. The last word is never one of threatening, but of promise. These promises of the seven letters are largely original in their symbolism, and are elaborated with evident delight. Together they constitute an appeal to Christian ambition that is without parallel in the promises of Scripture.

There are four dominant thoughts in these promises. First in order is that of *life*. Thus the victor shall eat of the tree of life, which is in God's paradise (2:7); he shall not be hurt of the second death (2:11); he shall eat of the hidden manna (2:17); his name shall not be blotted out of the book of life

(3:5); and he shall abide forever in the temple of God (3:12). No two of these promises are identical, though they all have the same general burden. *Eating of the tree of life*—the tree of the old Eden transplanted to the new paradise (Gen. 2:9; 3:22)—expresses participation in the life of the Messianic kingdom. Not to be hurt of the *second death*, *i. e.*, the suffering appointed to the wicked beyond the final judgment (20:14; 21:8), is only another way of saying that the victor shall share in eternal life. But the change in expression is significant. The language calls up that which the faithful disciple escapes, and this is of such tremendous importance that deliverance from it is ample reward for all the struggle of earth. The *hidden manna* suggests other associations than gather about the tree of life, but its essential thought is the same. It stands for the heavenly life, just as the historical manna meant physical life to the Israelites. It is still life that is promised to the victor, in the assurance that his name shall not be blotted out of the book of life which is kept in heaven, and also in the assurance that he shall abide perpetually in the temple of God. He shall abide in it as a pillar, *i. e.*, he shall continue there as long as the temple itself continues.

The second thought in the promises is that the victor will have *recognition* for all that he has passed through. Christ will give him a new name which no one knows but himself and his Lord (2:17). As this new name is a reward for the earthly struggle, it seems most natural to regard it as epitomizing that struggle. This view is confirmed by the statement that each victor's new name is *unknown* to all other men, for in reality no man knows the conflicts of any other soul than his own, and therefore cannot understand the new name which characterizes those conflicts.

A third element in the promises is *honor*. Thus to the victor in the church at Thyatira is promised authority over the nations. He shall shepherd them with an iron rod, as the vessels of a potter are broken in shivers. This authority will be such as Christ received from the Father (2:26, 27). The Lord here applies to his victorious disciple the same language that the Second Psalm applies to the Messianic King. The essential

thought of the promise is that the overcoming disciple shares in the high position of the Master who has overcome. That Master is king over all kings and lord over all lords, and his follower who has kept his word unto the end becomes a partaker of that honor.

In line with this is the promise that the victor shall be clothed in white (3:4), and that Christ will confess his name before the Father and the angels (3:5). Likewise it is a mark of honor for a disciple to have the name of God upon him and the name of God's city (3:12). It testifies that he belongs to God and has the freedom of the city of God. This idea of heavenly honor for the victor is perhaps expressed even more forcibly when Christ promises that the victor shall sit with him on his throne, as he, Christ, overcame and sat down with the Father on his throne (3:21). Thus the Messiah treats his triumphant follower as his brother. He could offer him no higher honor.

The last thought in the promises to the victor is that of a higher appreciation of Christ and completer fellowship with him. The Lord promises to his disciples his own *new* name (3:12; comp. 19:12). This new name of Christ, since name stands for character, seems to imply that there are riches in him which will not be appreciated by the disciple while on earth. If this interpretation be correct, it is plain that the victor is to have a completer fellowship with the Lord as a reward for his earthly struggle. This truth is also involved in the promise of the Morning Star (2:28), for the Morning Star is a symbol of Christ (22:16). But since the Christian possesses Christ even now, by whose aid alone he wins his victory, and since the reward will naturally be something that he does not already possess, we are constrained to hold that the promise of the Morning Star implies a completer possession of Christ than has been realized on earth. Such, then, is the great appeal to the Christian soldier's ambition. It is given to the faithful disciple, and, preceded by more or less severe rebuke, is also given to the unfaithful disciple. It is the last note to fall upon the ear in the case of the first three letters, and in the last four it is

followed only by the injunction to hear what the Spirit says to the churches, an injunction which refers to the promise no less than to the remainder of each letter. And so this sevenfold promise, which must well-nigh exhaust the vocabulary of glory, forms the closing part of the Christian's *Manual of Arms*. But ever just before the promise, as the way leading to its realization, stand the words τῷ νικῶντι, "to him who overcomes," and this overcoming covers the entire campaign of the individual life.

EXPOSITORY PREACHING WITH ESPECIAL REFER-
ENCE TO THE EPISTLE OF JAMES.

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ALL true preaching is expository ; and any other kind, whatever it may be, is not preaching. An ethical essay, a pious exhortation, a holy entertainment of anecdotes, with or without a peg on which to hang the moral ; a lecture about biblical criticism, a religious on-looker's view of passing events, may, by an elastic canon of exclusion, be tolerated in the pulpit, but we should separate in our thought such performances from the idea of preaching. That alone is a true sermon which is a mouth-piece of the oracles of God. He alone is a true preacher who heeds the injunction, Preach the Word, and so, in a sense, it is true that all preaching is expository ; an exposition, or setting forth, of the Scriptures, a showing forth of the meaning of the Word of God and its bearings on human life, knowledge, belief and conduct. The most humble untutored attempt to set forth the Scriptures is a better sermon than the finished, ethical lecture not interwoven with the text of the Sacred Word, as the light is brighter which comes through glass with a flaw in it than it is when it comes through the most richly stained window. Preaching, whatever it may have become, is only true to its original norm and pattern when it opens the Scriptures. This was what Christ did on that road going down to Emmaus, and the hearts of his two auditors "burned within them" as he expounded the Word. This was what Paul did in the synagogues, "opening and alleging." Preaching in the apostolic age had this sole and exclusive characteristic.

Generally, then, it may be affirmed that preaching, if it is to sound a true note, must be expository ; specifically, however, we have in use a queer and rather humiliating phrase, "expository

preaching." As if one should speak of dialectical reasonings, mechanical mechanism, and so on, and yet we assign to expository preaching a distinct, and, I greatly fear, an inferior place. We dominate the study where we prepare for the Sabbath, with popular tests, with best methods to fill the pews, with pious clap-trap, forgetting that a greater than Jonah preached to less than Jonah, and a greater than Solomon found less to hear his superior wisdom. We laugh at the Salvation Army which drum-beats men into the kingdom and tickles new converts with a military title, but, pray, what right have we, who resort to the clap-trap of sensational advertisements or announcements, to laugh at them. The tailless monkeys of Borneo laughed at the monkeys of the Sumatra because they had no tails, and could not see that they themselves were without them. And so a glance at the Saturday's daily paper is fatal to all our boasts of less dramatic tactics than those of the red-jersey and poke-bonnet missionaries. Modern preachers, with their silly topics, live in too crystalline a house to throw stones at the fellow who goes by with distended cheeks tooting for Jesus on a big bass horn, for he might say, with apparent justice, My method of shooting brings down the birds, my method of fishing encloses the catch! And so the poor modern preacher goes on from topic to topic, finding the topic in the street, in the office, in the field, and then putting before his composition a text of Scripture, to give it a sort of quasi-religious or expository cast. It has, therefore, come about that a very great deal of modern preaching, so called, is merely the accumulated data of ethics or experience which the preacher has either felt or observed. Instead of drinking from the fresh, sparkling, and clear springs which rise perennially in the Word of God, he is content with the muddied pool of his own reflections and conclusions. He too often gets his topic from "the times;" and brings to his pulpit lessons of the last calamity, the newest show in town, the latest "strike." Sometimes, if he be an Episcopal minister, he is content to sit down with a pre-arranged church year, and slavishly follow it. Often he feels called upon to commence all these so-called sermons with a text, but whereas a text means something woven into the texture of

the discourse, this modern topical preacher wants to get it out of the way as soon as possible. His great egotistic theory of sermon construction is, What do I think about this subject? Who cares what he thinks? This is not a priest-ridden age. What does God say on this or that point of life and conduct? "To the law and to the testimony!" Only so shall he feed the flock. Only so shall he edify, build up the church. Only so can his ministry be like a cloud of blessing unlocking its refreshing moisture upon the souls which have been diligently and faithfully sown with divine truth. He may be ever so sincere, indefatigable, and hopeful, but the condition of effective and true preaching is that the Word is preached, without which his field is a desert on which not even the appearance of verdure is present.

Let us dismiss, then, from our thought merely topical preaching, so called. Whatever else it is and however valuable it may be—and I concede its value used wisely—it is not preaching. We come, then, to two specific kinds of expository preaching—the "textual" and the so-called "expository;" and I conceive that the only real difference between the two is, stated briefly, this:

Both are expository, but the "expository" specifically so named deals with a larger amount of Scripture at a time, a paragraph, a section, a chapter, perhaps, and deals with the Scripture consecutively. The textual method may become topical or expository, according as the preacher suits the bit of Scripture to something in his own mind, or suits himself to the exact thought in the author's mind. All the printed sermons of Bushnell are textual, and, by a happy unifying of the thought and a strict observance of the law of the "unities," become, to a certain extent, topical, but they are matchless and true expositions as well. Yet "expository" sermons, as we have them in our mind, are such as those in the recent book of Dr. Dale, on the Epistle of James; F. W. Robertson's, on "Corinthians and Genesis;" Arnot's "The Church in the House, the same being lectures on the Book of the Acts," etc. It may be said, in passing, that the method of the modern evangelists, however we

may judge their school of thinking, is expository; and it may be inferred that perhaps the reason of Mr. Moody's success is to be found, not in his musical satellite, nor in his homely, pungent, and practical wisdom, nor in his advertised coming and the machinery of preparation, nor in his career now so noted, but in the fact that he is permeated through and through with biblical truth. Exposition is his only purpose, his only claim, his strong point; and though it may grate on our nerves to see pictures of his Bible all torn and thumbed and written upon—one such appeared in a weekly print not long ago—yet we cannot get around the fact that he claims to be a biblical preacher. Expository preaching, then, is the unfolding of the sacred oracles in consecutive order. It is an attempt to explain and enforce scriptural truth, to analyze the thought of the sacred writers, and set that forth in logical order, with practical lessons growing out of the same. It is a consideration of the text with an exegete's purpose, unbiased by a theologian's habit of thought, uninfluenced by a critic's merciless temper. It is the interpretation of an author by natural methods, the study of books of the Bible as to their dominant idea and main purpose, the orderly development of this thought or purpose, the explanation of an author's mind by that author's mind, Moses by Moses, Jesus by Jesus, Paul by Paul, the communication of the largest amount of biblical truth, and, above and between, and accompanying it all, the humble, earnest purpose to have the Spirit of God press home to our hearts the lessons which are constantly arising vividly before the thought. There is to be no restriction as to the length of the passage, but only an orderly procedure from paragraph to paragraph through whatever book may be up for study.

This, then, is expository preaching, and I would not be understood as saying that it is the only kind of preaching, but that it can be made very interesting, should have its place in the work of the pulpit now and then at certain seasons of the year, or possibly once in a while for a series of evening sermons, and is adapted to procure the best results.

What, then, are some of the advantages of this so-called expository preaching?

1. It imparts biblical truth, and hence more nearly conforms to the theory and aim of preaching.

2. The church which has the largest amount of biblical teaching will be blessed. The Berean type of church life is the norm for all the ages. It is written that the church in Berea received the word . . . and examined the Scriptures daily, and therefore it is said that they were "more noble" than other disciples of the apostle Paul. If we believe anything we must cling firmly to this: God *will bless* his Word. He does not promise to bless our lecture on the new arbitration treaty, or on Cuba; our essay upon Nansen's work of discovery, or our talk on the "unearned increment;" but he does set his seal to the promise that his "word shall not return to him void." Here is the secret of conversions, of results.

3. Expository preaching can be made popular. Look at Taylor, McLeod, Dale, Robertson—all popular preachers. The centuries are full of them. Even Henry Ward Beecher, who may not be thought of in this connection, was during his long ministry at certain times much given to this form of teaching. I can remember an interesting series of his expository sermons on the Book of Joshua before audiences which crowded the vast auditorium to the doors. Indifference to the expository method on the part of the ministry proceeds from ignorance of its interest to and power over the people. The modern evangelists attest its popularity.

4. The expository method presents Scripture in its entirety. The textual method takes here one and there another verse of the Bible, and like bees sucking honey out of the same kind of flowers, the textual preacher gets in the way of lighting upon the same thoughts in different verses. If he has preached upon the "Love of God" from "God is love," he will, like as not, try it again from "He beareth the lambs in his bosom," and so on, *ad infinitum*, ever the same themes recurring. As the Episcopal order of service provides for the reading of the whole Bible through the year, the expository method brings before the congregation connected and perfected knowledge of the whole Bible.

5. This method provides delicately a way for treating doctrine and for rebuking modern evils. The need of the people is a "reason for the hope that is within them," or doctrinal enrichment, and greater conformity to the pattern set before us on the mount where Christ preached his matchless sermon. It is sometimes hard for the textual preacher to screw his courage up to the point of either a doctrinal sermon or a philippic against modern vices. To preach a doctrinal sermon might put his hearers to sleep, he fears; to preach a sermon of denunciation of present-day iniquity might wake them so thoroughly that, like the people of Gadara, his people would "beseech him to depart out of their borders." Expository preaching presents a way of rebuking; it comes up naturally in the passage, just as the doctrine did. It must be treated. The minister has not picked out his theme because of personal reasons, but because it is forced upon him by the Scripture he is expounding.

6. The expository method lends power to the sermon. The expository preacher speaks with authority and not as the ethical lecturer, or retailer of anecdotes. A "thus saith the Lord" permeates all his preaching. The people see that he is clothed with authority, and they listen gladly because of the note of certainty, conviction, power, authority, they detect in his preaching. Herein is the peril of essays on economic subjects, lectures on passing events, etc.—they lack authority. Herein is the differentiation of pulpit and press, in that the former speaks, or at least can speak, with authority. This is the advantage of the pulpit. The picture business in the pulpit entertains, the secular lecture attracts and instructs, but the pulpit is neither for the showman nor for the lecturer, but for the messenger of God, who comes with a message of authority out of God's Word.

7. The expository method is good for the preacher. It has a reactionary benefit. To sit right down with the implements of a student's industry, ancient texts and a dictionary and a concordance, to work at the text with critical helps, and prepare a scholar's exposition of the Word, leavened through and through by prayer for guidance—the art of the critic never

overshadowing the heart of the preacher—this is the way to crowd our minds with Scriptures. The expository preacher's workshop is full of chips—textual memoranda—not dry and juiceless either, which fly off from every attempt of his to perfect his knowledge of the Scripture; or, to change the figure, it is astonishing how deep the well of the Scripture is—depths beneath depths—if we let our bucket down far enough—fresh, sparkling, refreshing draughts of the Water of Life, if we do more than drink from the surface.

Expository sermons are after all the sermons which live in literature. Robertson's sermons on Corinthians are a contribution to all time, and this whole subject is forced upon us afresh by the appearance of Dr. Dale's *Expository Lectures on the Epistle of James*. The book contains ten lectures, with the subjects as follows: (1) James, the Brother of our Lord. (2) The Gospel of Suffering. (3) Temptations and Trials. (4) Hearing and Doing. (5) Respect of Persons. (6) Faith and Works. (7) The Perils of Speech. (8) The Discipline of the Tongue. (9) The Wisdom from Above. (10) Christian Worldliness. A review of this book would be a review of the epistle itself. The book is a demonstration of the truth which Robinson uttered: "More light shall break forth from God's Word." It is food for the Bible student.

As a conclusion I present a list of subjects for discourses gained by a careful study of this book and of the text itself, which may indicate something of the value of the expository method.

1. James, the brother of the Lord; or, lessons concerning conversion, for this brother once did not believe in Jesus.
2. Rejoice in temptation, etc.; or, virtue the measure of one's resistance of temptation. Subject, Temptation, its origin, its power to help, etc. Teaching of Lord's Prayer, how harmonized with this.
3. Let patience have its perfect work; or, the perfecting power of a quiet, patient, waiting life. Subject, Patience.
4. Let the rich man rejoice, etc.; message of the gospel to the men of wealth of today. Scripture teachings concerning wealth.
5. Let the poor man rejoice in his high estate; or, message of the gospel to the poor, or the submerged not "tenth" but half.

6. Every good gift, etc.; or, the recognition of God as the bountiful giver.

7. Not hearers, but doers of the Word; or, the duty of doing. Dr. Dale dwells upon that definition of James—to *visit* the fatherless, or personal acquaintance with suffering, not acquaintance with them by the proxy of someone whom we pay to go to visit them.

8. Have not the faith of our Lord Jesus Christ with respect of persons; or, Christianity the obliteration of class distinctions.

9. He who offends in one point, etc.; or, the heinousness of sin.

10. Faith without works; or, the nature of true faith as distinguished from mere creed subscription. Works the test.

11. My brethren, be not many teachers; or, the awful responsibility of the teaching office. Dr. Dale's chapter on The Perils of Speech would almost close the lips of the preacher, certainly check crude, extravagant, or doubtful utterance.

12. The perfect man he who gains the mastery over his tongue; or, the profane, impure, and angry words rebuked. A sermon on conversation, profanity, jests, stories, etc.

13. First pure, then peaceable; or, reform work and its spirit.

14. Friendship with the world; or, the deadly serpent's spell of worldliness on so-called Christian character.

15. Tomorrow we will go here and there; or, the dangers of absorption in business life, or the Midas touch of the present day.

16. Elijah prayed earnestly, and the effectual fervent prayer of the righteous man; or, the spirit and power of prayer.

17. He that converteth a sinner, etc.; or, zeal in extending the kingdom by soul winning.

Professor Phelps in his lectures on preaching says: "I am confident that my biblical course saved my pulpit." I firmly believe that the expository method will save all pulpits, because him that honoreth God and his words, will God honor.

Aids to Bible Readers.

THE FORESHADOWINGS OF THE CHRIST. V.

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(1) *A century of gathering gloom.*—(2) *The prophet's larger outlook.*—*Jehovah will restore the nation.*—*He will revive old institutions.*—*But he will make a new covenant.*—(3) *Similar expectations from other prophets and from psalmists.*—*Conclusions.*

VI. FORESHADOWINGS FROM THE TIMES OF JEREMIAH.

1. *A century of gathering gloom.*—The century that intervenes between the last of the messianic addresses of Isaiah and the time of Jeremiah is one that is full of stirring events in the political world. Assyria, while extending the boundaries of her empire under the leadership of two of her most brilliant kings, is yet in reality standing still, if not beginning to decline. Esarhaddon undertakes the conquest of Egypt and Ashurbanipal achieves it. The one pierces far into the northeastern mountains. The latter subjugates Elam. Throughout the years of these two kings Judah doubtless remains for the most part in a state of vassalage to Assyria. Within the state a lamentable reaction has followed the death of Hezekiah. Manasseh, his successor, from causes which it is now difficult to discover, the chief being, perhaps, the failure of the great expectations connected with the retirement of Sennacherib from the west, takes a religious position in direct antagonism to the higher principles of the prophets, and discloses what is rare in the history of ancient religions—a spirit of persecution. The disciples of Isaiah are mercilessly slaughtered. Tradition has it that the old prophet himself is a victim of the king's wrath. The lower forms of the worship of Jehovah are favored in all respects and the king's dependence upon Assyria opens the way for the popularity of Assyrian cults of every sort.

It was not until the accession of Josiah that the violence of the

persecution wore itself out and a new order of things was manifest. This new order had its counterpart and perhaps its cause in the course of events outside the nation. After the death of Ashurbanipal Assyria went rapidly to its fall. The dependent kingdom of Babylon fell away, and its Chaldæan ruler united with the king of the newly appearing nation of Media in opposition to the old Assyrian power. Meanwhile, a horde of nomadic peoples came down from the northern mountains and seemed likely to spread destruction over the entire field of western Asia. These were the Scythians. It is not certain how deeply they penetrated into the heart of this region, or how widespread were their devastations, but the fear of them fell upon all the peoples and their presence helped to dissolve the disordered frame of the Assyrian Empire.

Naturally in Judah things Assyrian were at a discount, and among them, the religion. The persecuted Jehovah prophets of the school of Isaiah came forth to maintain the truth of their master's words. A reformation began under the new king, and, like all reformations instituted after a period of persecution, was extreme in its provisions, and rigorously enforced. A programme for it was found when a book, which is now generally acknowledged to be similar to the Book of Deuteronomy if not identical with it, was discovered and brought to the notice of the king. All things seemed to favor the movement. Assyria was hard pressed by her foes, and her heavy hand was lifted from the countries on the Mediterranean coast. Judah was free. Josiah brought northern Israel under his sway and under the influences of the reformation. When the king of Egypt, who took advantage of the situation to better his fortunes in these regions, started on his march to the Euphrates, Josiah, with the consciousness of divine approval, stopped him with an army on the plain of Esdraelon. But, alas for his faith! his army was smitten, he himself was slain, and Judah became an Egyptian tributary, to be passed in turn into the hand of the Chaldæan, Nebuchadrezzar, who drove Necho back into his own land. Naturally the reformation came to an end, the old popular faith resumed its place, and Judah hastened with rapid steps to its destruction.

The spiritual hero and representative of these last sad years is Jeremiah, the prophet. Times have changed since the court statesman and prophet, Isaiah, preached deliverance, permanence, and peace. There is no deliverance for this corrupt people now. The holy city and its temple are certain to fall into the hands of the conqueror and

be destroyed. The prospect of a captivity in a foreign land or of obscurity and poverty at home stands in the forefront of the seer's horizon.

2. *The prophet's larger outlook.*—The immediate present and impending future are not, however, all that Jeremiah sees. After the dark cloud of destruction, dissolution, and captivity is passed, he beholds a happier day to come.

a. His unquestioning faith in the all-embracing, all-foreseeing, all-energizing Jehovah lies at the basis of his picture. Just as to the vision of Isaiah Jehovah held in his hand the rod of the Assyrian for punishment of his people, but broke it in pieces at his own good pleasure, so now in the thought of the prophets of this troubled time he brings the Chaldæan as the scourge to punish, as the flood to overwhelm, the nation, its king and its temple; and he who thus is present wielding the world powers in punishment will also bring about the restoration and the salvation of his people from their calamities and sins. The prophet urges with great force that the very calamities and punishments which have been brought to bear by Jehovah are proofs that he can restore. They reveal the measure of blessing which he will ultimately bestow (32:42).

But what leads Jehovah to this marvelous manifestation of mercy toward a wretched and unworthy nation? Here Jeremiah reminds us of Hosea. It is Jehovah's love, an everlasting love, that constrains him to deliver (31:3). He is a father to Israel. Ephraim is his firstborn (31:9). He cannot refrain from blessing.

b. Jeremiah's outlook, starting as it does from the certainty of the utter destruction of the national life, and dependent upon the assurance of the divine love, finds its central thought in the prospect of *restoration*. He cannot think, as Isaiah did, of the deliverance of the people. It is too late. There is no hope. The unbroken continuance of the national life, which was the main plank in the platform of the earlier prophet, quite disappears. But the overthrow is not the end of the state. Jehovah having brought this about is constrained also by the irresistible might of his own affection to bring the people together again and reestablish their nationality. The prophet also expects as the concomitant of the divine redemption a repentance of the people. They shall return in tears, declaring their sin (31:9, 15-19). This great and crowning work of restoration is the culminating evidence of the might of Jehovah (23:7, 8). This is the great and difficult thing which he will show (33:3-6). This is a world event

to be announced to the nations, and to cause them to fear (31:7-10; 33:9). We observe some elements in the picture:

(1) The restoration which presents itself to the prophet is one which implies the *preservation and heightening* of many elements of their past life. (a) They are to be restored to their home and city. (b) It is to be glorified, enlarged so as to take in its suburbs (30:18; 31:38-40; 23:3, 8).

(c) Two institutions of the past are especially mentioned as to be revived. The *levitical priesthood* shall be an element in the new life, and their sacrificial duties shall continue as before, presumably in the temple (33:18-22), and Ephraim shall go up as before to Zion. The *monarchy* shall resume its place, one of the house of David taking his seat upon the throne. He shall be a righteous ruler, and under him Israel and Judah shall prosper exceedingly, full of joy and gladness (26:5, 6; 33:15-16, 17, 21). Thus in the purified and glorious state the old life will be renewed, and now all shall be continued forever, as long as the universe endures (33:17-26).

(2) But the real contribution of Jeremiah to the thought of the future does not lie in these pictures of the revival of old conditions wherein he is at one with those who have gone before him, but rather in the expectation which he cherishes that in some respects the new community will make *an essential and complete break with the past*. (a) In his description of the glorified city and its revived monarchy he declares that city and king will both bear the name "Jehovah, our righteousness." This phrase suggests more than can well be put into a few words. We should hardly see in Jeremiah's employment of it the New Testament doctrine of imputed righteousness, for probably no such thought lay in the mind of the prophet. Yet it seems clear that the prophet expected the righteousness characteristic of the new age to be brought about by the act of Jehovah himself. Not merely would Jehovah be accepted as the standard of righteousness, but the impulse and energy to reach this standard would come from him. Even if this doctrine were involved in what earlier prophets had said about Jehovah's cleansing and purifying his people, their suggestions contemplated rather a sifting process whereby those who were already righteous or who might of their own accord turn from their iniquity for fear of the divine vengeance would make up the people of the new age. But Jeremiah meant more than this. To him there was little hope that enough of the righteous remnant remained to be of any avail. If there were not enough to save the nation from destruc-

tion, how could it be hoped that there were enough to form the nucleus of the future state? And so, out of these gloomy and apparently hopeless conditions Jeremiah rose to the high and heavenly thought of Jehovah himself producing righteousness in his people.

(b) Naturally the first condition of this was the forgiveness of sins. This forgiveness which Isaiah had already suggested as an element of the new social order (Isa. 33:24) was repeated and enlarged by Jeremiah (31:20, 34). Closely associated with this pardon was the assurance that it covered all the past, so that henceforth punishment would be inflicted for one's own sin. One was not to suffer for those of his ancestors.

(c) And Jeremiah summed this all up in his declaration that the new state would be founded upon a *new covenant* with Jehovah, the old having been dissolved (31:34). Herein Jehovah agrees not merely to give them a law and statutes by which they are to regulate their action and relation to him, but promises to plant this law deep down in their hearts, so that it will be a part of themselves. It will be a matter of inward knowledge and possession. Thus with their duty at one with their impulses and their knowledge, there will be no further need of teachers to instruct them as to the will of Jehovah. This covenant will be everlasting (32:40).

It seems as though with these words Jeremiah had transcended the limits of his own previous teaching, for surely in such a day as the one in prospect here, neither prophets nor priests will be required to mediate between the people and Jehovah. And while no reference is made to any messianic person as the medium of Jehovah's deed, who can doubt that the teaching embodies one of the most remarkable foreshadowings of the Christian faith?

3. *Other prophetic utterances* of this time, while they do not reach the height of Jeremiah's insight, still bear testimony in harmony with his. Zephaniah looks forward to a similar glorious future when only the faithful shall remain, glorified and at peace. He, too, ascribes all this consummation to Jehovah, who is in the midst of his people. The prophet expresses the attitude of Jehovah towards them as that of one whose love is so great that there are no words in which he can utter it. To this community shall the nations come that they may worship its God (Zeph. 3:8-20).

Habakkuk beholds Jehovah coming in glorious majesty to disperse and punish the enemy, to save his people and their king. The prophet is overwhelmed at the sight. Yet though disaster appears on every hand, he will trust and rejoice in Jehovah's salvation.

Psalms such as the 80th, 89th, and 132d seem to reflect the historical conditions of this time, and out of them, in trust in the promises of Jehovah, to look for better days. Has not Israel been chosen and cherished as a vine by Jehovah? Has he not selected the house of David and promised him wide dominion, and made a covenant with him which even wickedness among his sons cannot annul? Surely, then, the time shall come when the present evil case shall cease, when Zion shall again be Jehovah's favorite habitation, when David's enemies shall be discomfited and he exalted.

Some concluding reflections may be considered :

(1) In comparison with the teachings of Isaiah regarding the future those of Jeremiah show (*a*) a similar limitation to the nation Israel. It is in the forefront of their vision and the object of their interest. Jeremiah's is the more passionate as his nature is the more emotional and the crisis of the nation's life more terrible and gloomy. The prospect that opens before both finds its completion in the beatific glorification of the nation. But (*b*) the nature of the gulf that stretched for Jeremiah between the present and the future forced him to a more ideal and sublime, a more spiritual, solution than was revealed to Isaiah. As outward permanence seemed impossible, the thought of the future centered on the inward life which Jehovah from his own fullness would revive in his own time. Only thus far did the prophet reach in the idea of the relation of the individual to Jehovah, that he conceived the nation as an individual in whose heart the divine law would be placed. But the employment of this image would suggest the other and richer thought. Here Jeremiah nearly touches an essential element of the gospel, the relation of God to the soul.

(2) Jeremiah himself in the manifold experience and wonderful development of his personal and public character is after all the most striking foreshadowing. He carried Israel and Jehovah in his own heart. The one was broken and revived in him. The other revealed his love and power through him. There was the nation in the individual. There was the communion of God and man, the suffering, the redemption, the restoration which were accomplished within,—the prophecy and assurance of the sorrow and triumph of the Cross.

Inductive Studies in the Acts.

By CLYDE W. VOTAW,
The University of Chicago.

THE PRIMITIVE ERA OF CHRISTIANITY.

AS RECORDED IN THE ACTS OF THE APOSTLES.

30-63 A. D.

SEC. 9. THE CONVERSION OF PAUL FROM JUDAISM TO CHRISTIANITY.

Acts 9: 1-19a; cf. 22: 6-16 and 26: 13-18. 34 A. D. Damascus.

I. STUDY OF THE FACTS.

Let the following subclassification of the material in this section be verified, corrected, or improved:

- Par. 1. 9: 1, 2, Persecution of the Damascus Christians.
- Par. 2. 9: 3-9, The Revelation of Jesus to Paul.
- Par. 3. 9: 10-19a, The Divine Commission through Ananias.

1. Prepare an abstract, in your own language, of the facts recorded in this section. Make it as well proportioned and as accurate as possible.

2. Of the incidents attending the conversion of Paul there are three distinct narratives: (1) Acts 9: 3-19a; (2) Acts 22: 6-16; (3) Acts 26: 12-18. To arrive at the exact facts, therefore, it is necessary to make a careful comparative study of all three accounts. This the student is expected to do, working out of all three the harmonized details of the events. Let the most important differences in the three narratives be noted and explained, and a decision be reached as to which account is most trustworthy.

II. TOPICS FOR INVESTIGATION.

1. *Paul's mission to Damascus.*--What is the connection between Acts 9: 1 and 8: 1-3? Observe the titles used in this chapter to

designate the Christians: "disciples" (vs. 1), those "of the way" (vs. 2), and "saints" (vs. 13); with the aid of a concordance look up other passages where these designations occur. Locate Damascus upon the map, and learn something about the city as it then was. How came there to be Christians in that city? Why was this persecution of the disciples carried as far as Damascus? Why did Paul secure letters from the high priest for this mission? What was the purport of them? What did the Sanhedrin at Jerusalem have to do with the synagogues in Damascus or elsewhere? Explain how the disciples were subject to legal persecution for their adherence to Christ. What was to be done with Christians found in Damascus?

2. *The revelation of Jesus to Paul.*—Observe and consider separately the incidents connected with the vision: *a*) vicinity of Damascus, *b*) midday, *c*) shekinah, *d*) in which Jesus appeared to Paul, *e*) stunning blindness, *f*) a voice from heaven, *g*) Jesus' question, "Saul, Saul," etc., *h*) Jesus' word, "It is hard," etc., *i*) Paul's reply, "Who art thou, Lord?" *j*) Jesus' answer, "I am," etc., *k*) Paul's second question, "What wilt," etc., *l*) command to go into the city and receive his commission, *m*) continued blindness, *n*) three days' fast. Why should the revelation to Paul have been attended by such striking circumstances? What was the need of the vision itself to Paul? Why did it come just at that time? Explain Jesus' words to Paul, "It is hard for thee to kick against the goad" (omitted by R. V. from 9: 5; cf. 26: 14). What did Paul mean by his question, "Who art thou, Lord?" What was the providential purpose of the blindness which came upon Paul? Why the long fast and waiting before he received his commission? What were Paul's spiritual experiences during this period? Consider whether Paul's vision of Jesus was internal or external, subjective or objective, physical or spiritual. Would either kind of vision have accomplished the purpose of the revelation? Compare Paul's vision of Jesus at this time with Jesus' resurrection appearances to the Twelve; were they parallel, and with similar aim?

3. *Paul's preparation for this crisis.*—Consider whether Paul had been providentially prepared for receiving this revelation of Jesus, *a*) by his natural temperament—humane, sincere, and loyal to religious truth; *b*) by his birth and education—a Hellenistic Jew, trained in the liberal school of Gamaliel, and associated with Hellenists; *c*) by his contact with Christian truth—in the Christian preaching, especially of Stephen, which, as a deep thinker and a mentally trained man, he would profoundly consider; *d*) by his contact with the Christians themselves—

witnessing their fine courage, joy, forgiveness, faith, traits nobler than his own religion produced; *e*) by his own spiritual unrest—he had kept the law blamelessly but was not at peace (*cf.* Rom. 7); *f*) by his present inhuman inquisition—his religion had led him into brutal bloodshed and persecution, which he realized was ungodlike and wrong. He was therefore searching for the new light, especially as he meditated upon his course while he journeyed to Damascus.

4. *The conversion of Paul.*—What was Paul's moral and religious character previous to his vision of Jesus (*cf.* Phil. 3:6; Acts 23:1; 1 Tim. 1:13; Acts 26:9; Gal. 1:14; also John 16:2, 3)? Was he completely devoted to the religion of his fathers? Did he earnestly strive to attain perfection of character by obedience to the law? Was he living up to the best religious light of his time before Christ came? Why had not Paul become a Christian before this time? Consider two meanings for the word "conversion:" *a*) a turning from sin to holiness, a change from wrong purpose to right purpose, a reversal of moral choice; *b*) a change of ideas, a reversal of belief (and conduct incident thereto) consequent upon the gaining of new knowledge. In which of these two senses can we use the term "conversion" to designate this experience of Paul? Why had he lacked before this the evidence which would convince him of the Messiahship of Jesus? Did the gospel come to him as a divine relief from mistaken thoughts and mistaken deeds? Was Paul slower in accepting Jesus and his teaching than were Jesus' immediate followers?

5. *The divine commission.*—Compare the three different accounts of the substance and the giving of this commission (*cf.* 9:15-17; 22:14, 15; 26:16-18). Note and explain the important variations. Was the commission announced to him by Ananias? If so, why was it announced in this way? Consider the divine communications to both Paul and Ananias, in preparation for their meeting (*cf.* Acts 10:1-23). Was he by Ananias received into Christian brotherhood? Consider that the Holy Spirit baptism was administered to Paul by a common disciple rather than by one of the apostles (*cf.* Acts 8:14-17). Why was Paul called and commissioned apart from the Twelve (*cf.* Gal. 1:16, 17)? Was Paul's commission at the outset a distinct and exclusive appointment to the evangelization of the Gentiles, or did it only later come to be that by force of circumstances (*cf.* Acts 9:22-25; 22:17-21; Gal. 1:16; Rom. 11:13; Eph. 3:8; Rom. 15:16; Gal. 2:2, 7-9; 1 Tim. 2:7; 2 Tim. 1:11)? How long after Paul's conversion before he began his work among the Gentiles? What

peculiar qualifications had Paul for the Gentile mission? Why had no one of the original apostles taken up this work?

III. OBSERVATIONS AND TEACHINGS.

1. *Organization.*—Does the present section contribute any information on this subject?

2. *Environment.*—The persecution of the disciples was carried even to Damascus, where there seem to have been not a few of them.—Damascus was the gateway to the East, through which Christianity might pass to the Jews of the Dispersion in that region; hence Paul's mission to that city.—The Pharisee Paul, one of the ablest and most energetic opponents of Christianity, changed over to the Christian cause.

3. *Institutions.*—Paul received the spirit baptism at Ananias' hands, without the customary mediation of the apostles.

4. *Belief and teaching.*—Paul had had small opportunity to judge of the truth of Jesus' claims or his message; he lacked evidence to convince him of Jesus' Messiahship.—This evidence was providentially supplied to him by his vision of Jesus.—He immediately accepted the new light and entered upon the mission of giving it to others.—His conversion was not a change of heart and purpose, but of belief and action.

5. *Daily life.*—The revelation was attended by many striking circumstances which would impress Paul and his companions with its supernaturalness and significance.—In many natural and providential ways Paul had been prepared for the revelation of Jesus now given to him.—The agency of Ananias served to affiliate Paul with the Damascus Christians.

6. *Divine guidance.*—Paul was a chosen servant of God for the spread of the gospel, especially among the Gentiles.—The conversion of Paul was a most important step in the development of the universal and spiritual conception of the gospel.

Literature.—Upon this section see the commentaries on Acts, especially those of GLOAG, HACKETT, MEYER, and the CAMBRIDGE BIBLE. Also NEANDER, *Planting and Training of the Christian Church*, Vol. I, pp. 77-90; Vol. II, pp. 88-94; FARRAR, *Life and Work of St. Paul*, chs. 9 and 10; CONYBEARE AND HOWSON, *Life and Epistles of St. Paul*, ch. 3; WEIZSÄCKER, *Apostolic Age of the Christian Church*, Vol. I, pp. 79-93; HATCH, *Encyclopædia Britannica*, 9th ed., article Paul; BIBLE DICTIONARY, article Paul; SCHAFF, *History of the Christian Church*, Vol. I, pp. 281-316; STEVENS, *The Pauline Theology*, pp. 1-26; MATHESON, *Spiritual Development of St. Paul*, pp. 45-92; SABATIER, *The Apostle Paul*, pp. 47-67; STALKER, *Life of St. Paul*, ch. 2.

SEC. 10. PAUL'S EARLY CHRISTIAN ACTIVITY.

Acts 9 : 19b-31; *cf.* Gal. 1 : 17, 18 (19-24). 34-37 (37-43) A. D.

Damascus, Arabia, Jerusalem, Cilicia.

I. STUDY OF THE FACTS.

Let the following subclassification of the material in this section be verified, corrected, or improved :

- Par. 1. 9 : 19b-22, Paul Preaches Jesus as Messiah at Damascus.
 Par. 2. 9 : 23-25, His Forced Departure from the City.
 Par. 3. 9 : 26-30, Paul's First Visit as a Christian to Jerusalem.
 Par. 4. 9 : 31, Peace and Growth of the Christians.

1. Prepare an abstract of the material contained in this section, giving special attention to accuracy, and originality of language.

2. Observe Paul's own statements in Gal. 1 : 17, 18, concerning the events recorded in Acts at this point, gathering the additional facts given.

II. TOPICS FOR INVESTIGATION.

1. *Three years of work in Damascus.*—How came Paul to be in Damascus? How long after his conversion before he began preaching Christianity? In what places and to whom did Paul preach? What was his message (*cf.* vs. 20, 22)? How would he prove to Jews that Jesus was the Messiah? In view of his divine commission (*cf.* Sec. 9, Topic 5) why did he not preach to the Gentiles instead of to Jews? How long a time did Paul work in Damascus (*cf.* Gal. 1 : 17, 18)? Why does the Acts make no reference to the Arabian sojourn recorded in Gal. 1 : 17? At what point does the sojourn come in the Acts account—between vs. 19a and 19b, or between vs. 22 and 23? Consider the two views of this sojourn : *a*) that it was to Mt. Sinai, extending over a year or more of time, and was given to retirement and meditation ; *b*) that it did not take Paul far from Damascus, that it was of short duration, and that it was probably for escape from immediate danger to himself from his former associates on account of his joining the Christian cause (*cf.* Acts 9 : 29, and the discussions of Ramsay and Weizsäcker cited below). What success attended Paul's work in Damascus? How was it interrupted? What indications does Acts give as to the length of Paul's stay in Damascus (*cf.* vs. 19 and 23)? Why is this matter left so very indefinite by the historian? On his escape from the city (vs. 25) compare 2 Cor. 11 : 32, 33 (also Josh. 2 : 15 ; 1 Sam. 19 : 12).

2. *Paul's first Christian visit to Jerusalem.*—How long had Paul been away from the city (*cf.* Acts 9:1, 2; Gal. 1:18)? Why had he then left the city, and what had happened to his plans? For what purpose was he now returning to Jerusalem (*cf.* Gal. 1:18)? What did he wish to accomplish by this acquaintance with Peter: *a*) to establish friendly relations with him in spreading the gospel, *b*) to learn more about the facts of Christ's life and his detailed teachings? How was he received at Jerusalem, and why? Who intervened to set things right? How came Barnabas to know of, and vouch for, Paul's sincerity as a Christian? Whom of the apostles did Paul meet at Jerusalem (*cf.* Gal. 1:19), and why not the others also? What did he obtain from this conference? How long did he stay in Jerusalem (*cf.* Gal. 1:18)? Does Acts 9:28, 29 harmonize with the Galatians representation (1:18, 22-24), that Paul went to Jerusalem to visit Peter, stayed but fifteen days, "and was unknown by face to the churches of Judea"? To what class of Jews in Jerusalem did Paul undertake to preach the gospel? Why to them? Compare his experience in this respect with Stephen's (Acts 6:9, 10). What attitude did they take toward him, and why? How did he escape from them? With this explanation of his withdrawal from Jerusalem compare the one given by himself in Acts 22:17-21, to the effect that he received a directly communicated command from Christ and an immediate commission to the Gentile work. Can the two explanations be adjusted to one another?

3. *Paul's evangelizing activity in Syria and Cilicia.*—Indicate upon the map the route which Paul took in returning to Tarsus, his home. When do we next hear of him (*cf.* Acts 11:25, 26)? Where was Paul between his departure from Jerusalem in 37 A. D. and his call to Antioch in 43 A. D. (*cf.* Acts 9:30; Gal. 1:21)? Was he engaged during this period in preaching the gospel and establishing churches in Syria and Cilicia (*cf.* Acts 15:23, 41)? Was Paul in these years addressing himself to Jews chiefly, or to Gentiles—that is, had he yet entered upon his distinctively Gentile mission? In what particulars was this period one of preparation for his subsequent career? Why has so little been recorded about this important period of Paul's work? Consider that Syria and Cilicia formed the next territorial stage in the expansion of the gospel from Jerusalem to Rome.

4. *Condition of the Christians, 37-43 A. D.*—Explain the logical force and connection of the word "so" introducing Acts 9:31. Does it mean that Paul's departure from Jerusalem was the cause of the peace which the verse records; or that peace came because of Paul's

conversion to Christianity? Ascertain the political situation of these years, as to whether the attention of the Jews was directed away from the Christians to their Roman rulers in the disorders of the reign of Caligula and the early years of Claudius. Consider separately and carefully the three descriptive phrases used concerning the condition of the Christians: "being edified," "walking in the fear of the Lord," and "walking in the comfort of the Holy Ghost." Was it not only a period of rest, but also of growth in strength and numbers? Indicate upon the map the districts where Christianity existed at this time, and endeavor to associate with each district the time when the gospel came to it, the persons especially instrumental in establishing it there, and the character of the belief and the life of the Christians in each district. Where were the twelve apostles during this period? Were the local bodies of Christians organized; if so, in what way? Observe in this verse the term "church" used in a collective sense to denote all of the separate communities of the Christians taken as a whole; as a matter of historical fact, was the term yet used in this sense at this time, or is it a term which came into use later, and was then employed in speaking of the earlier time?

III. OBSERVATIONS AND TEACHINGS.

1. *Organization.*—Does the present section contribute any information upon this subject?

2. *Environment.*—Paul began immediately after his conversion an active, earnest preaching of Jesus as Messiah, to the Hellenistic Jews in Damascus, and later he attempted the same in Jerusalem.—Three years after his conversion he went to Jerusalem to visit Peter, intending thus to establish good relations with the original apostles in his preaching of the gospel, and to learn more of Jesus' life and teaching.—As far as the Acts account goes, there was as yet no presentation of the gospel directly to the Gentiles, independently of Judaism; even Paul was working exclusively among Jews.—The presence of severe political trouble, and the conversion of Paul the chief persecutor, caused the Jews for some years to remit their hostility to the Christians.—There were now Christians everywhere in Palestine, and the movement prospered greatly during this period of peace.

3. *Institutions.*—Does the present section contribute any information upon this subject?

4. *Belief and teaching.*—Paul's intellectual ability, his thorough education and training, his broad and deep knowledge of the Old

Testament, and his spiritual experience of Jesus, all combined to make him a most efficient preacher of the gospel.

5. *Daily life*.—The Christians everywhere were increasing in faith and piety, living worthily of their profession, and rejoicing in the gospel.

6. *Divine guidance*.—Paul became at once, upon his conversion, one of the most prominent advocates of Christianity.—Yet, contrary to what might have been supposed, it was God's plan that he should preach the gospel to Gentiles rather than to Jews, and his early years of Christian activity were spent in Syria and Cilicia.

Literature.—Upon this section see the commentaries on Acts, especially those of GLOAG, HACKETT, MEYER, and the CAMBRIDGE BIBLE. Also NEANDER, *Planting and Training of the Christian Church*, Vol. I, pp. 91-98; Vol. II, pp. 94-104; FARRAR, *Life and Work of St. Paul*, chs. II to 14; CONYBEARE AND HOWSON, *Life and Epistles of St. Paul*, ch. 3; RAMSAY, *St. Paul the Traveler*, pp. 380-382; WEIZSÄCKER, *Apostolic Age of the Christian Church*, Vol. I, pp. 94-98.

SEC. II. PETER'S TOUR OF VISITATION AMONG THE CHRISTIANS OF PALESTINE.

Acts 9: 32-43. About 38-39 A. D. Circuit through Palestine.

I. STUDY OF THE FACTS.

Let the following subclassification of the material in this section be verified, corrected, or improved:

Par. 1. 9: 32-35, The Healing at Lydda and its Results.

Par. 2. 9: 36-43, The Miracle and the Ministry in Joppa.

Prepare a brief abstract of the material contained in this section.

II. TOPICS FOR INVESTIGATION.

1. *Peter's missionary activities*.—Recall what happened in 33 A. D. which spread the Christians through Palestine, and caused the formation of many Christian communities in a large number of places. What would be the duty of the apostles, as leaders in the gospel movement, toward these unnumbered local bodies of disciples? What was done in the case of the Christian converts in the city of Samaria (*cf.* Acts 8: 14-17)? Is it probable that similar interest was shown toward the Christians in other localities? Why should Peter in particular undertake to make a tour of visitation among these scattered groups of disciples? What could he do to help them? Were the apostles

perhaps frequently away from Jerusalem on such missions (*cf.* Gal. 1: 18, 19)? When did Peter set out upon this tour? How long a time may we suppose it to have occupied? Can we at all trace the route which he took? Where do we find him at the close of the tour? How long did he remain at Joppa (*cf.* vs. 43)? How was this journey of Peter's like, and how different from, the missionary journeys by which Paul at a later time spread the gospel through Asia and Greece?

2. *The miracles at Lydda and Joppa.*—Indicate upon the map the location of Lydda, Sharon, and Joppa. How had Christianity been introduced into these places? Note the use in vs. 13, 32, and 41 of this chapter of the term "saints" to designate the disciples; was it a common designation, and what was the significance of it? Consider Peter's miracle-working as a part of his missionary activity. Was Æneas one of the Lydda Christians? Was palsy a common affliction among the Jews in the first century (*cf.* Matt. 4: 24; 8: 6; 9: 2-6; Acts 8: 7)? Compare with the healing of Æneas the somewhat similar cure performed by Jesus (Mark 2: 1-12). Observe the words of Peter in invoking the cure (vs. 34). What was the result of the healing of Æneas upon the people of the village? What was the chief purpose of the miracle? How far from Lydda was Joppa? What is told about the character and life of Tabitha? Why is the Greek meaning of her name noted in the Acts? When did her death take place (vs. 37)? Why was Peter sent for—was it for the comfort and sympathy of his presence, or with the hope that he would restore her to life? Observe the indications of oriental funeral customs in vs. 37, 39. Why are the "widows" particularly mentioned (vss. 39, 41)? Why was not Jesus' name used in raising Tabitha as in the former cure (vs. 40; *cf.* vs. 34)? What was the purpose of this miracle? What was its effect upon the people of Joppa? Compare with this miracle of restoration the raising of Jairus' daughter by Jesus (Mark 5: 22, 23, 38-42).

3. *Peter's preparation for his coming experience.*—In what ways would this extended tour among the Palestinian Christians prepare Peter for a larger and higher view of Christianity? In view of Jewish abhorrence of the tanner's trade, what does Peter's long stay with Simon the tanner (vs. 43) indicate as to his relation to Jewish ceremonialism? As a Galilean was he comparatively free from such scruples, although observing the essential restrictions regarding the clean and unclean? Was Peter, as compared with the other apostles, the one best fitted to comprehend and to carry forward the universal gospel as

taught by Christ and now to be retaught him by special revelation in Joppa and special illustration in Cæsarea?

III. OBSERVATIONS AND TEACHINGS.

1. *Organization.*—Peter made a missionary tour among the local bodies of disciples in Palestine, for the purpose of assisting them and directing them in their organization, internal Christian life, and evangelizing work.

2. *Environment.*—The inhabitants of Lydda and Joppa were in sympathy with the Christians and many converts were made by Peter's miracles among them.

3. *Institutions.*—Kneeling to pray seems to have been one of the customary religious forms among the primitive Christians.

4. *Belief and teaching.*—Jesus Christ was the source of the miraculous healing, and many were led to believe in him because of it.—Peter manifested in conduct and disposition a readiness to receive the divine revelation which was about to be given him.

5. *Daily life.*—Miracle-working was still a part of the apostolic activity and a means of large accessions to the gospel.—The Acts narrative leaves Paul at work in Cilicia while it turns to note the preparation of Peter for his experience with Cornelius.

6. *Divine guidance.*—The gospel was greatly advanced in Lydda and Joppa by God's manifest presence among them in the healing of Æneas and the restoration of Tabitha to life.—The saintly character and useful life of Tabitha were still more impressed upon all by her living again among them.

Literature.—Upon this section see the commentaries on Acts, especially those of GLOAG, HACKETT, MEYER, and the CAMBRIDGE BIBLE. Also BIBLE DICTIONARY, articles Æneas, Dorcas, Joppa, Lydda, Peter. Only the briefest mention of these incidents is made in other books than the commentaries.

The Council of Seventy.

Professor I. M. Price has just completed three years' work upon a translation of the books of Jeremiah, Ezekiel, and Daniel. These are a part of the new translation of the Old Testament books which was commenced under the auspices of the American Bible Union and is now continued under the American Baptist Publication Society.

Professor Price delivered three lectures in the First Baptist Church of Minneapolis, Minn., on March 1 and 2. The topics were: (1) Did Moses Write Deuteronomy? (2) Assyria in Isaiah's Day; (3) The Fall of Babylon. The second and third were illustrated with stereopticon views of the monuments. The lectures were given under the auspices of the local board of the American Institute of Sacred Literature. This is the third course of lectures given by the board this year.

The Committee upon Bible Study in the College, appointed by the Council at its annual meeting, has commenced its investigation by sending to the eight hundred colleges of the country a letter calling for their coöperation. A list of questions asking numerous details in regard to courses offered, time given, character of instruction, method aims, and outside facilities is also sent. The material gathered by this committee will eventually be classified and used for the benefit of all the colleges who respond. Professor Gates of Oberlin is the chairman of the committee.

Arrangements for biblical instruction by members of the Council at a number of summer schools are in progress and will be announced next month. The following are already fixed:

Professor Rush Rhees will give in connection with the Bible School at Chautauqua in July a course of instruction in The Life of Paul.

Professor F. K. Sanders will give a course at the same place on The Formative Period of Old Testament History, and President William R. Harper will conduct a class in The Work of the Old Testament Sages.

Professors Harper, Sanders, and D. A. McClenahan will also give

instruction in Hebrew, and Professor Rhees in New Testament Greek. Professor Sanders will give instruction at Bay View, Professor H. L. Willett at Winfield, Kan., Des Moines, Ia., Pertle Springs, Mo., and Macatawa Park, Mich.

The Annual Prize Examinations of the Institute took place as announced March 10th. Only eighteen candidates for the examination in Hebrew enrolled themselves. The examinations were offered for not less than twenty-five candidates. The Hebrew was therefore withdrawn. For the examination in New Testament Greek there were 119 candidates, and for the English Bible fifteen in the Old Testament, and forty-five in the New Testament. The questions used in the English Bible examinations are given herewith. They may suggest work to others who would like to test their knowledge on the respective subjects:

THE PSALTER.—1. Indicate the present divisions of the Book of Psalms, and designate the more striking characteristics of each division.

2. Name the various authors to whom Psalms are assigned.

3. Name and describe the various kinds of Hebrew poetry.

4. Describe as definitely as possible the spirit which characterizes the poetry of the Psalms.

5. Indicate the various kinds of material given in superscriptions.

6. Indicate the considerations which have been urged in favor of their authority.

7. Indicate the considerations which have been urged opposing their authority.

8. Indicate to what extent the Psalms are the expression of national experience and feeling and to what extent they are the expression of individual experience and feeling.

9. Indicate the earliest and latest dates between which Psalms were written, and give examples of the earlier and later Psalms.

10. Indicate so far as you are able the different steps in the growth of the Psalter from its first beginning to its present form.

11. What is meant by the so-called Songs of Degrees?

12. What are the distinctive characteristics of the Psalms of Asaph and the so-called Korahitic Psalms?

13. Indicate the various conceptions to be found in the Psalms which relate to the Messianic times.

14. What in general are the different views as to the number of Psalms which may be assigned to David?

15. What bearing does the answer to question 14 have upon the history of Israel's religious thought?
16. From the point of view which you have taken in your answer to question 14 what new conceptions of David's inner life are revealed through the Psalms written by him?
17. Show the Messianic element in Psalm 2.
18. Show the Messianic element in Psalm 22.
19. Indicate the thought of Psalm 110 in twenty-five words.
20. Give an analysis of the 72d Psalm.

THE LIFE AND WORK OF PAUL.—I. What are the sources for a study of the life of Paul?

2. State such facts concerning Paul's ancestry, birthplace, family relations, occupation and education as can be learned from the New Testament.
3. Describe, from his own statements about it, the character of Paul's religious experience before his conversion on the way to Damascus.
4. Divide the life of Paul from his conversion to his death into suitable periods (say from six to twelve in number, according to your judgment).
5. Give a brief narrative of the conversion of Paul as related in Acts, chapter 9.
6. What statements does Paul make in his letters concerning his conversion and experiences immediately connected with it?
7. Give the itinerary of Paul's first missionary journey.
8. Give an account of the conference at Jerusalem described in Gal 2: 1-10.
9. Give an outline of the conference described in Acts, chapter 15. Do these two accounts refer to the same event? Give reasons for your opinion.
10. Give the itinerary of Paul's second missionary journey on the basis of Acts.
11. State what portions of this journey are attested by reference to them in Paul's letters, and give the substance of any such references.
12. State at what time in Paul's life First Thessalonians was written and the circumstances that gave rise to it.
13. What facts can be learned from the letter to the Galatians (independently of Acts) concerning the history of the Galatian Christians?

14. What two opinions are current among scholars as to the location of the Galatian churches?
 15. What was the occasion and purpose of Paul's letter to the Galatians?
 16. State what cities Paul visited on his third missionary journey and the length of his stay in each so far as known.
 17. Which of the existing letters of Paul did he write on this journey? What other letter or letters now lost are known to have been written on this journey?
 18. Give a brief outline of Paul's history from the writing of Romans to the writing of Philippians.
 19. What reason is there for believing that Paul lived beyond the period covered by the Book of Acts, and what are the sources for the construction of this period of his life?
 20. Give your estimate of the importance of Paul's work in its influence on the history of early Christianity.
- Fifty-eight colleges competed. The results of the examinations will be made known and the prizes awarded in June.

NOTES ON THE ILLUSTRATIONS.

The picture which appears upon the cover page of this number represents the head of a Pu-ra-sa-ti or Pu-la-sa-ti, probably the same as the Hebrew Pelishti or Philistine. Numbers of these people were among the northern foes of Ramses III (twentieth dynasty), defeated by him somewhere on his northern frontier. It is thought that after their defeat they or their successors settled on the Mediterranean coast eastward of Egypt and were the ancestors of the biblical Philistines. The head is taken from the bas-reliefs of Ramses III's mortuary temple of Medinet Habu, Thebes.

The frontispiece in this issue is an actual photograph of the arrival of a railway train at the station of Ramleh, on the way between Yáfa (Joppa) and Jerusalem. The length of the road is fifty-four miles, which is thirteen miles longer than the carriage road between the same points, the railroad having to make long detours on account of the natural irregularities of the country. The running time of a train from Yáfa to Jerusalem is an hour and thirty-five minutes, something less than two minutes to the mile, including five stops at intermediate stations. The rate of fare is about \$2.75 one way, or about \$3.75 going and returning. Ramleh is a town of Arabic origin, thirteen and one-half miles southeast of Yáfa. The inhabitants number about 8000, of which 1000 are Christians, chiefly of the Greek faith. The condition of Ramleh is not prosperous, but the country about it is fertile, healthful, and beautiful.

Notes and Opinions.

"The Homelessness of Christ."—In this department of the BIBLICAL WORLD for November 1896 attention was called to a new interpretation by Professor Bruce of the passage, "The foxes have holes, and the birds of the air have lodging places, but the Son of Man hath not where to lay his head" (Matt. 8:19, 20). This interpretation was given by Professor Bruce in his volume *With Open Face* (published in 1896), and also in the *Expositor* for September of the same year. It has at least aroused thought and comment upon a passage heretofore often accepted in its most literal sense. In a word, the new interpretation is this: "The answer of Jesus refers to his spiritual situation, the homelessness of his soul in relation to the thought and religion of his times, rather than to his physical condition. This theory lays special emphasis upon the fact that Jesus is addressing a scribe, a member of a class closely allied to those religionists of the day with whom the teachings of Jesus were most at variance."

In reply to Professor Bruce, Rev. John Reid of Dundee, Scotland, in the *Expository Times* for February, agrees with Professor Bruce in making the answer of Jesus turn upon the scribal profession of the petitioner. He, however, differs radically in demanding a literal and not a parabolic content in the refusal of Jesus. His idea of the passage is briefly this: "A parabolic interpretation of an historical incident is only admissible when the literal or historical interpretation is destitute of practical or spiritual significance. If we accept Meyer's view the true historical position of the passage is indicated by its position in Matthew's gospel. At this early stage in the life of Jesus it was not apparent that he was spiritually an alien. He still attended the synagogue services. The incidents which intensified the opposition between Jesus and the scribes had not yet taken place. The reply could have no spiritual force to the scribe. The saying is best regarded literally as a statement of physical hardships to be endured by him and his companion disciples. The itineracy of Jesus involved an almost continual uncertainty of shelter. Hospitality may have been refused more than once. At times the largeness of the company might compel him

and his followers to spend the night in the open air. This statement of hardships to be endured by him and his disciples corresponds with the whole impression of the gospel records. The suggestion that the scribe was possessed of means is needless and unlikely when we consider how few rich men were attracted to Jesus. With greater likelihood he may be regarded as a poor but godly scribe, of the spirit of Hillel, whom the life and words of Jesus had attracted. We may also set aside the other current theories concerning the earthly aims of the questioner, his rashness, impulsiveness, and self-confidence."

"How, then, are we to interpret the saying so as to give a real personal application to him? (1) The scribe was evidently already a disciple (see Matt. 8:21). He wished to be something more, namely, one of the little band of chosen personal companions who were to be with Jesus in his public ministry. (2) The offer of the scribe was made shortly after the Sermon on the Mount. Just prior to this Jesus had chosen from his disciples the twelve men who were to be his companions in his itinerant ministry. The scribe, possibly present when the choice was made, had been disappointed in being passed by. His attachment for and his desire to show the strength and fullness of his devotion to the Master may have been as great as that of any of the chosen few. This was the hour of separation. He felt that he could not bear to be left behind and so made this one effort to secure the desired relationship. (3) The words on the very face of them refer to physical hardships. We must look for some physical disability on the part of the volunteer to whom no other objection was made. He was a scribe by occupation, unaccustomed to hardships, unfitted for a life involving severe exposure. That this physical disability was the barrier becomes even more likely when we consider how many hardy fishermen, men inured to toil and accustomed to exposure, were called into the band of Jesus' personal attendants. Witness also the long and vigorous life which tradition assigns to almost all of the apostles notwithstanding severe and dangerous experiences. (4) Had Jesus spoken harshly to the scribe is it likely that the other two disciples who hesitated at the last moment to follow him into the boat would have felt at liberty to ask for delay or to urge the claims of filial duty and family affection? Jesus must not have in this little band anyone who might not endure the physical strain of the itinerant ministry. The weakly will always have opportunity and scope for serving him, but it is the strong who must take the field."

C. L. G.

Synopses of Important Articles.

THE FELLOWSHIP OF GOODS IN THE APOSTOLIC CHURCH. By the REV. SANFORD H. COBB, A.M. *Presbyterian and Reformed Review*, January 1897, pp. 17-34.

The "community of goods" of the New Testament has often been claimed by modern communistic and by some socialistic writers as a justification of their radical theories. They assume that the conditions of property, as regards personal ownership and use, obtaining under that early community were substantially the same as those proposed by themselves.

On the other hand, to say that this early institution has naught but a negative teaching for today is also a fallacy. This fallacy rests largely upon a misnomer and upon two preconceptions. First, the institution referred to in Acts 2: 44, 45; 4: 32, 33, 35 was far different from that implied in the term "community" usually associated with it. It had no sympathy either with close community, or with general equalization of property, or state ownership. The term "fellowship" is more allied to the reality. The fallacy also rests upon two preconceptions: (a) The institution was intentionally designed to be but temporary and transient, and thus is utterly impossible today; (b) this fellowship was a mistake of enthusiasm.

The fact that it disappeared is no proof that the Lord designed it should disappear. Moreover, had this first step in the forming of a general policy been a mistake, it would have received, not the apostles' approbation, which it did, but their correction. A cursory study of the narrative overlooks certain factors the neglect of which gives color to the preceding misconceptions.

A few of the general facts of the time and condition of this early institution are to be noted: (a) The description of this institution presupposes that condition of society in which the rich and poor, the strong and weak, are mingled together. The difference between the condition of the church and the general condition of society was one of spirit and not of material things. (b) The narrative shows a hearty concession of the natural claim which poverty makes upon the rich for

sympathy and help. (c) Whatever the details, they were the results of a universal love—love in vigorous and beneficent action. (d) This early fellowship presupposes the Christian and the church. It was the outgrowth of Christian life and principle and not a matter of worldly policy.

If we look at this narrative more in detail, we see that: (a) this fellowship was not a leveling process—not a general partition of the whole stock of possessions among all the members of the church, share and share alike. This for two reasons: first, inequalities in condition because of rank and wealth are inevitable in the world and in the church so long as there are inequalities of capacity; second, such a leveling idea is a theory of wealth which is utterly unchristian. Only the lust of money can demand the communist's share and share alike. (b) It was not a putting of all possessions into a common fund. There was no total suppression of personal title. The rich parted with only such of their wealth as they were pleased to give for the use of the poor. The movement was not one either to pauperize the rich, or to enrich the poor. (c) It was not compulsory. This is most significant. The apostles laid no law upon the church commanding all Christians to sell their property and give to the poor (*cf.* Acts 4: 32; 5: 4). Ananias was punished because he lied, and not because he gave only a part of his money. Love is indeed a law, but not compulsion.

Was this early institution temporary and local? After the appointment of the deacons we find no formal reference to it. There is no reason, however, to suppose that the institution ceased to exist in Jerusalem until the destruction of the city. Moreover it is a safe presumption, supported by many incidental references in the epistles, that it existed elsewhere than at Jerusalem; for according to the view here taken, this fellowship had in it nothing abnormal, no infringement of individual liberty, nothing subversive of social order. But there is not an entire lack of evidence concerning its further extension. The fact of the appointment of deacons in other churches, their duties of serving the church and its poor in the collection and distribution of alms, evidence the same spirit of fellowship. And there is abundant reference elsewhere to the principle of fellowship underlying this early fact. Great stress is laid upon the duty of helping the poor. The very phrase "common" used in describing this early fellowship finds expression, with slight change of form, in references to other churches and to Christian duty (*cf.* "communicate," "communication," "com-

munion;" Phil. 4: 14, 15; Gal. 6: 6; 1 Tim. 5: 22; 6: 18; Rom. 12: 13; Heb. 13: 16; 1 Peter 4: 13).

Contrasted with this early fellowship modern schemes of communism are as darkness to light. The Christian fellowship is the offspring of godly love; communism is the spawn of human greed and envy. Christian fellowship says, "All mine is thine;" but communism, "All thine is mine."

Can this institution be set up as a model to the church and society of today? Certainty and authority as to method and details cannot be attempted. Some things are, however, reasonably clear. Christianity has failed adequately to recognize its mission concerning the question of property and its use, questions concerning which it ought to teach if it be true that the church is set for the redemption of the world from all its oppressing evils. The lesson of the Golden Rule and of the second commandment—"Thou shalt love thy neighbor as thyself"—found its best outspokening in the apostolic church, illustrated in its fellowship and mutual service. Love, if present, will bring its own methods suited to the hour and circumstance. We must insist upon it as the great and only successful solvent of the perplexing problems of today. Avarice, oppression, and envy would depart, and no suffering which a brother could relieve would affect the humblest member of society.

Here, then, would seem to be the teaching of that early fellowship for the church and society of today.

The writer of the above article has done great service both as antagonist and as apologist. In disclosing the real character of this early institution, which he rightly terms "fellowship" instead of "community," he has deprived the modern communist of his props of seeming scriptural warrants for his vagaries, and at the same time has elevated that early fellowship to a position in which it will be sanctioned by Christian common sense, instead of being excused, as it often has been, because misunderstood. There is not much to support the author's view that this early fellowship existed outside of Jerusalem in any such manner or degree as characterized it in that city, though of course there was Christian generosity and charity in every Christian community. The writer's interpretation of the New Testament in one place at least will not bear the closest scrutiny, *i. e.*, page 21, his treatment of *ἐπὶ τὸ ἀδρό*. Notwithstanding a slight failure to maintain strict coherency and the most cogent development and arrangement of material, the paper manifests scholarly insight and close analysis. In support of Mr. Cobb's conclusion, bearing in mind also his statement that this fellowship presupposed the church and the church, witness the objects and efforts of the recent commissions on systematic beneficence.

W. P. B.

Book Reviews.

An Introduction to Theology: Its Principles, its Branches, its Results and its Literature. By ALFRED CAVE, A.B., D.D., Principal and Professor of Theology of Hackney College, London. Second edition, largely rewritten. Edinburgh: T. & T. Clark. New York: Imported by Chas. Scribner's Sons. Pp. xiii + 610. Price \$4.50.

The subject of this book, the first edition of which appeared in 1885, is what the Germans more commonly call theological encyclopædia, a department of study to which far too little attention has been given in this country. The present work discusses the various departments of the broad field of theology, their nature, utility, and relation to one another, and gives under each head a carefully selected bibliography. The author brings to his work a broad and intelligent conception both of his own special task and of the task of theology in general. The classification of the theological sciences shows accurate and philosophical discrimination; the bibliography a wide knowledge of books and their value. But the book is more than a classified list of literature in the various departments of theological study. By its definition of the various departments of the wide field, and by its recognition of the nature and extent of the sources from which theology must draw, but which have been as yet by no means fully used, it is itself a contribution to theological science. In the preface the author claims for his book that it is a contribution to a new theology, which, though the materials are old and only the organism can be new, is yet to be built on a far broader basis than that of the past. In this judgment respecting the theology of the future we can but believe that the author is right; if he has erred at all it is not by too greatly enlarging the field of theology, but by failing to go far enough in that direction. The encyclopædist of the future will make additions to this work, not only by adding new titles of books, but perhaps by giving more distinct recognition to whole areas of investigation now only very indirectly included. He will never subtract anything except the titles of superseded books.

As compared with the former edition the present is distinguished chiefly, of course, by the revision of the lists of books; this work has been done so far as we have observed with good judgment. Of course every scholar will miss some books that he would expect to see, but this is of necessity the case in a selected bibliography. It is better that it should be so than that the book should be overloaded with titles of works of doubtful value. Aside from the revision of the lists of books, the most notable changes are as follows: The section "What is Religion?" has been rewritten, the matter on pp. 47-57 being largely new. Pp. 77-79 and 87-89 show revision and enlargement. Pp. 123-145, Devotional books, and books on Theology in general, and pp. 327-340 on Biblical Archæology, are almost entirely new matter. On the other hand the "Outline of Natural Theology" contained in the old edition, pp. 144-148, is omitted in the new.

The book as a whole may be heartily commended to all who are interested in the study of theology in any of its branches. We wish it could be in the hands of every minister and theological student in the country, and we are sure that it would be a most useful book to many of the more intelligent laymen, especially those who are studying the Bible with a view to teaching it.

E. D. B.

The Bible as Literature. By PROFESSOR R. G. MOULTON, PH.D., REV. JOHN P. PETERS, D.D., PROFESSOR A. B. BRUCE, D.D., and others. New York and Boston: T. Y. Crowell & Co. 1896. 8vo, pp. 375. Price \$1.50.

This volume is a compilation of brief studies the purpose of which is to approach the various books and authors included in the Scripture canon from a purely literary point of view, the word literary being interpreted in the main as having less to do with historical analysis and disputed questions of authorship than with the actual content of the works and their forms of expression. Many of the studies are by men whose training has been directly in the line of biblical interpretation. The Free Church College of Glasgow, the Episcopal Divinity School of Philadelphia, Union Theological Seminary, and the seminaries of Hartford, Auburn, Chicago, Cambridge, Oberlin, Newton, and Yale are represented. Some of the articles are by ministers, among whom are Dr. Lyman Abbott, Dr. Lowrie, Dr. Van Dyke, and Dr. Whiton. A few of the studies are by men whose work as a whole has been in general rather than in biblical literary criticism, as Professor Genung

of Amherst, Professor A. S. Cook of Yale, and Professor Moulton of The University of Chicago. Whatever differences of creed or whatever difference of attitude in the polemics of critical scholarship these men may represent, they unite in this book on one point, namely, that the Bible is unparalleled for its strength and beauty by any other of the world literatures. The chapter by Mr. Cook emphasizes the influence which this great literature has had on masters of English. He cites many passages from famous authors not distinctively religious to show how inextricably the diction, the turns of speech, the figures of the Bible are interwoven with what is most enduring and eloquent in English writings. Charles Wordsworth's *Shakespeare and the Bible* (1864) and Dr. Van Dyke's study of "The Bible in Tennyson" (*The Poetry of Tennyson*, 1880) are elaborate specific proofs of statements made by Professor Cook. Many other such specific studies might be made. The *Essays of Elia*, for instance, can hardly be appreciated to the full by one who must look up his biblical allusions for the occasion. Much of the flavor and point of Matthew Arnold's prose is lost upon one unfamiliar with Bible phraseology. The natural inference is that in the name of general culture and good English alone the plea for a universal and intelligent knowledge of the Bible would be one of great strength. But this volume does not rest its plea here. The book has the same underlying aim as Mr. Moulton's more elaborate and technical work, *The Literary Study of the Bible* (1896). Both help the mind to escape from traditional and benumbing misconceptions. To free single books of the Bible from the bondage of verse and chapter, to disintegrate the whole collection into its separate parts, forcing the reader to recognize differences of dates, and varieties of literary forms and of historic setting, is certainly an almost inestimable service in the way of real appreciation and understanding. It might seem at first thought irreverent to study Isaiah as one would Milton, to note, for instance, the particular qualities of his style, his compression, his vividness, his sublimity, his humor; to think of the Psalms as a golden treasury of sacred lyrics, of Job as a great drama, of Ruth as a prose idyl. But the impression of irreverence cannot last, for the final outcome of such study is a deeper sense of spiritual significance. In great poems such as Browning's "Pippa Passes" or Coleridge's "Ancient Mariner," there is profound spiritual teaching, but this teaching is not most deeply felt if directly and exclusively sought. A close, even technical, study of general form, felicity of phrase, vividness of picture, seems to let the mind eddy about the thought until it enters the consciousness not as a

bare thought, but with pomp and color and circumstance, with the very mood and spirit of the author himself. Why should not similar study bring similar results when brought to bear on the lyrics, the dramas, the wisdom writings, the letters, the essays of the Bible? Books such as the one before us are not meant to substitute literature for religion. They merely open up fresh avenues to a real understanding of the Bible. What was before fragmentary has been seen as a whole. The imagination has been stirred to larger activity, the sense for beauty is awake, and the mind and heart combine in a new and warm realization of spiritual verities.

M. R.

Recent Research in Bible Lands; its Progress and Results. Edited by HERMAN V. HILPRECHT. Philadelphia: John D. Wattles & Co. 1896. Pp. xiv + 269. With a map. Price \$1.50.

This book contains a series of articles 'originally prepared for the *Sunday School Times* by a number of American and European specialists and edited by Professor Hilprecht of the University of Pennsylvania.

I. The most important for the layman—and they are all written for the layman rather than for the specialist—is the first, "Oriental Research and the Bible," by Professor McCurdy. In a few pages he sums up the results obtained (1) from Egyptian literature and archæology (*cf.* the special chapter by Sayce); (2) from Arabic literature (*cf.* the special chapter by Hommel); (3) from excavations in the Holy Land (*cf.* the special chapter by Bliss); and (4) from Babylonian and Assyrian literature. We may pass over (2) and (3) and take McCurdy's estimate of (1) and (4). Of the former he says (pp. 7, 8): "And yet it must be admitted that comparatively few results of first-class importance for biblical science have so far been achieved by Egyptology. Its value for Bible study is indeed great, but it is rather indirect than direct. Its discoveries and assured results are interesting and educative in the highest degree, but they have not as yet satisfied

The table of contents is as follows: Oriental Research and the Bible (pp. 1-28), PROFESSOR J. F. MCCURDY, PH.D., LL.D.; The Mounds of Palestine (pp. 29-42), FREDERICK JONES BLISS, PH.D.; Explorations in Babylonia (pp. 43-94), PROFESSOR HERMAN V. HILPRECHT, PH.D., D.D.; Research in Egypt (pp. 95-128), PROFESSOR A. H. SAYCE, D.D., LL.D., D.C.L.; Discoveries and Researches in Arabia (pp. 129-158), PROFESSOR FRITZ HOMMEL, PH.D.; The Hittites (pp. 159-190), WILLIAM HAYES WARD, D.D., LL.D.; Early Greek Manuscripts from Egypt (pp. 191-226), PROFESSOR J. P. MAHAFFY, D.D., D.C.L.; New Light on the Book of Acts (pp. 227-242), PROFESSOR W. M. RAMSAY, LL.D., D.C.L.; Topical Index (pp. 245-266); Scriptural Index (p. 266); Chronological Index (pp. 267-269); Map.

the more sanguine expectations of earnest readers of the Bible. One may perhaps venture to say that such must continue to be the general character of the quest. It is apparently impossible that Egypt can ever be of primary importance in the department of biblical study." Of Assyria, on the other hand, he writes at great length: (1) of the land itself; (2) of the language and its importance for the study of the Hebrew; (3) of the "large and priceless literature;" (4) of the "most instructive disclosures." His treatment of the influence of Assyrio-Babylonian literature is full, conservative, and will meet with the favor of the specialist.

II. Bliss's account of the work done in Palestine is interesting. One could wish that larger and more tangible results had been obtained.

III. Hilprecht gives an interesting account (*a*) of some of the trials and tribulations of the American expedition to Babylonia, with an estimate of the value of the finds; (*b*) of the French excavations at Tello, with remarks on Babylonian chronology; and (*c*) of the Turkish efforts in Babylonian archæology, under the director-general, Hamdy Bey, of the Imperial Ottoman Museum in Constantinople. All scholars will welcome the history of the American expedition, by Dr. Peters and Mr. Haynes, promised on page 60. It may be in place here for me, as a member of this expedition, to say that too much credit cannot be given to Mr. Haynes, to whom most of the success of the expedition is due.

IV. It would have been better for the *Sunday School Times* to have had a specialist write the article on "Research in Egypt." Sayce has made his usual number of blunders, and this chapter is the least trustworthy of the series.

V. Hommel tells in a pleasing way of Glaser's travels and results. He is, however, too optimistic as to the present and future influence of the Arabic.

VI. Ward treats of the Hittites (*a*) in the Old Testament; (*b*) on the Egyptian monuments; (*c*) on the cuneiform monuments; and (*d*) on their own monuments; also of the race and of the writing and language. He differs from Hilprecht in his appreciation of Jensen's attempt to decipher the Hittite language. His subject is full of uncertainties, but he has given a fair statement of what we know and of what we do not know. I pass VII and VIII.

The work, as a whole, is well done. Great credit must be given these gentlemen for putting the latest results of scholarship in a scholarly but popular form for the use of the layman. As a rule, this work is attempted by those who are incompetent and is miserably done.

Only a scholar can sift the results of scholarship. May more scholars give some of their time and ability to work of this kind, and thus make unnecessary the worthless material which is imposed upon the public.

ROBERT FRANCIS HARPER.

Jesus Christ before his Ministry. By PROFESSOR EDMOND STAFFER, D.D. Translated by Louise Seymour Houghton. New York: Chas. Scribner's Sons. 1896. 12mo, pp. xvi+182. Price \$1.25.

Dr. Stapfer, Professor in the Faculty of Protestant Theology at Paris, has become quite well known in this country by his earlier volume on *Palestine in the Time of Christ*, which has gone through three editions, and, though often inaccurate in details and sometimes mistaken in view or judgment, is perhaps still the best popular work in English upon the subject. The small volume now to be noticed is the first installment of a still larger undertaking, for Dr. Stapfer's plan includes three volumes upon Jesus Christ: His Person, His Authority, His Work. The second volume, upon *Jesus Christ during his Ministry*, is just announced by the publishers; and the third volume, upon *The Death and Resurrection of Jesus Christ*, is well on in the course of preparation.

There is not much direct information to be had about Jesus during the thirty years which preceded his public ministry—the period our volume treats. What direct information we have is recorded in the first two chapters of Matthew and the first two of Luke. And one might have supposed that a writer on this period of Jesus' life would have devoted his book mainly to a presentation of this material, subjecting it to historical and literary criticism, and then constructing a fragmentary biography from it. But Dr. Stapfer distinctly states in his preface that this is not the way he has chosen: "Of the time which passed over him until his thirtieth year we know only so much as the evangelists Matthew and Luke have preserved for us. But it is not from the facts which they bring to light that I shall draw the pages which follow. To their touching narratives of the childhood of Jesus it seems to me that there is nothing to add or to subtract." Nor even to repeat? Then we part company entirely with direct information about Jesus' first thirty years. But still the whole inquiry is about these years—whence shall the author derive his facts? Let him tell: "I would fain say what must have been the life of Jesus until his

thirtieth year, by deducing from known facts some facts unknown, and permitting myself only to observe and relate." That is to say, with a knowledge of the Jewish people in the first century, and with a knowledge of Jesus as he appeared in his public ministry, the author will let his historical imagination produce a picture of Jesus. And what Dr. Stapfer has done is simply to describe what he conceives to have been the childhood and young manhood of the ideal Jewish boy of about A. D. 1 to 30. Now it may be conceded that there will be some probability about the results so obtained, but there is certainly no *reality* about them. Ideal lives are imagined rather than lived, and it is easy to conceive that Jesus' actual life before his ministry was very different in events and development from what we might suppose it would be. So when, cutting loose from all the direct information we possess, Dr. Stapfer undertakes to "say what must have been the life of Jesus until his thirtieth year," the question must be asked, How can he or anyone know what *must* have been? We can only say what may with more or less probability have been.

Therefore the most important part of the book is conjecture—plausible conjecture often, but only conjecture. The bulk of the book, however, consists of descriptions of places, customs, beliefs, and parties, about which a good deal is known and which the author presents in a very readable manner. The difference in this material between the present volume and that of his *Palestine in the Time of Christ* is simply that the historical information about the New Testament times there given impersonally is here associated with one concrete personal life. That which is historical in the present work, then, had already been given in the earlier one; and that which is new in the present work is imaginary and therefore of uncertain value.

A reviewer might enter at length into a criticism of Dr. Stapfer's various conjectures about the facts and experiences of Jesus until his thirtieth year, but this would only be to set conjecture against conjecture, a not very profitable proceeding. Many of his conjectures do not seem to the present reviewer probable, but it is not necessary to indicate these. The book is popularly useful in some degree, for it is entertaining and instructive for the common reader; but it cannot be regarded as a contribution to a fuller knowledge of the early life of Christ. It is to be hoped that the subsequent two volumes of the series will be of a better character, for we should like to put Dr. Stapfer's work upon the shelf with the other lives of Christ by Weiss, Beyschlag, Edersheim, and Andrews.

C. W. V.

Current Literature.

GENERAL.

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