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MENTION has been made in recent numbers of THE STUDENT of *four* characteristics of Old Testament historical material. They were (1) Absence, in many cases of a chronological order in the arrangement of material; (2) Lack, in many cases of any adequate indication of the time of an utterance or event; (3) Incompleteness of material, fragmentariness; (4) Selection of special subjects for emphasis, or looking at it from another point of view, a lack of proportion in the treatment of material. It was distinctly stated that there was a satisfactory explanation for the existence of these characteristics. Before considering this explanation, let us examine two additional characteristics, which are so important, as, indeed, to furnish the key to the whole situation.

THE books of Samuel, Kings and Chronicles profess to be, —not histories, but *compilations*. Would you see, for yourself, just how they were compiled, compare carefully 2 Kings 14: 17–22 with 2 Chronicles 25: 25–26: 1. A large portion of both passages is the same word for word; but every now and then a word, or clause or entire sentence is introduced. The process employed has been described by Professor Beecher thus: “Instead of reading these writings and remembering their contents and stating them in his own language, as most writers would do, he did his work of compilation largely by the process of transcribing sections of earlier works.” We are not guessing that this is so; for the books themselves declare it to be so; they even tell us the sources of the compilation; there were the prophetic works of Sam-

uel, Gad and Nathan; the royal statistical records; collections of poetry, like the book of Jashar from which the compiler took David's lament over Saul and Jonathan; probably also, oral traditions, to no small extent. In other words, these books are collections of abstracts taken from various sources; they claim to be such; they profess to be nothing more.

BUT now examine, one by one, these narratives, with a view to ascertaining, if possible, the most striking characteristic of all. What is it? The religious element, which lies above, below and within. A better term than "religious" is "prophetic;" for prophecy is "religious instruction." The books of Samuel and Kings are as truly *prophetic*, as are those of Isaiah and Jeremiah. These books, in short, are not and do not pretend to be history; they are prophecy and must be interpreted as prophecy. This is the view alike of tradition and of criticism. The form is prophetic; the spirit is prophetic; the very material is prophetic. The writer studies the past; sees God's providence running through it all and describes it. What does he do? (1) He collects from every available source religious stories of the past,—the narratives in which God appears. This is *compilation*. (2) He *selects* from this mass of material what best suits the great and definite purpose which he has in view. (3) To treat them properly he must omit or pass hurriedly over others; and thus some are emphasized, while others are, apparently, neglected. (4) It follows naturally that the treatment of any period, or, indeed, of any extended subject is fragmentary and incomplete. How could it be otherwise? (5) Material gathered thus from so many sources, taken out by chapters and verses, can scarcely be expected to preserve the chronological indications which perhaps existed in the original source; and (6) the loss of the original chronological indications means, of course, the loss, in many cases, of the chronological order, supposing that to have existed in the original source.

LET us put the point still again, in a slightly different form; and here we use language employed in an article to which

reference has already been made. "If the prophetic spirit, the teaching spirit, is the predominating one; if these records were made primarily to present religious truth; if they are the work of a prophet, led by God himself to read the hand of God in the past history of his nation, and to preserve that history for the religious instruction of future generations, could any other method than that of compilation have been employed? Must he not, of necessity, select the event which suited his purpose, and emphasize it? Would not this necessitate the omission of much that would be desirable, of much that, from any other point of view, would be absolutely required? With this prophetic purpose uppermost, was it essential that he should give the exact date of every event, and give it in its order? Granting the possibility of this, would it have been best?" Our conclusion, therefore, is this: the literary form of the Old Testament histories, if judged by the standard of to-day, shows many defects; but these defects, when investigated, prove to be the necessary accompaniment of the ruling purpose of that history. *A work must be studied in accordance with its purpose.*

THE season at which new work on the Bible is to be undertaken by the multitudes of students over the world is at hand. The old year rounds up the study of the Gospel of Luke. The new year ushers in the Old Testament. A fresh start is to be taken. If such beginnings are difficult, they are also inspiring. It is the time to correct old errors in methods of study or of teaching. It is the time to sum up the year's acquisitions. It is the time for every student honestly and conscientiously to inquire, What kind of a Bible knowledge have I attained unto—and, if he must confess failure, to set about improvement. Faces are turned away from the partial failures or successes of the past to the fields which open before the eager and advancing hosts of students of the Bible. That is well, and yet it is to be remembered that every one ought to bring a goodly store of Scripture fact and teaching to the investigations that are to come. With what results of last year's endeavor, do you step over the threshold

of the Scripture that is to be your home for the months ahead? Are you not going to develop, to grow, in Bible lore in these coming days? Are not those whom you teach going to see the truth more clearly and grasp it more permanently? Now is the time to settle these questions.

SUCH suggestions and questions imply that the student and the teacher have a *plan* in their work. Is it reasonable to take this for granted? Is it true that the average teacher in the Sunday School—not to speak of the most promising and even the mature students therein—ever spends an hour *planning ahead* for the work of the coming season? It would be delightful to be able to answer unhesitatingly, Yes. There is good reason to believe that some are constantly and conscientiously devoting time to the consideration of methods and means for larger success in future Bible study and teaching. But how few they are! How many live from hand to mouth, satisfied not merely to make preparation for the coming hour of work at the latest possible moment, but also to plod along in the same rut of stereotyped method and fossilized application of truth. When shall it be recognized that such an attitude and activity—if activity it can be called, which is mechanical repetition of long worn-out forms of thought and expression—degrade the Bible and paralyze its effectiveness? sterilize the mind of the teacher and harden the heart of the scholar? The wise teacher at this season looks backward and forward, around and within; regards Sunday School teaching as a business to be carefully managed with an eye to the future; devises for the coming days plans which, so far as possible, shall be new and original and ingenious, adapted on the one hand to meet and correct past mistakes, and on the other hand to satisfy the demands both of the new Scripture to be taught and the changing wants of those developing minds that are to receive the teaching. Let the motto be “new plans for the teaching of the new Scripture to those who enter upon the new year of growth in mental and spiritual life.”

THIS last point is worth emphasizing, for it is frequently overlooked. The Sunday school teacher deals with growing things not with dead matter. Shall not the form and manner of presenting the truth as well as the truths emphasized change with the growth of those who are taught? The kindergarten is good in its place and for a certain age. Do some of our Sunday Schools and the teachers in them, while the scholars have developed in body and in mind, continue to remain in the kindergarten stage, using its methods and forms of expression with those who should long since have graduated therefrom? The sacred writer seems to have felt the danger of falling into this error of teaching primary lessons to mature minds when he declared, "Every one that partaketh of milk is without experience of the Word of righteousness; for he is a babe. But solid food is for full-grown men." The same mode of teaching and the same Scripture truths will not do for your students this year which met their needs last year. They have grown—even though you have done nothing to help and increase their natural development in knowledge of God's Word—and must be dealt with accordingly. Their attitude toward life is at a different angle. Their wants, their dangers, their hopes, have all undergone change. These must all be studied, and studied beforehand. They must be taken into account now at the beginning of the year, or your teaching in the coming days will fail to reach its mark.

THAT the Bible is one book and yet a library of books is a familiar thought which is taken for granted by all. The implications of such a fact are, however, not only numerous but far reaching. One of them is this; that, for this reason, the Bible is the chiefest educative force that the world has seen. Not merely religious education is meant, though the highest power of the Book lies there. But in its broadest sense, education finds its most effective instrument in this Old and New Testament. Why? Because this Bible contains within it at least three great elements, which must enter into and permeate all education. These are Law, Prophecy, Wisdom. Each one of these holds great divisions within it. Law em-

braces precept and institution, social and political science; Prophecy includes history, prediction and ideal morality; in Wisdom are summed up practical ethics, philosophy, and poetry. Every one of these departments of thought is represented in this library. Yet all are bound together and made a unit by the greatest force of all—Religion. What a potent instrument is this Book in the sphere of education! Can a man hope to gain a complete education without its study? Is there any shorter, any more efficient method of reaching this supreme end than that of Bible study?

AND yet some one has said truly: "It is strangely hard to make people understand that the study of the Bible is of any use to any one but a preacher." This is not always to be. A brighter day is already dawning. The fast and far spreading conviction of the usefulness of the Book in the practical instruction of colleges and universities is breaking down the rigid curriculum to make room for itself. People are beginning to see that "as a mere educational book to convey knowledge and to train the mind it is better than any other book, to say nothing of its moral and spiritual value." They see that this fact follows from a thoughtful examination and estimate of the Book of books itself. They cannot help acknowledging it when they find young men in all our colleges where the Bible is taught on as high a plane and with as much ability as is the case with other studies, earnestly, and enthusiastically engaging in Bible study. The STUDENT has no need longer to advocate the introduction of the Bible into college courses. That pioneer work has succeeded. It is expected that definite and detailed information of the progress of this movement will be given in these pages at an early day. These details will gratify not a few, and will surprise many more, who have not had occasion or opportunity to ascertain the facts in the case.

AMERICAN OLD TESTAMENT SCHOLARS:
CHARLES AUGUSTUS BRIGGS, D. D.

By JAMES M. LUDLOW, D. D.,

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Charles Augustus Briggs was born in New York city, January 15th 1841. His academical studies were pursued at the University of Virginia, from which institution he graduated in 1860. The war-drum of 1861 drew him to the ranks, and he marched with the New York Seventh Regiment to the defence of the Capitol. They who have known him in subsequent years can see in the stripling soldier the same quickly kindled enthusiasm and fearless devotion with which the now eminent scholar is accustomed to follow up his convictions. The years from 1861 to 1863 he spent in Union Theological Seminary, where his indefatigable patience and power of intense application, together with his keenness for detail and grasp of broad principles, attracted the notice of such masters as Edward Robinson, Henry B. Smith, and Roswell D. Hitchcock. His instructors did not hesitate to predict for the young student a career of eminence. Certain reasons led him to give the years from 1863 to 1866 to business with his father; devoting, however, all leisure hours to the pursuit of his favorite studies. In 1866 he went to Germany and entered the University of Berlin where he remained until 1869, his scholarly attainments engaging the confidence and admiration especially of Drs. Dorner and Rödiger. Dr. Dorner's affection for his pupil lasted during the life of this venerable instructor, and his eager inquiries of Americans regarding young Briggs revealed the expectancy with which he watched the life of his favorite pupil. From 1870 until 1874 Mr. Briggs was pastor of the Presbyterian Church at Roselle, N. J. But a different career was rapidly opening to him. The pen of the young country pastor was sought for

articles upon the most abstruse points of Hebrew scholarship. An article on Biblical Theology, published about the time of his settlement at Roselle, is believed to have been the first on the subject that had appeared in this country, the banner of a department in religious inquiry that has now come to overshadow that of Systematic Theology in popular interest. Writing with, or more frequently, without, his name, his work became embodied in much of the periodical biblical literature of that time. Dr. Schaff could find no better hand to assist in translating and editing Lange's Commentary on the Psalms than that of Mr. Briggs; and the student finds no more helpful paragraphs in that great volume than those marked with the then novel cabalistic sign "C. A. B."

Mr. Briggs in 1874 was elected to fill the chair of Hebrew in the Union Theological Seminary. Notwithstanding the strongest appeals from the Seminary professors, together with that of Dr. Dorner, who urged upon him the recognition of his fitness for the place, he was disposed to decline its responsibilities. He believed in a broader method of instruction in Hebrew than had been pursued in this country; one involving some acquaintance with the cognate languages; and, although thoroughly persuaded from his own experience of the excellence of the method he would propose, he was unwilling to force it upon the institution; and yet he was equally unwilling to undertake the work without its adoption. A compromise was effected according to which Prof. Briggs accepted the office provisionally for two years, during which time he would seek to practicalize his views. The experiment proved the sagacity of the young professor, and, with the heartiest approbation of the Directors, he was in 1876 installed Davenport Professor of Hebrew and the Cognate Languages.

Prof. Briggs' career as an instructor has put him in the front rank. An enthusiast for his science, he has been able from year to year to impart some of his own zeal to a large number of students. He believes that delight in such studies comes from thorough knowledge, and does not withhold information or closest argument out of deference to the dullness of any student. As a proof of both the excellency of

his method and his personal fidelity in the classroom, he finds to-day as many of his former pupils themselves occupying professional chairs as he has himself been years giving instruction.

In 1880 Dr. Briggs was largely instrumental in founding the Presbyterian Review. For ten years he was the chief of its managing editors, and contributed more matter to its pages than any other writer. The success of the Review was remarkable, and was due to its excellency. It met a want that was deeply felt in the church. While solidly evangelical, and true to the traditions of the Presbyterian Church, it was, at the same time alert for all advanced thought; its readers were not only fortified in their orthodox convictions, but informed faithfully of movements outside their immediate lines of defense. Whatever subject was of interest to the cause of religion was here debated with frankness; it being the purpose of the management, so far as Prof. Briggs could control it, to make the Review cover the entire ground of current orthodox thinking. How well this plan succeeded is witnessed by the general expression of loss since the Review has been discontinued.

Neither in this country nor in Europe, perhaps, is there a more prolific writer upon topics connected with Biblical scholarship. The Higher Criticism, Revision of Confession, Church Unity, The Intermediate State, etc., have been dealt with in numerous articles, which have always attracted attention, and which, moreover, have proved their power by the vehemence with which many of those who dissent from the views expressed have assailed their vehicle.

Among what might be regarded as *minor* productions of Prof. Briggs—we prefer to call them *brief* productions—may be mentioned the following.

Schaff-Lange Commentary on Ezra. 1876.

Inaugural Address in Union Theological Seminary on "Exegetical Theology." 1876.

Encyclopædia Britannica, Article on Presbyterianism in the United States.

The Right, Duty and Limits of Biblical Criticism. Pres. Review, 1881.

Critical Study of the Higher Criticism, with special reference to the Pentateuch. *Pres. Review*, 1883.

The Hebrew Poem of the Creation. *Old Testament Student*, 1884.

The Poem of The Fall of Man. *Reformed Quarterly Review*, 1885.

Series of Articles on Hebrew Poetry, in *Hebraica*, 1886.

Opening Address to Students at Union on Biblical History. 1889.

The larger volumes from his pen are chiefly—

Biblical Study: Its Principles, Methods and History. N. Y., 1883. 2d Edition 1885.

American Presbyterianism: Its Origin and Growth. 1885.

Messianic Prophecy (first of intended series of 3 vols.). N. Y. 1886.

Whither? A Theological Question for the Times. 1889.

The last mentioned book has, probably, attracted most attention. This was due not only to the fact that it was a contribution to the Revision controversy, but especially to the attitude of the work, which charges those who have assumed the position of chief defenders of orthodoxy with being themselves unwittingly the exemplars of departure. It aims also to show that the historic lines of the faith, even among the Westminster Divines, were broader and more catholic than those within which the so-called conservative school of thought would confine the church to-day. Naturally the book has provoked antagonism, but has been widely welcomed by men on either side of the controversy, as most timely and suggestive.

“American Presbyterianism” is a contribution of rare historical matter, for the most part new, to the subject of which it treats. Dr. Briggs has given many years to the investigation of original documents connected with the founding of the Presbyterian Church. Through a munificent fund placed at his disposal by David H. McAlpin, Esq., and many visits to England and Scotland, he has secured a library consisting of bound volumes, pamphlets, manuscript sermons, and letters, which covers the entire period of the making of the Westminster Symbols. The archives of Puritanism have

also been ransacked with equal assiduity. Together with Drs. H. M. Dexter and Alex. Mitchell, Prof. Briggs has turned an immense flood of light through those old cobwebbed windows of the history of the American Church.

Prof. Briggs is now engaged in company with Canon Driver of Oxford and Dr. Francis Brown of Union Seminary, in preparing a Hebrew Lexicon, based upon that monumental work of Gesenius and Robinson. His special task will relate to the Hebrew terms bearing upon Biblical Theology, so far as these terms may come within the range of strict lexicography.

Prof. Briggs received the title of Doctor of Divinity from both Princeton and Edinburgh Universities. He is well known on both sides of the Atlantic; but is to be better known,—as may be predicted of one who has reached the foremost rank among the scholars of his day, and has not yet turned his fiftieth year.

They who regard Dr. Briggs as simply a great scholar and controversialist will do him an injustice. No one surpasses him in his interest in practical Christian work. He is thoroughly conversant with the popular movements suggested by the Christian Endeavor Society, Y. M. C. A., Salvation Army, etc., and has written much on Church Guilds. As a member of Presbytery he is prominently identified with all ecclesiastical matters that concern that body: and among the pastors of New York City there are few who evince more interest than he in the various forms of evangelistic work.

It will not be aside from the purpose of this article to speak of the personality of Dr. Briggs. They who know him best feel a double charm from his splendid ability as a scholar, and his moral traits. He is the embodiment of loyalty; loyalty to his own convictions and to all who are working with him. He carries little of the small change of conventional gossip, but in speaking upon important topics has coin bright as it is weighty. For this reason he is one of the most popular members of the several literary and ministerial circles to which he belongs. He has a natural gift for polemics, and rejoices in the clang of a good blow, even though it fall upon his own armor. Taking no offence at

any challenge of his own opinions, he feels no discourtesy in challenging the opinions of others. While he does not hesitate to designate any doctrine he may be opposing by the free use of the names of its chief advocates, and quotations from their writings, yet no controversialist writes with less personal bias. This is so well known by those who are familiar with him that many of his chief opponents in debate are among his most intimate personal friends. He is quick to resent unwarranted depreciation of the views of others, and to stand for their defense; but, at the same time, is apparently indifferent to personal attacks upon himself. He delights to help younger scholars in the Seminary and ministry, by opening to them the rich stores which for a quarter of a century he has been gathering for himself. To Union Seminary with its varied interests he is supremely devoted; and, in return, has the confidence and grateful esteem of Directors and patrons, to an extent that might well be coveted by any Professor.*

* Since the above was written the Directors have shown their appreciation in a most marked manner by transferring Dr. Briggs to the new chair of Biblical Theology which has been endowed through the liberality of Charles Butler, Esq., in honor of the late Dr. Edward Robinson.

ISAIAH'S PROPHECY CONCERNING THE SHOOT
OF JESSE AND HIS KINGDOM: ISAIAH XI.

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At the fifth verse of the tenth chapter of Isaiah commences a section of prophecy extending through the twelfth chapter. Its subject matter is, The Destruction of the Assyrian Power and the Rise of the Kingdom of Jehovah under His Anointed. The closing verses (33, 34) of the tenth chapter describe under the figure of a fallen forest the complete overthrow of Assyria. In contrast with this destruction appears the Messiah.

And a twig will come forth from the stump of Jesse,
And a shoot from his roots will be fruitful;
And the spirit of Jahveh will rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of Jahveh.
And not according to the sight of his eyes will he judge,
And not according to the hearing of his ears will he
admonish;

But he will judge in righteousness the weak,
And administer equity to the meek of the land,
And will smite the terrible with the sceptre of his mouth,
And with the breath of his lips will he slay the wicked.
And righteousness will be the girdle of his loins,
And faithfulness the girdle of his waist.* (vs. 1-5.)

This prophecy like those of Immanuel and the Child-of-The-Four-Names associates the advent of the future king with lowliness and distress.† In chap. VII. this was indi-

*This translation and those of the following sections are taken from Briggs' *Messianic Prophecy*, pp. 202-204. A few variations from the A. V. and R. V. will be observed.

† Comp. Am. 9: 11.

cated in the desolation and ruin in which Immanuel's infancy was passed; in chap. IV. in the darkness out of which the people emerged; and here in the representation of the Davidic family as a stump out of which a twig shoots. All this was signally realized at the birth of Christ. The Jews were then despised and ruled by the Romans, and his parents, though of royal descent, were of very humble and poor circumstances.

This prophecy is fuller than the previous ones in its delineation of the character of the coming king. Here for the first time Isaiah declares that he shall be of the family of David, and he gives a beautiful description of him in his royal office. The spirit of Jehovah, the source according to the Old Testament of intellectual and spiritual endowments, rests upon him, resolving itself into wisdom and understanding, a knowledge of things as they are and also of their practical use; into counsel and strength, ability to plan and heroic energy to execute; into the knowledge and fear of Jehovah, a knowing of God's will and being constrained to do it. His kingly manner, his performance of his judicial and executive duties, both of which belonged to the oriental monarch, is graphically portrayed. He judges and decides cases not according to appearance but according to reality, dispensing righteousness for the poor and equity for the meek. His simple word will be sufficient to execute his decrees. A power thus approaching Divine omnipotence is granted unto him. The continual maintenance of right will be the ruling motive of his life.

The prophet describes next the wonderful peace of his reign:

And the wolf will dwell with the lamb,
And the leopard lie down with the kid,
And the calf and young lion and fatling together,
And a little child shall be leader over them.

The cow and bear will graze:
Together will their young lie down,
And a lion like the ox will eat straw,
And a suckling will play over the hole of the asp,
And over the light hole of the great viper
The weaned child will stretch out his hand.

And they will not harm or destroy in all my holy mountain.
 For the earth will be filled with knowing Jahveh
 As the waters are covering the sea. (vs. 6-9.)

To interpret these verses aright, besides remembering that the future Messianic Kingdom from the point of view of Old Testament prophecy, was to be earthly and centered in Palestine, two additional facts must be noticed. The first is that wild beasts and reptiles were a constant source of danger at that day in the Holy Land. This is clearly shown by many passages.* The lion and the bear preyed not only upon flocks but also upon men and children.† Doubtless their ravages never were as fearful as are those of the man eating Tiger in India.‡ Still the circumstances must have been somewhat parallel. No wonder then that the cessation of wild beasts forms a prominent feature in the descriptions of the Messianic times, and has a place along side the abolition of war and the blessings of abundant harvests.§ Completeness of bliss could not be conceived of without their removal. "Isaiah stands where Hercules stood and Theseus and Arthur when—

"There grew great tracts of wilderness,
 Wherein the beast was ever more and more,
 But man was less and less till Arthur came.

And he drave
 The heathen, and he slew the beast, and felled
 The forest, and let in the sun, and made
 Broad pathways for the hunter and the knight,
 And so returned."||

* Gen. 9: 5; 37: 20, 33; Ex. 23: 29; Lev. 26: 6, 22; Deut. 32: 24; Judg. 14: 5f; 1 Sam. 17: 34; 2 Sam. 23: 20; 1 Kings 13: 24; 2 Kings 2: 24; 17: 25f; Is. 35: 9; Ezk. 34: 25; Hos. 2: 18.

† 1 Kings 13: 24; 2 Kings 2: 24.

‡ "A single tiger is known to have killed 108 persons in the course of three years. Another killed an average of about 80 persons per annum. A third caused 13 villages to be abandoned and 250 square miles of land to be thrown out of cultivation. A fourth so late as 1869 killed 127 people and stopped a public road for many weeks, until the opportune arrival of an English sportsman, who at last killed him." *Encyclopædia Britannica* 9th edition, article, India. With this may be compared (2 Kings 17: 25.) "Therefore the Lord sent lions among them which killed some of them."

§ Lev. 26: 5f; Is. 35: 9; Ezk. 34: 25-28; Hos. 2: 18.

|| *The Book of Isaiah*, by the Rev. George Adam Smith. Vol. I, p. 190.

This then is the first meaning of our passage. There would be no more danger either to man or cattle from beasts of prey or reptiles. But does this exhaust its meaning? Isaiah pictures a transformation of animal nature. Was this only a graphic, poetic way of stating that all such danger would be removed? or did the prophet really expect such a change? We cannot exactly determine; most likely, however, the latter. But whether he had this expectation or not, by this representation we think he meant to convey a still further and deeper thought in addition to the one which we have found. This brings us to our second fact: According to the Old Testament there is an intimate connection between man and nature. Its state appears influenced by his moral and spiritual condition. Man sins. Cursed is the ground for his sake; it brings forth thorns and briars.* Man is redeemed. The mountains and the hills shall break forth into singing and all the trees of the field shall clap their hands.† Thus changes in nature imply changes in men.‡ And the prophet means to tell us that the curse of sin will be removed. His conception is like that of Milton who, when man first sinned, says,

Nature first gave signs impressed
 On bird, beast, air;
 The bird of Jove, stooped from his aery tour,
 Two birds of gayest plume before him drave.
 Down from a hill, the beast that reigns in woods
 First hunter then, pursued a gentle brace,
 Goodliest of all the forest, hart and hind.]

Isaiah presents the reverse of this picture because the reverse had taken place: The earth was full of the knowledge of Jehovah as the waters cover the sea (v. 9). This implies a transformation of the human race for to know

* Gen. 3: 17, 18.

† Is. 55: 12f.

‡ The Scripture doctrine of the relation between man and nature is very mysterious, and one may well hesitate to dogmatize upon the subject. The relation, however, may be entirely subjective, the change being in man and not in nature; the thorn and the briar becoming to the sinner a burden and in them he finding the earth cursed, although the evil was really in himself. The landscape of the pure in heart is different from that of those who forget God.

] Paradise Lost. Book XI.

Jehovah is to love him,* and to love him is to be redeemed from the thralldom of sin. Paradise had been regained.

And in that day the root of Jesse will appear,
Which is about to stand as a banner of the peoples.
Unto him will nations resort;
And the place of his resting will become glorious.
And it will come to pass in that day,
Adonay will a second time stretch forth his hand,
To get the remnant of his people,
Which remain from Asshur,
And from Egypt and from Pathros and from Cush,
And from Elam and from Shinar and from Hamath;
And will lift up a banner to the nations,
And collect the outcasts of Israel,
And the dispersed of Israel will he gather
From the four corners of the earth. (vs. 10-12.)

The Messiah is here placed as king and lawgiver not for Israel only but for the nations generally. This passage is to be compared with Is. 2: 2-4. The thought of each is the same. It is the promise of world-wide influence and dominion. Then comes also the restoration of captives. This is a favorite theme with the prophets. Well it might be. The land of Israel was repeatedly plundered, and its inhabitants carried into exile or sold into slavery. What picture then of future bliss could be complete without the return of the scattered ones? Broken families must be re-united; children returned to their parents, and parents to their children. Heirs must be restored that one's "name be not blotted out in Israel." No future happiness or glory would be perfect while a true Israelite was unable to return home. Family affection was very marked among the Hebrews, and passionate was their love for their native land. The song of the exile was:

"If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy." (Ps. 137: 5f.)

*This is a frequent force of the verb *yadhd*—"to know."

Already at the time of Isaiah there had been a wide dispersion of the Israelites. He also predicted an era of judgment before the Messianic times and with this in view he may have named the countries mentioned. This restoration of exiles is typical of the gathering of the redeemed of God from every land and people.

And the jealousy of Ephraim will depart,
 And the adversaries of Judah will be cut off;
 Ephraim will not be jealous of Judah,
 And Judah will not distress Ephraim,
 And they will fly upon the shoulders of the Philistines seaward,

Together they will spoil the sons of the East,
 Edom and Moab will become a prize of their hand,
 And the sons of Ammon will become their subjects.
 And Jahveh will put under a ban the tongue of the Egyptian sea,

And wave his hand over the river with his violent blast,
 And smite it into seven channels,
 And cause them to go over dry shod;
 And a highway will be for the remnant of the people who will be left from Assyria,

As it was to Israel in the day of his going up from the land of Egypt. (vs. 13-16.)

As no future bliss could be complete without the return of the scattered sons and daughters, so also none could be without the re-uniting of the northern and southern kingdoms. The prophets of Israel were *union* men. They longed for the unification of their people. They saw this accomplished in their vision. Christ takes up the same thought in his prayer, John 17.

United the people of Jehovah would conquer their enemies. This verse (14) with the figure of the bird of prey seems strangely out of place in connection with the previous picture of the truce of nature. "It is very evident here how the prophet paints the remotest future with colors of the present. Still in the period of the reign of peace (comp. too v. 4) he makes Israel take vengeance on his enemies and subdue them quite in the fashion that in the prophet's time

would be the heart's desire of a true Theocrat."* The fulfilment, of course, is to be seen in the conquests of Christianity through spiritual weapons.

The coming redemption of Israel from their captivity in various lands would be marked by manifestations of divine power and favor as signal as those of their former deliverance from Egypt. (vs. 15-16.) The waters both of the sea by Egypt and of the Euphrates would be divided, and also a highway, a prepared road would be for the exiles on their homeward march. The prophet conceived the future after the analogy of the past. In the drapery he was mistaken. This, however, to him may have been only a figure, even as it was to John the Baptist.† In the fulfilment of the underlying idea the prophet's words have proved sublimely true. Christ's redemption of mankind from sin far transcends in manifestations of divine power and favor the redemption of Israel from Egypt.

* Naeglesbach in the *Lange Commentary* in loco.

† See Mark 1 : 3, where such a use is made of the similar language of Is. 40 : 3.

THE BIBLICAL AND THE PHILOSOPHICAL CON-
CEPTION OF GOD. I.

By Professor GEORGE T. LADD, D. D.,
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The Bible and philosophy both fix the attention of men upon the same Object of knowledge and belief. But the points of starting, the methods of procedure, and the results to be attained, are very different in the two cases. The biblical writers present God as seen by the eye of childlike faith; they illustrate his attributes and works, in figures of speech that admit of an indefinite expanse of meaning; their purpose is to awaken and edify the religious life. Philosophy, on the other hand, avowedly assumes the rational point of view. It aims to discover and justify to the eye of reason the valid conception of absolute Being; it is only indirectly interested in promoting the practical interests of the life of religion.

But the mind of man is a unity. It does not quietly tolerate aspects of truth that apparently lead to contrary conclusions; much less does it rest satisfied with holding tenets that imply fundamentally opposite principles of all being and all knowledge. The strife which has often arisen between the views of God (his attributes and his relation to the world) held by students of the Bible and those held by students of philosophy is a constant witness to a demand for reconciliation. The demand arises from the essential unity of the human mind.

God is One, eternal and immutable, although he has revealed himself progressively and under various forms of representation, to the mind of man. Biblical revelation is a gradual unfolding of a certain true conception which God would have us possess of Himself. Human reason, too, is one; the principles which control its development are unchanging. To it God speaks in revelation; within it he

makes himself more and more fully known. As a matter of fact and history, the views taken by biblical religion and the philosophical conceptions of any age have always been closely allied.

I believe that the conception of God and his relations to the world derived from study of the biblical writers, and the conception held by the philosophy of religion, are constantly approaching each other, in several most important particulars. This is due both to improved methods of studying the Bible, and also to a larger and more genial view of those important facts with which philosophy attempts to deal.

The biblical view of God has been misrepresented, in all ages, chiefly by two classes of interpreters. These are the literalists and the allegorizers. The former have been the more faithful to the grammatical and historical principles of interpretation; they have told us, in the more trustworthy way, what the biblical writers meant so far as the most obvious inferences from their expressions are concerned. But the literalists have always made the thoughts of the biblical writers clash with the truths of science and philosophy. This they have done because they would not recognize the gradualness of revelation, and the "soul of truth" given by God to the world as enveloped in imperfect literal form.

The allegorizers, on the other hand, have frequently been desirous to commend the biblical conceptions to men familiar with the current science and philosophy. They have recognized the important fact that the language of the biblical writers often concealed, while it conveyed, the essential ideas which God meant to give the world. But in their effort to uncover and commend this essential truth the allegorizers have dealt unfairly and unscientifically with the letter of Scripture. In recognition of the deficiencies of either form of interpretation many of the early writers were inclined to insist that the Sacred writings, in general, admit and require *both* of these forms. Every passage, therefore, needed to have a literal *and* an allegorical meaning extracted from it.

Those Alexandrine Jews who translated the Hebrew Bible into Greek (the writers of the Septuagint) showed that they were ashamed of its so-called "anthropomorphism." It

seemed to them to represent God as being what Matthew Arnold called a "non-natural man." They were living in the midst of a notable development of the Platonic philosophy: and to this philosophy many of the Old-Testament expressions respecting the divine Being and his activities appeared unphilosophical, and even vulgar and shocking. In their very work of translation, therefore, these Jews embodied not a few concessions to the current philosophy. They softened many expressions and omitted others,—such as, e. g., those concerning the mouth, ears, and nose of God.

The Alexandrine Church-fathers—Clement, Cyprian, Origen—made free and unwarrantable use of allegory, in order to reconcile the biblical with their philosophical conception of God. Origen, especially, was ready to admit that the literal interpretation alone leads us into many offensive, scandalous, and impossible notions of Deity and his works. Who is so foolish, he asks, as to believe that the world existed three days without sun, moon, and stars, and one day even without the heavens? or that God, after the fashion of some common gardener, planted trees in paradise? or that the trees of life, and of the knowledge of good and evil, were visible and palpable wood, bearing fruit made to be chewed with bodily teeth?

But this way of reconciling, by wild, unlicensed allegory, the biblical and the philosophical conceptions of God, was too unscientific, linguistically, and too mischievous, theologically, to meet with final and complete success.

The Protestant theology, after the Reformation, bitterly and persistently fought science and philosophy, using as a weapon the literal interpretation of the Bible as throughout identical with the Word of God. It insisted that Jehovah made the world exactly as the biblical writer, literally understood, held that he made it—viz. in six ordinary days, and according to the method which Mr. Huxley has ridiculed as the "carpenter theory." It persistently taught that God inspired the actors in Old-Testament scenes with the feelings which they ascribed to him;—whatever Christian ethics may have to say with reference to the rightness of those feelings. It framed and filled in a picture of the Divine attributes and

relations to the world that was sketched after the figures of speech which the Hebrew Scriptures employed, with little or no account taken of the essential truth embodied by the symbols, or of the progressive character of the entire revelation set forth in these scriptures.

But the candid student of philosophy should be the last person to maintain that the writers on the philosophy of religion, contemporaneous with these mistaken interpreters of the Bible, were consistent—not to say infallible—in their dealing with that witness to God which human reason gives. The (neo-Platonic) conception of the Divine Being, to which the translators of the Septuagint wished to conform the expressions of the Hebrew Scriptures, was an imperfect and not fully rational conception. The philosophy in the midst of which the Alexandrine Church-fathers lived, and according to which they interpreted Christianity, is as obsolete now as are the commentaries of that day. Imperishable truths were held by that philosophy, as well as embodied in those commentaries. And yet—I repeat—both the philosophy and the biblical theology of the period of Clement and Origen belong to phases of life that are now passed by.

The seventeenth century was powerfully exercised in the effort to establish, on immovable grounds of reason, true conceptions of God and of his relations to nature and to man. With Descartes the argument for the existence of the Divine Being was not a matter of secondary importance in his philosophical system. It was no side issue which led him into the proof that a "most perfect Being" really exists. The proof was absolutely essential to the integrity of his system. If he could not show that God certainly is, he could not prove that the world of finite beings really is; and all the *science* which he had been so fondly building since his boyhood days might well be no more than a dream.

The soul of Père Malebranche, the second greatest thinker of France, was absorbed in the philosophical contemplation and love of the conception of God. In his view also, the Divine Being is the only ground and guarantee of all other knowledge, whether of science or philosophy. Spinoza has been called "that God-intoxicated man." He broke with all

the current biblical conceptions, not only as they were set forth by the Jewish communion from which he sprung, but also by all the Catholic and Protestant theologians. Yet the centre and the circumference of his philosophical system is his idea of God. Leibnitz, and the contemporaneous thinkers of Great Britain, manifest the same philosophical interest in this grandest of all human thoughts. And later on, the men most detested by the theologians of the day—even those whose names have become a by-word in religious circles, as Rousseau and Voltaire and Thomas Paine—abundantly professed faith and reverence toward the Divine Being.

But, as I have already declared, it was not the fault solely of the conception professedly derived from the Bible, that men did not see eye to eye in looking for the true and satisfying conception of God. With all its show of reason the philosophical idea of these thinkers was worse than inadequate; it was in certain respects, inconsistent and irrational.

God became regarded as an abstraction, became separated from the world of finite things and finite minds, in the Deism of the last century. Many even of the preachers and theologians were so influenced by the current philosophy that certain of their religious conceptions became "bloodless," and useless for all purposes of practical morals and religion. A writer upon the doctrine of the Spirit, in the early part of this century, exclaims: "It is more than probable that the Indians in North America, when they pray to the Great Spirit, conceive by that of something more sensible and more alive, than many of our preachers and makers of religious books, when they with great pathos style God a Spirit."

Let us by no means fail to grasp the import of these and similar facts of history. They show that the students of philosophy have objected to the conception of God which students of the Bible have derived from its writings, because this conception seemed to them irrational. On the other hand, the latter have objected to the philosophical conception as too abstract, pale, cold, and powerless to move the heart and shape the life of morality and religion. Without doubt each party to this controversy has had good reason to complain of the other in these regards. Theology has, far too

often, flouted at reason; philosophy has, much too frequently, failed sympathetically and faithfully to regard the facts and truths of biblical revelation.

But it is not my purpose merely to rehearse and emphasize anew these old complaints of philosophy against biblical study and of biblical study against philosophy. It is rather my purpose to affirm the truth that both parties have been unfaithful to *the avowed principles of their respective pursuits*, on their own grounds. The understanding of the Bible which has given rise to irrational conceptions of God has been largely misunderstanding. The conclusions of philosophy, which have given rise to conceptions of God irreconcilable with biblical truth, have been in violation or partial neglect of reason. What is needed is neither the submission of reason to biblical theology, nor the rationalizing of Sacred Scripture. What is chiefly needed is—for the student of the Bible, a more correct, comprehensive, and unprejudiced interpretation of its writings; and, for the student of philosophy, a more appreciative and thorough acquaintance with all the data furnished by the concrete and full life of reason.

What, then, will take place, if we suppose that both philosophy and biblical study are greatly improved in their respective spheres? The interpreter of the Bible will constantly bear in mind the meaning of the historical setting in which the divine Self-revelation, whose history the sacred writings give, has taken place. He will understand the gradualness of biblical revelation. He will consider that it began with a disclosure of God to those who were in need of a child's religious education. He will note the presence of great and eternal truths about the Divine Being and his relations to the world,—embodied, however, in historical narrative, in symbols and figures of speech, in temporary ceremony and laws; and even (it may well enough be) in legends, parables, and myths. He will not suppose that the whole truth which the Scriptures have to disclose is expressed in any one passage. He will not assume that any passage, or number of passages, express *truth* at all, if they are considered apart from all the historical limitations which belong to them. He will never forget that even the complete bibli-

cal conception of God deals chiefly with one aspect of the Absolute Divine Life—with God as Redeemer, and in a way to influence the life of religious faith and conduct.

And what will the philosopher do, if he, in his own sphere of investigation and by his peculiar methods of discovering and certifying the permanent principles of all Being and Knowledge, remains faithful to his task? He will notice that faith belongs to all knowledge, whether knowledge come by perception, self-consciousness, or reasoning. He will consider that the ethical, æsthetical, and distinctively religious nature of man, furnishes facts and principles with which he is bound to come to terms of understanding and sympathy. He will recognize the truth which a recent writer has expressed as follows: "Religion I saw was like an expansive force which would shatter any man-made system of philosophy, unless that system were a true image of the universe itself. Nothing can be true which does not find a place, in the theory, for that passionate determination of the mind to God," etc. But, especially, will he see that the facts, truths, and principles of biblical religion are among the most potent and significant of factors in that progressive self-revelation of the Divine Being which it is the philosopher's aim, as fully as possible, to comprehend.

It is plain, then, how the reconciliation of conflicts between the biblical and the philosophical conceptions of God is to be reached; if ever it be reached at all. It will not be by either party surrendering unconditionally to the other. Philosophy will never yield again the freedom it won when it broke loose from its mediæval service to the current theology. Cries of "rationalism," "heresy," and what not, have no place or influence here. The business of philosophy is to be rational. The conception of God it frames is designed to express the entire content of the witness of reason to the Object of religious faith, knowledge, and worship.

But the student of the Bible has as little right to "rationalize" its utterances after the fashion set by any school of speculative thinkers. Yet if he be a narrow literalist, he is no less unscientific in his exegesis than irrational in his thinking. A better, broader understanding of the real mean-

ing, of the "soul of truth," of the Scriptures is his aim. A richer, profounder, and more comprehensive knowledge of God, as derived from a survey of all data in the light of reason, is the aim of the philosopher. As biblical theology and philosophy both improve—in their own spheres and by pursuit of their own ends, by use of improved methods—all conflict between the two conceptions of God which they present will disappear.

As a matter of fact, the conflict is softening; the two conceptions are uniting to form a harmonious totality. For in reality, they are both the result of the divine self-manifestation, in two forms and channels of activity. This general claim will be illustrated, in several particulars, in following articles.

PHYSICAL EVIL: ITS SOURCES AND OFFICE
ACCORDING TO AMOS.

By LOUIS M. FLOCKEN, S. T. B.,

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By physical evil we understand here all that would come under the head of disaster and calamity. Among those which Amos mentions are the following: Tempests (1: 4), earthquakes (4: 11), fire (1: 7, 10, 12; 2: 2, 5), war (1: 5), captivity (1: 5, 15; 5: 27; 6: 7; 7: 17; 8: 11), palaces spoiled (3: 11), adversaries (3: 11), loss of posterity (4: 2), famine (4: 6; 8: 11), drought (4: 7), pestilence (7: 17), blasting and mildew (4: 9), the palmer-worm (4: 9), death of beasts (4: 10), grasshoppers or locusts (7: 1), the sword (4: 10), tumults (3: 9), battle (1: 14), oppression (3: 9), woe (6: 1), mourning (8: 1; 5: 16), lamentation (8: 10; 5: 16), pollution (7: 17), baldness (8: 15), and biting of serpents (9: 3).

The first question to be asked is: What or whom does Amos consider to be the *source* of these evils? It seems to me that his answer is so clear that one could not be left in doubt as to his view.

No sooner does he finish his introductory sentence than he says: "The Lord [Jehovah] will roar from Zion, and utter his voice from Jerusalem," and so terrible were his threats to be that "the habitations of the shepherds should mourn, and the top of Carmel wither." It is certain that, in this passage, he intends to represent Jehovah who had "set his name there" (at Jerusalem) to be the source of the threatened ills.

From this general statement he proceeds to particularize. Of fire he says: "Thus saith the Lord [Jehovah] * * * But I will send fire upon the walls of Gaza (1: 7), on the wall of Tyrus (1: 10), upon Teman (1: 12), upon Moab (2: 2) and upon Judah (2: 5)," and "I will kindle a fire in the wall of Rabbah." All these passages refer war to the

same source. But of the latter he expressly affirms: "I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people shall go into captivity unto Kir, saith the Lord [Jehovah] (1: 5); "your young men have I slain with the sword" (4: 10); and "shall devour the palaces thereof in the day of battle," (1: 14). With reference to captivity he says: "Therefore will I cause you to go into captivity beyond Damascus saith the Lord [Jehovah], whose name is the God of hosts" (5: 27). In several places he states that "they shall go into captivity" as a direct result of the war which Jehovah will bring against them (1: 5, 15; 6: 7; 7: 17). Concerning famine he says: "I also have given you cleanness of teeth and want of bread" (4: 6); "I will send a famine in the land" especially of God's Word (8: 11). Jehovah is represented as saying: "I also have withholden the rain from you" (4: 6), "I have smitten you with blasting and mildew" (4: 9), "I have sent among you the pestilence" (4: 10), "and the palmer-worm" (4: 9) and "formed the grasshoppers" (7: 1). And thus our prophet specifies tempests (1: 14), earthquakes (4: 2), tumults (3: 9), oppressions (3: 9), mourning (8: 1, 8, 10; 5: 16), lamentation (5: 16; 8: 10), pollution (7: 17), baldness (8: 10), biting of serpents (9: 3) and other evils as coming directly from Jehovah as their author and source.

In the wonderful climax which he reaches in the third chapter, Amos inquires: "Shall there be evil in a city, and the Lord [Jehovah] hath not done it?" As much as to say, Refer not any of the ills which ye *do* suffer and *will* suffer to any other cause but to God. He is the one who sends them upon you. Notice that he does not limit the application to one city but states "evil in a (i. e. any) city." So we may infer that he intends to state a general law. This law stated declaratively would be:—If there be evil in any city, God hath done it.

But we must keep in view the fact that the evil our prophet here speaks of is of a physical nature, and that he makes it consequential to another kind of evil. This is *moral evil*. The latter consists in the wrong choosing and willing of moral beings, the former in the ills unchosen that follow.

Were we to ask our prophet *why* God will send war and fire upon Damascus, upon Gaza, upon Tyrus, upon Edom, upon the children of Ammon, upon Moab, upon Judah and upon Israel, and *why* he will cause them to go into captivity; he would answer "because of three transgressions and for four." *Why* hath "the Lord sworn by his holiness, that lo, the days will come," when they shall go like driven cattle into captivity (4: 3), when famine shall be in their cities (4: 6), when he shall send drought (4: 7) and "blasting and mildew" (4: 9) and pestilence (4: 10) and death of men and beasts (4: 10)? Is it not because they transgress, because they multiply transgressions (4: 4); because in their sensual luxury and wantonness they oppress the poor, crush the needy and are given over to drunkenness (4: 1)?

Why was the threatened doom and punishment of Israel including Judah (3: 1) so terrible? Amos gives us the answer in 3:2. "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities." It was because of God's goodness to Israel in revealing his will and law to them; and because of their ingratitude, willful neglect and disobedience, that their God was now so full of wrath against them. This is the key-note of the whole book of Amos. Israel had sinned and God would punish. The calamities and disasters which befel them were God's judgments and punishments.

We may now observe: (1) that, while it was foreign to a Jewish mind to refer phenomena to second causes and while Amos boldly asserts that Jehovah is the Source of evil, he does not eliminate, but positively affirms, human responsibility; (2) that he makes physical evil consequential to moral evil or sin; (3) that he represents God as using human and natural agencies to carry his threats into execution; and (4) that he made no distinction between natural and moral laws—both were God's laws and the violation of either was *sin*.

It seems that, if we do not hold a deistical conception of God, but believe that he is both immanent and transcendent in nature, we must admit the truth and force of Amos' reasoning. With such a view of God who would deny that, when certain moral evils exist which men will not settle by

other means, in God's providence war will arise to put down the evils or punish the evil-doers? Or, who will deny that, if the God-given laws of industry and economy be overlooked, famine and want will follow; or, that the Being, who created and governs the universe, *can* and even *will* withhold the rain and send the drought to punish men if he should see that it is best so to do? Who of us would dare affirm that our God, the God of Nature, has nothing to do with earthquakes, hurricanes, cyclones, the increased number of locusts, grasshoppers, army-worms, fire-worms, caterpillars, chintz-bugs, potato-bugs, etc., which destroy the crops and other property?

We come now to our second question; viz.: What is the office or function of physical evil? In the passage already quoted as the key-note of the book, the prophet says: "Therefore will I *punish* you for all your iniquities." So in many other passages referred to, he declares the office of the threatened ills to be that of punishment for their sins. And certainly no one who reads the book of Amos with any degree of care, can have any doubt but that this is the view which the author intends to set forth.

But it remains, still for us to inquire whether he regarded the punishment as remedial or final, or both. In the fourth chapter he vividly portrays several great calamities as having been sent upon them by God with a remedial intent. These may be references to great historical events; as, the plagues in Egypt, the famine in the time of Elijah, the earthquake in 1: 1, etc. Famine (5: 6), drought (5: 7), blasting and mildew (5: 9), the palmer-worm (5: 9), the pestilence (5: 10), earthquakes (5: 11) are thus spoken of. All of these verses close with this clause: "Yet have ye not returned unto me." In which he certainly implies that the punishments were sent to turn them from their sinful ways to obedience towards God.

This kind of punishment is more properly called chastisement. It is often so mentioned in the Holy Scriptures. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 13: 6). And this too is the principal office of physical evil as set forth by the

Sacred writers. Amos himself refers to it most often in this sense.

But the great and general calamity, which he was now threatening as a punishment from God, had in it the element of finality. In this same fourth chapter, after enumerating a number of calamities which were intended to be medicinal and corrective but were unheeded by his people, he represents God as saying: "Therefore *thus* will I do unto thee, O Israel: and because I will do *this* unto thee, prepare to meet thy God, O Israel" (v. 12). The "thus" and "this" refer us back to the dreadful threats of the impending judgments made in 1: 2, 3, 6, 9, 11, 13; 2: 4, 6, and 3: 2. In all of which passages Jehovah says: "I will not turn away the punishment thereof [better translated: 'I will not reverse it'—referring in each case to the first announcement in 1: 2]." The meaning then seems to be "I will not reverse my decision, therefore prepare to meet thy God in judgment, final to thee."

So in the trio of visions in 7: 1-9, the first two, viz.; the judgment of grasshoppers and that of the fire, are diverted by the prayer of Amos; but the third, that of the plumb-line, signifies the *final* and *utter* rejection of Israel.

In 8: 11-14, where he describes the extreme severity of the penalty, he closes the passage with these words: "Even they shall fall and never rise up again." This too is final.

And in the last chapter, where the prophet sets forth so vividly the inevitable destruction of all the sinners of his people; that all, but a remnant whose salvation was secure, should "die by the sword," we find not the least intimation of redress or amelioration, but that the penalty is retributive and final.

To sum up the whole matter, I would conclude, that Amos regarded physical evil as coming from Jehovah with the express view of punishment for sin; and that, while in most cases it was intended to be remedial and corrective, in some it was penal, retributive and final.

But the question may here arise whether he regarded it as final in the sense that there would be no punishment after death. Respecting this question I would simply confess that,

after several readings of the entire book with this thought in view, I found no passage that referred to either future rewards or punishments *after death*. These seem to be entirely foreign to his mind. But while he does not affirm he certainly does not deny them. So that while death by the sword was regarded by him as final, he does not state how much more God's punitive wrath might mean to one after death. Truly he mentions "Sheol" and "Heaven" (9: 2); but they seem from the connection to refer rather to physical locations.

We must bear in mind, however, that as Amos made no distinction between physical law and moral law, so he did not distinguish between temporal and spiritual blessings. All happiness to him, as to the other prophets and Old Testament writers, seems to be connected with the prosperity and happiness of their nation; and all punishments, with the reverses and adversities of their beloved theocracy. It seems to have been left to New Testament times and writers to develop these glorious doctrines into their real, spiritual significance.

HOW TO PREPARE AN EXPOSITORY SERMON ON THE LIFE AND WORK OF STEPHEN.*

By Rev. Prof. GEORGE B. STEVENS, D. D., Ph. D.,
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As I have never prepared a sermon on this theme, I can only state what I should regard as the points to be ascertained and considered in so doing. These suggestions I may group under two heads: (I.) The gathering of the material, and (II.) the use of the material for the purpose of the sermon.

I.

(1) Read carefully through all notices about Stephen and his work in Acts 6: 5-8: 2; 11: 19; 22: 20.

(2) Ascertain the significance of such facts as that he was (a) a deacon in the church and (b) a Hellenist.

(3) The occasion and subject of his disputes with the Jews.

(4) The Jews' accusations against him; their probable grounds.

(5) Seek out any expressions or hints in Stephen's address before the Sanhedrin which may throw light on the grounds of their accusations against him.

(6) Consider the effect of his martyrdom upon the course of events in the church (see especially 11: 19).

(7) Study his work as a preparation for the work of Paul.

II.

On the basis of such a study, a discourse could be prepared upon Stephen's life and character as an illustration and incentive to Christian fidelity. If the design was to make it

*This article is the first of a series of practical hints for expository preaching, following up the general discussions of the question which have appeared in previous numbers of the *STUDENT*. Other similar "studies" and "suggestions" from Rev. Charles F. Thwing, Rev. P. A. Nordell and others will appear at intervals in coming issues.—THE EDITOR.

strictly expository of the brief Scriptural notices about Stephen, the order of thought indicated above could be followed with a little adaptation. If the sermon were to approach nearer to the topical plan of treatment, the same material, at least in the main, could be used according to some such outline as this:—

(1) Introduction upon the critical relations at this time between the Jewish and Gentile Christians, and upon the increasing opposition of the unconverted Jews to Christianity.

(2) Stephen's adaptation to meet the emergencies of this crisis.

(3) His ability to learn from history (Acts vii.) lessons applicable to the present hour.

(4) His fitness to be the forerunner of Paul, the great champion of Gentile freedom and the fearless censor of Jewish unbelief.

(5) His faithfulness to his convictions and his duty, even unto death, as an example and proof of the saying of one of the church fathers that "the blood of the martyrs is seed;" that such devotion to truth must issue in unforeseen and incalculable gains for the truth.

THE ORIGIN OF THE HEBREW SABBATH.

By Rev. J. T. NICHOLS,
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The important place the Sabbath holds in our social and religious life, and the present interest in the subject, furnish a sufficient warrant for any investigation into the origin of this ancient institution. Yet weightier reasons are found in the recent progress in Old Testament study and the discovery of Babylonian inscriptions bearing on this question. I wish to consider the origin of the Sabbath with special reference to the new light* thrown on the subject by the observances of the ancient Babylonians on the seventh day as revealed by the newly-discovered Elul Calendar.

When we approach the question of the origin of the Sabbath from the side of external history, we find much to prove its existence at the earliest times of which we have any record.†

The week of six days, with the seventh day of rest intervening, now prevails as a measure of time over most of the world. It is found in all Christian and Mohammedan regions and in India. The most notable exceptions are China and Japan, which have a division of ten days. Most Christian nations have received the Sabbath and also the week, along with Christianity, but not all. The Germans used the weekly division of time before they received Christianity, getting it probably from the Romans. Our week, then, has its origin in two different lines, one from Christianity and the other

* I have used in the study of this question most of the books and magazine articles which bear upon it. Among them mention should especially be made of Lotz, "Quæstionum de Historia Sabbati;" Sayce, "Records of the Past" and "Hibbert Lectures;" Schrader, "Cuneiform Inscriptions;" Ewald, "Jewish Antiquities," Wellhausen, "History of Israel," and W. R. Smith's articles in the *Encyclopedia Britannica*.

† Though I recognize the Sabbath as a divine institution, yet in its development human agency has been employed. So, while not forgetting the hand of God which is working in all the affairs of men, I intend to confine myself in the following discussion to the origin of the Sabbath viewed from the human standpoint only.

from the Romans, who got it at a time not far from the beginning of the Christian era, from the Eastern astrologers and Jews. This ancient astrology had its seat in South-Western Asia. Both lines, then, from which our Sabbath has its origin, lead us back to the Semitic nations as the source of this institution.

Outside of these nations we find few indications of a week of seven days which did not have its origin with them. We have noticed already that India has such a division of time, but this is probably derived from the Arabs or Mohammedans. The Chinese and Japanese, though they have no seven-day week, hold the first, fifteenth, and twenty-eighth days of their lunar month in especial esteem. This, however, as we shall see later, can be explained in a natural way.*

Among the Semitic nations, we find the week observed by the Egyptians and the Ishmaelites. The Ashantees and Gallas of Africa seem to have had the week from a very early time.† The nation where we find (aside from the Hebrews) most clear evidence, not only of a week, but also of a Sabbath, is the Babylonian. We find that among these people, as among the Israelites, the number seven was especially prominent and sacred. Thus seven is the number of the spirits who came from the depths. The number of knots tied by the women who sit by the bedsides of their husbands to conjure the evil spirit is seven or twice seven. "Week" means the city of seven spheres. The mythical serpent mentioned in their hymns has seven heads, and the sacred tree has seven branches. There were seven gates to the lower world; seven or fourteen gods are mentioned frequently; the evil spirits are seven; cleansings or sprinklings were repeated seven times; seven planets were recognized, studied, and held to be among the gods.

Furthermore, upon the Babylonian monuments recently discovered mention is made of a week of seven days ending with a seventh day on which no work was to be done or sacrifice offered. This seventh day was a day of rest and abstinence from the usual employments. This is shown by

* The ancient Peruvians also seem to have had a seven-day week.

† Cf. Tutschek, *Grammar of Galla language*, p. 59.

the register tablet of the intercalary month of Elul. We read there that the seventh, fourteenth, nineteenth, twenty-first and twenty-eighth days were Sabbaths. Directions are given in this tablet for the observance of the day by the "ruler of the great nations." He must not eat certain kinds of food, nor change his garments, nor offer sacrifices. So, too, the riding on a chariot and issuing of royal decrees was forbidden. It was not proper then for one to curse or an augur to mutter his divinations. This tablet shows us only the nature of these Sabbaths as kept by the king and priests, but it is probable that a similar, though, perhaps, not so strict a Sabbath, was observed by the citizens.

We cannot but notice how much this Sabbath of the Babylonians resembles the Hebrew Sabbath of the Levitical law.* We notice also that the word for Sabbath in the form *Sabatû* was known to the Assyrians, and is explained as meaning "a day of rest for the heart." The Babylonian day of rest differs from the Hebrew in not being always on the seventh day, for their month followed the moon,† and as the full lunar month has from twenty-nine to thirty days, the last week must be eight or nine days long. Moreover, there is the unaccountable observance of the nineteenth day as a Sabbath in the same way as the seventh, fourteenth, twenty-first and twenty-eighth. Notwithstanding these differences, this calendar shows that a Sabbath similar to that of the Hebrews was known to the Assyrians and Babylonians.

Whence did the Babylonian week and Sabbath arise? If we can answer this question, we shall then perhaps be able to get nearer the origin of the Hebrew Sabbath. An examination of the Elul Calendar mentioned above shows that the word used for unlawful day, *dies nefastus*, is Accadian. The occurrence of this and many other expressions and technical phrases shows that this calendar was of Accadian origin. In the words of Sayce,‡ "It was borrowed by the Semites along with the rest of the old Turanian theology and science. The original text must have been inscribed at some time before

* Cf. Gen. 2 : 3 ; Ex. 31 : 13, ff. 35 : 2, 3 ; *vid.* also Is. 58 : 13.

† Cf. Sayce "Hibbert Lectures."

‡ "Records of the Past."

the 17th century B. C., when the Accadian language seems to have become extinct." If this is true, we have traced the Sabbath to its source among the nations of South-Western Asia. From the Accadians it was passed on to their successors, the Babylonians, and was carried also from Accadia by Nahor and his descendants into Palestine.

The question of the origin of this seven-day division of time among the Accadians now meets us. If it was not derived from astrology, whence did it arise? The earliest and most natural division of time among all nations has been the lunar month. This has preceded the year, and it is a natural supposition that the week arose from a division of the lunar month. We know that the ancient Accadians were worshipers of the moon,* and the new and full moons were observed as festivals. These festivals made two natural divisions of the month of about fourteen days in length. Convenience and ease in reckoning would call for a shorter division, and what would be more natural than that each of these two divisions of fourteen days should be divided into two smaller sections of seven days each marked by the quarters of the moon? A difficulty with this division of the month into four weeks of seven days each will naturally suggest itself. The average month has twenty-nine and a half days, so that in this division one and one half days would remain on the average after the four weeks in every month. In order to make the new moon conform with the beginning of the week and month, the length of the weeks would have to be varied, three out of every eight being eight days long. Such a course would be in harmony with their method, reckoning, as we see, from their practice of intercalating a month when necessary to make the lunar months correspond with the yearly seasons. It seems probable, however, that the conformity of the week and month was brought about in another way. With their imperfect knowledge of astrology it would be impossible for these early people to know beforehand on which of two days the new moon would be first observed. So the festival of the new moon would be extended over two days.† Cf. 1 Sam. 20: 27, where the new moon of the second

* *Vid.* Schrader "Assyrian Inscriptions."

† Lotz "Quæstionum de Historia Sabbati."

day is spoken of (*cf.* Judith 8: 6). If this was the case, there would be but one week of eight days in the two months.

The theory of an intimate connection of the moon with the religious observances of the ancestors of the Hebrews, and its connection especially with the Sabbath, gives a meaning and force to the many passages in the Bible referring to the observance of the moon. The many places where new moons and Sabbaths are mentioned together would suggest, if there were no other reasons, that Sabbaths and the course of the moon had had at some time a very close connection. That the new moon was observed as a festival among the Hebrews is shown by many passages. It was observed by feasting and ceremonial cleanness (1 Sam. 20: 5, 18, 24, 27). The new and full moons were greeted with blasts from trumpets (Ps. 81: 3; Num. 10: 10). There were special offerings for these days (Num. 28: 11; Ezek. 46: 6). The time of the new moon was an occasion for special events (Ex. 40: 2, 17; Num. 1: 18; 29: 1; Deut. 1: 3). It had especial connection in the thought and religious observances of the Hebrews with the Sabbath (2 Ki. 4: 23; 1 Chron. 23: 31; 2 Chron. 2: 4; 8: 13; 31: 3; Neh. 10: 33; Is. 1: 13, 14; 66: 23; Ezek. 45: 17; 46: 1, 3, 6; Hos. 2: 11; Amos 8: 5; compare also Col. 2: 16). The many places where new moons and Sabbaths are mentioned together are significant.

The common Hebrew word for month is *hodhesh*, the word for new moon. The only month known among them was the lunar month. Their year was twelve lunar months or 354 days, and began with the new moon just preceding the ripening of the barley. The first sheaves were carried to the altar at the feast of the Passover, which was on the first full moon of the year (Lev. 23: 9-14). When the first full moon seemed likely to come before the barley was ripe, an extra month was intercalated. The cycles of time seem to have been regulated rather by the moon than the sun. This we see was the case with their feasts and their periods of sowing and reaping with which they were intimately connected.

Each month was begun with the feast of the new moon. So, too, the Arabs greeted the new moon before they received their Sabbath from the Syrians. Their term for this time of

joy was "ahalla," which is connected with the Hebrew word for festal joy "hallel"—showing that the greeting of the new moon was such an ancient and universal custom that the word used for that occasion became the common word for all festival rejoicing (Judges 9: 27).

It is plain also that the full moons had a religious significance to the Hebrews. Then were celebrated the great feasts of the nation. The first full moon of the year at the beginning of the harvest was the Passover, on the fourteenth of Abib or Nisan (Ex. 12: 16, 18; Lev. 23: 5; Num. 9: 3, 5; 28: 16, 17; 33: 3; Josh. 5: 10; 2 Chron. 35: 1; Ezek. 6: 19).

Lev. 23: 11 seems to show that the Passover was originally a Sabbath, and the offering of the sheaves followed it. In connection with the fact that the Passover was celebrated at the full of the moon it is suggestive to notice also that it was a nocturnal feast. The supper was at evening (Ex. 16: 12; Lev. 23: 5; Num. 9: 3; 5: 11, etc.). Is. 30: 29: "Ye shall have a song in the night when a holy feast is kept," and Hos. 2: 11: "I will also cause her mirth to cease, her feasts, her new moons and her Sabbaths" indicate that the nights following these feasts were passed in singing, mirth, and merriment. We notice, too, that if by reason of any uncleanness some were prevented from participating in the feast, the substituted celebration was observed not the next week, but on the next full moon (Num. 9: 11; 2 Chron. 30: 2, 15).

Not only the harvest festival, but the vintage feast as well, was celebrated at the full of the moon, the feast of Tabernacles coming on the full moon of the seventh month (Lev. 23: 34; Num. 29: 12; Ezek. 45: 25). Jeroboam when he wished to institute a feast to take the place of this at Jerusalem chose the full moon of the eighth month (1 Ki. 12: 32, 33).

In the course of Jewish history, though the Passover and Tabernacle feasts were continued and observed at the full of the moon, yet their connection with the moon lost its significance, and the new moon celebration eventually disappeared entirely.

We have seen already that the Babylonian Sabbath had its origin in Accadia and was probably connected with the wor-

ship of the moon, Accadia being the seat of moon worship. We now see that the Hebrew Sabbath also is intimately connected with the changes and celebrations connected with the moon, indicating that the Sabbath had originally its source in moon worship. It remains to connect the Hebrew Sabbath with the Accadians and so with the Assyrian Sabbath. The means of making this connection are not lacking. We have traced the Babylonian Sabbath to at least as early a date as 1700 B. C., when the Accadian language became extinct. To have embodied itself in technical and stereotyped phrases which outlived the rest of the language, and to have so stamped itself upon the social life of the people that it lived as an institution long after the nation was dead, the Sabbath must have been observed by the Accadians for many centuries. There can then be no reasonable doubt but that some sort of a Sabbath was observed by them previous to 2000 B. C., at about which time Terah and his family emigrated from among them. For it seems probable from the results of the latest investigation that the home of Nahor was in Accadia. Ur Kasdim of Gen. 11: 21 has been identified with Ura of the Cuneiform inscriptions, a place in South Babylonia. This Ura, we learn from the inscriptions, was the seat of the worship of the moon god.* The other city mentioned in the Bible as a tarrying place of this family is Haran in Mesopotamia. This city also, we learn from the same source, was the seat of the worship of the moon god, Sin.

So the first and second homes of the migrating ancestors of the Hebrews were places where the worship of the moon was especially cultivated, and where the Sabbath in a developed or germinal form was probably known.

It seems probable, then, from the results of this investigation, that the Hebrew Sabbath and the weekly division of time is a very ancient pre-Mosaic institution not originating with the Israelites, but brought by them from South Babylonia.

* Schrader "Cuneiform Inscriptions."

THE GOSPEL OF JOHN.*

TELETYPE

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Part I. THE INTRODUCTION. John 1: 1-18.

Division I. 1: 1-13. The Word and the World

I. The Scripture Material:¹

- 1) Vs. 1, 2. The Word was in the beginning with God and was God.
- 2) v. 3. Through him everything was created.
- 3) vs. 4, 5. His life was man's light which shone without effect upon the darkness.
- 4) vs. 6-8. John was sent of God that his witness to the light might lead all men to believe.
- 5) v. 9. Man's real light was coming into the world.
- 6) vs. 10, 11. Though the world was made through him, not even his own people received him.
- 7) vs. 12, 13. To those who received him, believing on his name, he gave the right to become God's children, God alone begetting them.

* The "helps" for the study of John's Gospel are numerous and valuable. For the average student who wishes to do a moderate amount of study Plummer's *Commentary on John* in "The Cambridge Bible for Schools" is the most useful. Other commentaries have peculiar excellences, e. g. *The Commentary on John*, by Drs. Milligan and Moulton in the "International Revision Commentary" (price \$1.25), devotes special attention to the thought; Maurice's *The Gospel of John* (price \$1.50) is excellent for the practical applications. The most valuable books for the mature student who wishes to give thorough study to the subject are Gode't's *Gospel of St. John*, 2 vols. (price \$5.00), and Westcott's *St. John's Gospel*, in vol. ii. of the Bible Commentary (price \$3.00). The latter book is, on the whole, the finest single commentary for the advanced student.

¹ In this part of the work the verses are taken one by one as they come in the Gospel and their contents given in another form. The student is expected to compare this statement with the original verse and criticise or improve upon this statement if possible.

2. **The Word and the World:**³ The Word—who reveals what God is—was ever in intimate relation with God, and of the same nature with Him. All creation depended on him for life. His life was the revelation of God to men. John, God's messenger, testified to him as the revealer of God. Yet, though the revelation is clear and given to all, the world was not enlightened by him. Even his own people rejected him. Some did believe in him; and he made it right for them to be, and possible for them to become, children of God, possessing a new life which came directly from God alone.

3. Re-examination of the Material:⁴

1. Words and Phrases:

- 1) *In the beginning* (v. 1), of what? cf. Gen. 1:1.
- 2) *was*, i. e. "was existing," not "came into existence."
- 3) *word*, i. e. "the expression of the thought," that which reveals it; here the "word of God," the revealer of God; such a revealer "existed in the beginning."
- 4) *with God* (v. 2), lit. "towards God," lived in active intercourse with Him.
- 5) *light of men* (v. 4), i. e. that by which men saw what God is.
- 6) *darkness* (v. 5), i. e. moral darkness, the darkness in which man is when sinful and separated from God.
- 7) *apprehended*, cf. margin of R. V.
- 8) *bear witness of the light* (v. 8), i. e. to call attention to the revelation of God which was there given.
- 9) *there was*, etc. (v. 9), i. e. the genuine revelation of God was a real thing and was ever coming among men disclosing God to every one.
- 10) *the world* (v. 10), i. e. "human kind."
- 11) *his own* (v. 11), his own land and people, Israel.
- 12) *right to become* (v. 12), "authority and power to come to be" in due time when the Son of God was come in the flesh.
- 13) *believe on his name*, lit. "into his name," (a) into all that character or sum of qualities which is wrapped up in his name, (b) the name is the "Word" (v. 1), (c) trustfully yield themselves up to the revelation which he makes of God, stake their all upon him as the revealer of God, accept what he tells them of God and act upon it.

2. Connections of Thought:

- 1) V. 3. With this verse the thought passes from the eternal being of the "word" to his relation to creation.
- 2) with v. 4 he comes into relation with men.
- 3) v. 6 presents John's witness to this "light" without defining him.
- 4) v. 9 calls us back to the general nature and work of the "light" in the world at large.
- 5) v. 11 may be regarded as introducing (a) the "Incarnate Word" or better (b) the work of the "pre-incarnate Word" among the chosen people.
- 6) v. 12 will then describe those who whether in Israel or without it received the "Word" "Light" of v. 9, not specially referring to Christians, if indeed at all to them.
- 7) v. 13 describes in their essential character the believers of v. 12, God's act of spiritual re-creation underlies all their life.

³ In this part of the work the endeavor is made to give an entirely new, rearranged and clearer statement of the entire body of verses studied. The student is expected to read this statement over carefully, compare it with the scripture passage (a) to decide whether it fairly represents the sense of the passage, (b) to determine whether it can be improved, (c) to make such criticisms and improvements as suggest themselves, (d) exercise himself in making this or a similar statement.

⁴ Some points for more extended and careful study of the Scripture passage are here given for those who have the time and means for going more deeply into the thoughts and facts which are contained in it.

3. Literary Data:

- 1) In v. 1, read the first clause and observe how each succeeding clause repeats the chief word of the first; find other examples in these verses of this "repetition."
- 2) read v. 3, and note how the two clauses state the same fact, one positively, one negatively; this is "antithetic parallelism," and shows the "Hebrew style" of the writer.
- 3) observe the abstract terms used with great frequency; "life," "word," "light," "witness."
- 4) *John* (v. 6), notice this name is given to the "Baptist," and he is not distinguished from the Apostle John as in the other Gospels; what light does this throw upon the author of this Gospel?

4. Review!

Having worked through this study the student is in a position to go back and test the statements of 1 and 2, and correct or improve upon them, if desired.

4. Religious Teaching: *God has revealed Himself to men in all ages, and even in the darkest times all those who have accepted the "Word" who reveals Him have been made children of God. How it glorifies the love and grace of God that He has visited us with His presence from the very beginning! He was ever making Himself better known to us and telling us what to think and do about Him. If to us He graciously gives the clearest revelations, shall we keep ourselves in the darkness, and refuse to know and do His will?*

Division II. John 1: 14-18. The "Word" is Jesus the Christ.

REMARK. The first division began at the "beginning" with the "Revealer," and showed his presence in creation, in human kind, in the chosen people. But not yet is he identified with the One whom we know. This will be done in the second division.

I. The Scripture Material:

- 1) V. 14. The "word" became a human being, took up his abode among us full of grace and truth, and we saw how glorious he was, like the Father's only son.
- 2) v. 15. John bore witness to his superiority.
- 3) vs. 16, 17. And we too received of his abounding grace, for it was grace and truth that Jesus Christ brought, while through Moses law was delivered.
- 4) v. 18 The only begotten son, in close relation with the Father has alone revealed Him as our Father.

2. The "Word" is Jesus the Christ: The "Word"—the revealer of God—became a human being, one among us, Jesus Christ, who was the only begotten of the Father, a glorious and completely adequate revelation of His grace. John witnessed to his majesty. We beheld him, and enjoyed his abundant grace, for it was grace with truth that he brought, not law, which came through Moses.

⁴ In this part of the work, the essential religious thought of the passage studied is sought and the endeavor made to state and apply it. The student will thoughtfully consider it, note its relation to the scripture passage, criticise it, if necessary, and make such application of it as shall seem fitting and desirable.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Dwelt* (v. 14), cf. margin, a reference to the O. T. conception, cf. Lev. 26: 11.
- 2) *beareth* (v. 15), present tense, the testimony stands, abides.
- 3) *grace for grace* (v. 16), that which was received and enjoyed gives place only to more of the same.
- 4) *is in the bosom* (v. 18), either (a) has returned to and now is in the bosom, or (h) is and always has been, (c) "into the bosom," the ultimate, active fellowship of love.
- 5) *hath declared Him*, lit. "interpreted Him," (a) in his own earthly life, (b) as Father, cf. v. 12.

2. Connections of Thought:

- 1) *And the Word*, etc. (v. 14), i. e. *and then*, etc., the next step in the historical progress of Divine revelation.
- 2) *for* (v. 16), goes back to v. 14 (v. 15 is a parenthesis), i. e. "we know that the Word became flesh, and was gloriously full of grace and truth, *because* we received, etc., our experience is a proof of it.
- 3) *for* (v. 17), i. e. "and this experience of v. 16 was possible, *because* of this coming of grace and truth by Jesus Christ," v. 17 is therefore an emphatic re-statement of v. 14, contrasting the fact of that verse with the giving of Law.
- 4) v. 18 is closely connected with v. 17: it might be thus stated, "Jesus Christ, who, though no one has ever yet seen the Divine Being, as the only begotten son, etc., interpreted Him to us."

3. Literary Data:

- Find examples (1) of the "simplicity" of style, two co-ordinate clauses for a complex sentence:
- 2) of the use of favorite words, e. g. truth, grace, etc.

4. Review:

In the light of these studies, examine carefully the statements of 1 and 2.

4. Religious Teaching: *The only adequate revelation of God and a glorious one is made by the Word—the Revealer—becoming flesh, i. e. in Jesus Christ. He interprets to us God as the Father, and brings to us all of the Father's love. "God thou art love, I build my faith on that."*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1: 1-13. The "Word" and the World.

DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

The Contents. God's Word has ever been revealing Him to men. Some, even his own people, did not accept the Revealer, but those who did accept him God made His children. Jesus the Christ was the Revealer having become a human being. We knew it, because we received his glorious revelation of the Father's grace and truth, a revelation which he alone is fitted to give.

**Part II. THE EARLY MANIFESTATION OF JESUS AND
THE BELIEF ON HIM, John 1 : 19-4 : 54.**

Division I. 1 : 19-36. The Testimonies of John.

§ 1. Chapter 1 : 19-28.

1. The Scripture Material :

- 1) V. 19. When officials were sent from the capital to inquire about him, John testified,
- 2) vs. 20, 21. Saying frankly and clearly, "I am not the Christ, not Elijah, not the Prophet."
- 3) vs. 22, 23. To their demand for a positive answer, he says, "I am, in Isaiah's words, 'a voice' bidding men prepare for the Lord's coming."
- 4) vs. 24, 25. They are from the Pharisees, and so they say, "If you are only this, why do you baptize?"
- 5) vs. 26, 27. He replies, "I baptize, and there is one standing unknown among you who follows me, my superior."
- 6) v. 28. This took place in Bethany beyond Jordan.

2. John's Testimony to the Officials: Now John's first testimony is given to officials from the Capital who inquire into his position and work. He affirms to them that he is not by any means the Christ, or even Elijah, or the Prophet. "I am that 'voice,' of Isaiah's prophecy, heralding the coming Lord." On that account they question—Pharisees that they are—why he baptizes. "I do baptize," he replies, "and know ye, too, that the coming one, to whom I am scarce worthy to do a servant's work, already stands, all unknown, in the midst of you." This testimony was given in Bethany beyond Jordan.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *From Jerusalem* (v. 19), the centre of religious authority.
- 2) *priests and Levites*, religious officers under the control of the religious authorities, and fitted to make such inquiries.
- 3) *who art thou*, i. e. as what personage and with what authority do you claim to work?
- 4) *not the Christ* (v. 20), implying that they suspected him of making that claim.
- 5) *the voice* (v. 23), was this a purposely mysterious answer, a prophetic enigma, or did they understand by it that he was the Christ's herald?
- 6) *sent from the Pharisees* (v. 24), those of the religious authorities who were members of this party.
- 7) *in the midst* (v. 26), was Jesus there in the throng?

2. Connections of Thought:

- 1) *And this is*, etc. (v. 19), i. e. I have in vs. 7 and 15 been telling of John's witness and the first case of it is *this*.
- 2) *therefore* (v. 22), since his information had been negative, not positive.
- 3) v. 24 is an explanatory remark in view of v. 25; because they had been sent from the Pharisees, who were sticklers for ritual authority, they asked why he baptized without authority.

- 4) *John answered* (v. 26), note the two parts of the answer, what is the connection between them? (a) adversative—I baptize with water only, it is true, but, etc., (b) confirmatory—I baptize indeed, and I do so in view of, in preparation for, the coming one; he is here, and is my authority for baptizing.
3. Comparison of Material:
As said Isaiah (v. 23), compare Isa. 40 : 3, noting the historical situation and the meaning of the words in their original connection and their use here.
4. Historical Points:
 1) Messianic ideas in Israel, (a) John's idea of the Christ, cf. Mt. 3 : 11, 12, (b) *Elijah, the prophet* (v. 21), as predecessors of the Christ, cf. Mal. 4 : 5; Deut. 18 : 15; John 7 : 40, 42; Mt. 17 : 10-13; in view of this last passage, how explain John's answer in v. 21?
 2) *Pharisees* (v. 24), learn something of their origin, history and ideas.
5. Geographical Points:
Bethany beyond Jordan (v. 28), was this the scene of John's first work, cf. Mt. 3 : 1?
6. Manners and Customs:
The latchet . . . unloose (v. 27), (a) the shoes worn, (b) the work of the servant for guests.
7. Literary Data:
 1) Note the familiar word *witness* (v. 19), cf. vs. 7, 8, 15.
 2) *Jews* (v. 19), does this term applied to the religious authorities imply (a) that the author was a Gentile, or (b) that he wrote when the Jewish religious system and authority had ceased to exist?
 3) *confessed and denied not*, antithetic parallelism expressing the fullness of truth.
 4) observe instances of the *directness* of John's style in this section, the vividness of dialogue.
8. Review I
 Now in view of these studies review the statements of 1 and 2, in order to test their correctness.

4. Religious Teaching: *It would not be strange if John were tempted to regard himself as Elijah, or the prophet, or even the Christ. But we do not see him yield. He gives, now to these officials, emphatic and clear testimony to the greatness of the Christ, before whom he is less than a servant. Fidelity and humility appear beautiful in him, and add weight to his testimony on behalf of Jesus the Christ. Can you do any worthier work than to witness to the Christ?*

§ 2. Chapter 1 : 29-36.

1. The Scripture Material:

- 1) v. 29. On the morrow, as Jesus comes to him, he says, "See the Lamb of God, that taketh away the world's sin!"
- 2) vs. 30, 31. "This is the one of whom I said, 'my superior follows me.' Though I knew him not, I was baptizing that thus he might be made known to the nation."
- 3) v. 32. "I bear witness that I have seen the Spirit descend and abide on him."
- 4) v. 33. "Though I knew him not, God told me that such an one was to baptize with the Holy Spirit."
- 5) v. 34. "Therefore I testify that this is he who is the Son of God."
- 6) vs. 35, 36. The next morning John standing with two disciples observed Jesus as he passed and said, "See, the Lamb of God!"

John's Further Testimony: On the morrow, as Jesus comes to him, he cries out, "See, this is that Lamb of God who takes away the world's sin. I did not know him, indeed, when he came to be baptized, but God told me that the one upon whom the Spirit descended and abode, was to baptize in the Holy Spirit. And I myself have seen this very thing come to pass on him. So I was baptizing in order to make him known to the nation, and I testify from what I have seen that this is he—the Son of God." Again, John testifies, the next morning, in the presence of two disciples, saying, as Jesus is passing, "See the Lamb of God!"

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Coming unto him* (v. 29), (a) for baptism? cf. Mt. 3: 13, (b) for conference or instruction? (c) where had Jesus been? cf. Mt. 4: 1, 2.
- 2) *the Lamb of God*, i. e. that Lamb that God provides, with which you are familiar, either from John's instruction or the O. T. teaching and ritual: note two views of this phrase, (a) connected with Isa. 53, (b) refers to the paschal lamb.
- 3) *taketh away* (cf. marg.), note present tense, either (a) is now beginning the life of patient sin bearing, or (b) the future event is vividly seen as accomplished in the present.
- 4) *sin of the world*, note how universal an expression.
- 5) consider (a) how John could come to know these great facts about Jesus, by prophetic inspiration, by meditation, by conversation with Jesus, (b) how much they could have meant to him.
- 6) *I have beheld* (v. 32), the perfect tense used of an event upon which he solemnly looks back as finished.
- 7) *he that sent me* (v. 33), John's consciousness of prophetic authority.
- 8) *baptiseth with the Holy Spirit*, as the Christ's great work, cf. Mt. 3: 11; as the origin of the idea, cf. Joel 2: 28; its meaning (a) as the element of the new life, (b) securing fellowship with God, holiness.
- 9) *Son of God* (v. 34), (a) title of the Christ, (b) cf. the O. T. suggestions in 2 Sam. 7: 14; Ps. 2: 7; 89: 27; Dan. 3: 25; (c) does it convey also the idea of divinity? (d) recall the voice in Mt. 3: 17.
- 10) *behold*, etc. (v. 36), a significant repetition which had its meaning to the disciples.

2. Connections of Thought:

- 1) *For this cause* (v. 31), i. e. in order that I might introduce him to the nation—(a) not that this was the only work of John, but (b) he was also to prepare the nation by repentance for the Christ, yet (c) John must have felt that this was the most important thing he was to do.
- 2) *and I have seen* (v. 34), i. e. "and so I have seen," as often in this Gospel, the conclusion of the whole matter.

3. Comparison of the Material:

- 1) *Knew him not* (v. 31), how reconcile with Mt. 3: 14? (a) not personally, cf. Lk. 1: 80, (b) not officially as the Christ.
- 2) *I have beheld*, etc. (v. 32), for the occasion see Mt. 3: 16, 17.
- 3) *abode*, peculiar to John, significant as denoting the new relation of the Spirit to Jesus.

4. Historical Material:

- 1) The time of these occurrences can now be determined, (a) did the baptism occur before v. 29? (b) then was it also before the inquiry of v. 19? (c) arrange then the order of events thus far in the ministry of John; (d) the probable length of time between the baptism of Jesus and this scene, cf. Mt. 4: 2.
- 2) *his disciples* (v. 15), John was a teacher and made disciples.

5. Literary Data:

- 1) Observe examples of (a) directness of style, (b) use of special words, (c) repetitions of phrases.
- 2) note the phrase *on the morrow* (vs. 29, 35), as suggesting an eye-witness, who is giving personal recollections.

6. Review:

Having worked through these studies now go back and examine the material on 1 and 2, in order to test its correctness.

4. Religious Teaching: *Think again of this high privilege of witnessing to Christ. We saw how faithful was John's testimony. Now see how his faithfulness is also very clear sighted. He sees into the very central heart of the work of the Christ—His sin-bearing. That should teach us the blessedness of faithful witnessing—God gives to his faithful witnesses ever clearer and higher views of their Lord and Saviour. The insight of the humble and faithful witness to Christ—think of this.*

*Résumé.***JESUS MANIFESTED AS THE SON OF GOD.***Part I. The Introduction.*

DIVISION I. 1: 1-13. The "Word" and the World.

DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1: 19-28. John's Testimony to the Officials.

§ 2. 1: 29-36. John's Further Testimony.

*Division II. 1: 31-51. The Belief of the First Disciples.***§ 1. Chapter 1: 37-42.****1. The Scripture Material:**

- 1) V. 37. The two disciples understand, and follow Jesus.
- 2) v. 38. He asks their errand and they inquire where he lives.
- 3) v. 39. He bids them come and see; they go and stay with him from ten o'clock on through the day.
- 4) vs. 40, 41. One of them, Andrew, goes and tells his brother Simon "We have found the Christ."
- 5) v. 42. They come to Jesus and he says, "Simon, your name shall be Cephas."

2. Andrew and Peter: The two disciples follow after Jesus and at his invitation spend the day with him. Andrew, one of them, brings his brother Simon to Jesus, saying "We have found the Christ." Jesus says, "Simon, I propose to give you a more appropriate name, Cephas (*i. e.* the Rock-man or man of Rock)."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Where abidest thou* (v. 38), motive for question (a) embarrassment, (b) purpose to call at a later season?
- 2) *findeth first* (v. 41), (a) and then some one else afterwards? or (b) both went after their brothers and A. found his own brother first?
- 3) *we have found the Messiah* (v. 41) (a) they had been seeking him? (b) suggests the subject of the day's talk or at least the result of it.
- 4) *thou art* (v. 42), not necessarily supernatural knowledge but emphatic repetition of a previous introduction.
- 5) *shalt be called*, implied (a) his insight into S.'s character, (b) introduction of S. into a new activity.

2. Comparison of Material:

Thou art Simon, etc., (v. 42), compare Mt. 16: 17, 18, and explain the difficulty of a double naming.

3. Habits and Customs:

Tenth hour (v. 39), observe two modes of reckoning time (a) the Jewish, from sunrise to sunset, tenth hour would be 4 P. M., (b) the Roman, from midnight, tenth hour would be 10 A. M.—which seems most satisfactory here?

4. Literary Data:

- 1) Observe examples of (a) personal recollection e. g. "turned and beheld," (b) directness of style.
- 2) note *being interpreted* (vs. 38, 41, 42) and determine its bearing on the readers of the Gospel and the writer of it—whether Jews or not.
- 3) *one of the two* (v. 40), (a) the other is not named, (b) the probability that he is the author of this Gospel.
- 4) v. 37 has two co-ordinate clauses where we would say, "and when the two disciples heard . . . they followed," characteristic *simplicity* of style.

5. Review:

With the results of this study in mind, revise carefully the statements of 1 and 2 to test their correctness.

4. Religious Teaching: *It was the suggestive testimony of John that led his two disciples to seek Jesus. Their personal interview with Jesus established their first faith in him as the Christ. This faith of theirs was out reaching and winning. Andrew brings his brother. Our testimony is as important in its place; our faith may be as winning in its sphere—if it be inspired by personal intercourse with the living Christ. Such a personal relation is open to all who seek him.*

§ 2. Chapter I: 43-51.

1. The Scripture Material:

- 1) Vs. 43, 44. The next morning about to go into Galilee, Jesus finds Philip, a fellow townsman of Andrew and Peter, and bids him follow.
- 2) v. 45. Philip tells Nathaniel, "We have found the Christ of the Scriptures in Jesus of Nazareth, Joseph's son."
- 3) v. 46. Nathaniel replies "Can Nazareth produce anything good?" Philip says "Come and see."
- 4) vs. 47, 48. As he comes, Jesus says "Here is a true Israelite." Nathaniel is surprised at this greeting but Jesus adds, "I saw you under your fig-tree before your talk with Philip."
- 5) v. 49. Nathaniel answers "Rabbi, you are Son of God and King of Israel."
- 6) vs. 50, 51. Jesus replies, "Did this make you believe? You shall see more than this—even angels ascending and descending from the opened heaven on the Son of Man."

2. Philip and Nathaniel: Starting for Galilee, Jesus bids Philip follow. Philip, finding Nathaniel, tells him that he has found the Christ of the Scriptures. Nathaniel comes in some doubt, and to his surprise is hailed by Jesus as a true Israelite. Jesus adds, "I saw you when alone under your fig-tree." Nathaniel, thereupon, believes in him as the Christ. Jesus tells him that this evidence is small compared with what he shall see—angels ascending and descending from the opened heaven upon the Son of Man.

3. Re-examination of the Material:

1 Words and Phrases:

- 1) *Findeth* (v. 43), does this suggest (a) previous acquaintance, (b) hesitation on Philip's part?
- 2) *Jesus of Nazareth, the Son of Joseph* (v. 45), does this imply (a) that the writer was ignorant of the facts, or (b) that Philip did not know them?
- 3) v. 46, how is the character of Nathaniel revealed here?
- 4) *an Israelite, indeed* (v. 47), (a) one who is worthy of the name Israel, (b) how did this meet Nathaniel's difficulty?
- 5) *I saw thee* (v. 48), is the emphasis on the supernatural knowledge of (a) his being there, or (b) his thoughts while there?
- 6) *answered* (v. 49), what wrought this sudden faith?
- 7) *Son of God . . . King of Israel*, (a) messianic titles, (b) one echoing the testimony of John, the other the political hopes of the time.
- 8) *Son of man* (v. 51), (a) seldom used in John, (b) note the implied comparison with "Son of God," (c) meaning "the lowly, unassuming man," (d) chosen here by him to proclaim and yet to conceal his messianic position.

2. Comparison of Material:

V. 51 contains an allusion to Gen. 28 : 12 ; consider its application to Jesus, (a) the unceasing intercourse between God and the Messiah, (b) in the Messiah believers realize the established fellowship between the seen and the unseen, (c) the allusion is to the miraculous works which Jesus is to work by the power of God.

3. Geographical Points:

- 1) *Bethsaida* (v. 44), (a) in Galilee, (b) the three came from the same Galilean town.
- 2) *Nazareth* (vs. 45, 46), (a) of Galilee, (b) note Nathaniel's allusion, either to its insignificance or its bad reputation.

4. Literary Data:

- 1) Collect any examples of points of style which have already been referred to, cf. vs. 43, 46.
- 2) *verily, verily* (v. 51), characteristic of this Gospel.

5. Review:

After the study of these points, proceed as before to test the statements of 1 and 2.

4. Religious Teaching: *To be brought into these personal relations to Jesus the Christ is to be convinced of the reality of His claims and the loftiness of His position. Honest doubt is frankly met by Him, and they who are open minded are given all needed evidence. They who honestly yield to this evidence are given to know far larger and higher evidence. Give Jesus the Christ a fair privilege to be heard, and you shall hear and see more than you would have dreamed of.*

Contributed Notes.

The Unjust Steward: Luke 16: 1-13. The Christian religion gives to man the highest standard of morals in the world. Unregenerate men educated under its influences, learn to know the right, and then by that knowledge, endeavor to pick flaws in Christian teaching. Julian the Apostate charged that the parable of the unjust steward favored cheating, and many a Christian since has found it hard to disprove the charge.

Our Revised Version has removed one difficulty in the way of the ordinary English reader, by showing that the Steward's master, not Christ, commended him. "And *his* lord commended the unrighteous steward." Still the fact of Christ's commendation also seems to lie in the words "for the children of this world are, in their generation, wiser than the children of light." These words are not applied to the action of the steward, but give the *reason* why the Steward's lord commends him. "And his lord commended the unrighteous steward because (*hoti*) he had done wisely; because (*hoti*) the children of this world are in their generation wiser than the children of light." The steward's lord was a child of this world and judged according to this world's judgment. The words "in their generation" show plainly that Christ used the words "wise" and "wiser" in a peculiar sense. What that sense is may be gathered from a passage in Vitringa Bk. III., Prt. 1., ch. 12. Without any reference to this parable he is drawing the distinction between a *wise* man and a *good* man. He quotes Cicero as saying, that "a good man does what he can for others, and injures no one." Maimonides also: "No one will deny this to be the act of a good man, *to sell a thing for less than he could get for it*; all would deny it to be *the act of a wise man*." Vitringa then goes on to say, "Those are esteemed *wise* among men, *who desire and provide for themselves*, while the good provide for *others rather than themselves*: hence those accounted wise among men are seldom called good."

This signification of the word wise, entirely relieves the words of our Saviour from any commendation of the Steward's injustice. The children of this world esteem it wise for a man to secure himself at the expense of others, and have much more of this wisdom than the children of light, who seek the good of others at the expense of self. So far, therefore, from holding up the unjust action of the steward as a pattern for his disciples to follow, Christ is giving a specimen of the vicious conduct of the Pharisees, which his disciples are to shun. "As children of light, whom the men of this world think fools, use your wealth, not for self, but in God's service; so will you make friends who, when earthly riches fail, shall receive you into eternal habitations." "He that is unjust in the least, is unjust also in much. He that is faithful in the least is faithful also in much."

The Pharisees, who were covetous, saw the force of the parable in its condemnation of their selfish wisdom, and its commendation of the unselfish good, "and they derided him."

[Bishop] P. F. STEVENS.

General Notes and Notices.

Professor A. H. Sayce has resigned his professorship in the University of Oxford, and will reside permanently in Egypt.

It is reported that Professor Gustav Bickell of Innsbruck is to publish an amended text of the Book of Proverbs according to the Syriac metre of seven syllables for each strophe.

Two of the most important books of the coming publishing season in the Old Testament will be Professor Driver's "Introduction to the Old Testament" in Messrs. T. and T. Clark's new series, and an "An Introduction to the Old Testament," by Rev. C. H. H. Wright, in the "Theological Educator" series of biblical manuals.

Professor Cyrus Adler of Johns Hopkins University has been appointed a Commissioner for the Columbian Exposition and has sailed for the Orient. His work will be two-fold; the encouragement of trade between the United States and the East, by an industrial exhibit, and the formation of an archaeological collection which will be the nucleus of a valuable museum of antiquities.

The Davenport Professorship of the Hebrew Language and Literature in Union Theological Seminary, New York, which Professor Briggs gave up to become Professor of Biblical Theology on the Edward Robinson foundation has been conferred upon the Rev. Professor Francis Brown, who held the Associate Professorship of Sacred Philology in the same institution.

The Rev. J. J. S. Perowne, Dean of Peterborough, and well known to all Bible students as the author of the best popular commentary on the Psalms in the English language has been appointed Bishop of Worcester. Bishop Perowne has begun a series of articles on Genesis in *The Expositor*, in the first of which (Oct. 1890) he declares for the documentary view of the origin of the book in unmistakable though cautious language.

The local Board at New Haven under the direction of the American Institute of Sacred Literature began its winter school of Bible study with a public meeting on Dec. 1st at which an address was delivered by Professor J. Henry Thayer upon The Recent Change of Attitude towards the Bible and Some Reasons for it. The courses offered are as follows: Twelve lecture-studies by the Rev. Professor George B. Stevens of Yale Divinity school, on the Life, Character and Work of the Apostle Paul; Twelve lecture-studies by Professor William R. Harper, of Yale University, on The Early History and Institutions of the Hebrew People; Thirteen Studies by Professor George B. Adams, of Yale University, on Paul in Acts; Outline Studies by Dr. Frank K. Sanders of Yale University, on Old Testament History from the Division of the Kingdom to the Captivity.

A new quarterly devoted to book reviews is just issued in its first number by Messrs. T. and T. Clark of Edinburgh. It is called *The Critical Review of Theological and Philosophical Literature*. Professor S. D. F. Salmond is its editor. The first number contains as its leading article an extended notice and criticism of Martineau's "The Seat of Authority in Religion," by Principal Rainy. Professor Driver notices Wright's *Semitic Grammar* in a four page article. Riehm's *Alt-testamentliche Theologie* is keenly criticized by Professor A. B. Davidson in seven pages. Rev. James Stalker writes on Canon Farrar's *Minor Prophets*. Other reviews are written by such scholars as Alfred Plummer, Professors A. B. Bruce, Marcus Dods, A. Macalister, Principal H. R. Reynolds, Dr. J. H. Stirling, Rev. Geo. Adam Smith, and the editor. The reviews and notices amount in all to twenty-four, covering 116 pages. The editorial note announces that it is the purpose of the quarterly to furnish a critical survey of current literature in Theology. It will notice also articles of particular interest that appear in other journals, home and foreign. Its reviews will be prepared by scholars representing different lines of study and different branches of the evangelical church. The promise is amply fulfilled in the present issue. The *Critical Review* is published quarterly at an annual price of six shillings. It may be obtained in America through Messrs. Scribner and Welford, New York, at a yearly price of \$1.50.

A series of Bible studies in the books of Amos, Hosea, Isaiah, Micah and Nahum was given by Professor Harper in Minneapolis, Minn., under the auspices of the Pastors and Sunday-school Workers of that city, December 16-23, 1890. It is hoped that this undertaking will lead to the formation of a local Board, for Minneapolis and St. Paul, of the American Institute of Sacred Literature.

Biblical Notes.

Semite and Aryan. A recent issue of a foreign journal contains a resumé of the argument of a learned scholar to prove that the Aryans are of Semitic origin. He adduces a variety of words similar in both families of languages, e. g., *Schwert*, old Saxon *Cherv*, English, *sword* as compared with Hebrew *herebh*. He traces the very name "Aryan" to a Semitic source connecting it with the "lion," Hebrew *ari*, of the tribe of Judah. This royal tribe bore a lion rampant on its banner. "Why, indeed," says the writer of the article, "should it not be possible that the tribes who are to this day dwelling in some parts of India, and who pride themselves as being descendants of some of the tribes of Israel, should have assumed the name of Aryans in perpetuation of the title by which their ancestor Judah was distinguished, and that the name should subsequently have been introduced into Europe by their brethren, the so-called Indo-Germanic races, who migrated westward?" In respect to all such attempts, the sober statement of the late Professor Wright should be remembered: "When Semitic philology has advanced so far as to have discovered the laws by which the original biliterals (assuming their separate existence) were converted into trilaterals; when we are able to account for the position, and to explain the function of each variable constituent of the trilateral roots, then and not till then, may we venture to think of comparing the primitive Indo-European and Semitic vocabularies."

Israel in Europe. The writer of the above article discourses interestingly in regard to the colonization of Europe generally by the Hebrews, which, he says, exerted a far greater influence than the much vaunted Aryan influx. In doing so, he refers to the taking of Palermo by a body of Israelites under the leadership of Eliphaz, son of Esau. Thus much at least says the Aramaic inscription which records the event on the Baichi Tower at Palermo. For the rest, the records of history give distinct evidence of the existence of Hebrew colonies in Italy and Spain from the most remote periods. The city of Milan is alleged to have been built by Hebrews, and numerous agricultural settlements are supposed to have been founded by them throughout the surrounding country. The migration of Hebrews was much encouraged by Solomon for the development of commerce, and the city of Salamanca in Spain is popularly supposed to have derived its name from the wise monarch whose subjects helped to found it. After the overthrow of his dynasty, the partisans of Saul fled to Afghanistan, whence a large number of exiled Jews followed them, others migrating to India. Then came the banishment of the tribes of Naphtali and Gad and the half tribe of Manasseh, some of whom made their way to Siberia and the northern frontier of India, whilst others subsequently migrated to various parts of India, Persia and the Caucasus. Israelitish migration to Europe received a further impetus in the reign of Cyrus, when many Jews preferred to seek their fortunes in the free far West to living in their native land under foreign domination, and adopted the national language.

This fact is conclusively proved from the occasional presence in Jerusalem, during the time of the Second Temple, of Jews from all quarters of the globe, and speaking all the then known languages. The cultivation of the vine in Italy, the south of France, and even in Hungary, was introduced into those lands in the days of the Roman Emperors by Jews, whose skill as husbandmen, wine and fruit growers was then pre-eminent.

Hebrews 12: 2. In some notes on New Testament passages, Principal David Brown, in the *Expositor*, gives a new turn of thought to the familiar phrase, "the author and finisher (perfecter R. V.) of our faith." He rejects the word "our," and would translate, "the captain and perfecter of 'faith.'" The passage, he maintains, teaches not that Jesus is the author and completer of "our own" faith, but of the "life of faith." In other words, He is the model believer. It is claimed that the very next verse brings out this idea. The "joy" was conditioned on the triumph of faith in enduring suffering. So the entire course of Christ's temptation is a test and victory of faith. At the cross one said, "He trusted in God that he would deliver him," etc. Thus Christ is the "leader and conductor" of the army of believers, for He is Himself the most shining example of faith. This is a fresh light upon an old text.

Matthew 10: 8. This passage includes the raising of the dead among those powers which our Lord assigned to the disciples on their missionary journey. But this seems to Principal Brown so incredible that he raises a question about it in the same number and article of the *Expositor*. He shows (1) that the raising of the dead was Jesus' mightiest work, (2) that only three cases of his doing this deed are recorded, (3) no case is recorded of the disciples having done such a deed, (4) when the seventy returned, the greatest thing they report was the subjection of the devils; this they would not have done if they or the apostles had raised the dead. The conclusion is that this clause in Matt. 10: 8 is an interpolation. Principal Brown suggests that it may have crept in from the carelessness of a scribe who recalled similar language used by Jesus concerning His own works, when John's disciples came with the question of their master (Luke 7: 19-23).

Genesis xiv. The names of this remarkable chapter have recently been subjected to a careful investigation and comparison with the cuneiform material now accessible, by Professor Sayce. He has succeeded in reaching some interesting results. He maintains the historical existence of the Amraphel, Arioch, Chedorlaomer and Tidal as kings in these ancient times. The very names have been discovered on the tablets. This chapter, as he says, must be accepted as a page torn from the annals of ancient Babylonia, and that originally it was written by a Babylonian is clear, as of the four eastern kings the Babylonian princes have the place of honor in the narrative. He also has an interesting argument to prove, from the cuneiform syllabary, that the account of this Palestine campaign was copied by a Hebrew scribe. The names of the conquered tribes in Palestine were just as great a puzzle to modern criticism as those of the Chaldean princes, and so the Zuzim in Ham, the Zamzummim of Deuteronomy, were relegated, like the Chaldean invaders, to the land of myth, solely because of ignorance concerning the cuneiform syllabary

and the Hebrew peculiarities in the use of it. Between the letters *m* and *v* or *u*, or between *h* and *ayin* (*a*) the syllabary knows no difference, and in transliterating from it into Hebrew, "we may write either *zu* or *sam*, either *ham* or *am*." Hence it comes that no one but a Hebrew writer could have changed the well-known *Ammi* or *Ammen* into *Ham*, and in copying from the cuneiform have given us the *Zuzim* in *Ham*, in place of *Zamzummim* of *Beth-Ammi*. Thus he claims with much reason and certainty in an exceedingly striking argument that we cannot separate the Babylonian source and its Hebrew copy so far as authenticity goes. The historical character of the invasion carries with it the historical truth of the *Lot* episode and the pursuit by *Abraham*.

The Image of the Heavenly: 1 Cor. 15: 49. In the Revised Version of this verse the margin reads, "many ancient authorities read, '*let us bear*.'" Prof. Milligan, in the *Expositor* for October, 1890, argues strongly for this reading. He emphasizes the meaning of the word "image," which, he maintains, does not mean merely that our spiritual body is to be like that of the Lord. "Image" means more than likeness; it carries with it the idea that one who bears the "image" is also the "representative," the "manifestation" of its original. Christ is thus the "image" of God (2 Cor. 4: 4). Christians are the "image of Him that created them" (Col. 3: 10; 2 Cor. 11: 7); where the thought is of a "manifestation." How full of force and beauty does the rendering become in this light: "Let us bear the image of the heavenly." The old version is a comparatively tame repetition of what has gone before. This new rendering causes us to pass on into "the wide field of our corresponding obligation." "We have been too much the children of the first Adam alone." We need to be reminded that there is a truer life. "As," therefore, "we have borne the image of the earthly, let us also bear the image of the heavenly."

Book Notices.

The Pulpit Commentary. Revelation.

The Pulpit Commentary. Revelation. Introduction by Rev. T. Randell, B. D. Exposition by Rev. A. Plummer, M. A., D. D., assisted by Rev. T. Randell and A. T. Bott, M. A. Homiletics by Rev. C. Clemance, B. A., D. D. Homilies by various Authors. New York: Anson D. F. Randolph and Co. Pp. xxvii. 585. Price \$2.00.

The Introduction to this commentary on Revelation presents the argument for the early date of the book quite fully, has a detailed statement concerning the manuscripts and versions, an excellent discussion of the Greek style, and an analytical conspectus of the contents of the book, but omits all consideration of the various schools of interpretation or any sign of that which is to be adopted in the exposition which follows. It contains, therefore, much that in so popular a commentary is scarcely useful and fails to include what is well nigh vital to one beginning the study of the Apocalypse. Without doubt the feature of the book is the exposition of Dr. Plummer which is thorough and able. In its main lines it follows the interpretation of Professor Milligan, who has written what are on the whole the best works on this portion of Scripture. The homiletical division is full and quite satisfactory. There is substantial agreement between all the writers of the various parts of the book, which is as good as the average of this large series of popular commentaries, though containing nothing strikingly brilliant.

A New Study of the Apocalypse.

The World Lighted: A Study of the Apocalypse. By Charles Edward Smith. New York: Funk and Wagnalls, 1890. Pp. 218. Price 75cts.

It is a pity that a work of real originality such as is here given us should be condemned to wear so lurid a title. It creates in the mind a prejudice against the book itself, while it conveys no hint of the contents or of the author's purpose. But whoever has the curiosity or the courage to take up the book, in spite of this unprepossessing invitation, will find a discussion characterized by great commonsense and striking insight. It proposes to do what so many students have proposed before to do—to explain the idea and contents of the Book of Revelation. The attempt is modestly made. The writer is conscious that he is tremendously handicapped by the failures of the past. He asks for sympathy and good will. His arguments are presented in language which, though sometimes exuberant and diffuse, is never boastful or belligerent. He thinks that he has discovered the Key to the book. It lies in the first chapter, in the symbol of the stars, candlesticks and the sun which accompany the manifestation of the Son of Man. Translated into words, the symbol gives us the ruling idea of the Apocalypse—"The progress of Truth in Enlightening and Saving Mankind." The Apocalypse is the picture of "the world lighted" by the diffusion of the truth of God, the Gospel of Jesus Christ. To this fundamental purpose, by a sober exegesis, Mr. Smith succeeds in making the

different sections of the book contribute an intelligible and satisfactory meaning. The "book" of the fifth chapter is "all the additional light" needed to convert mankind. Its seals are the hindrances to the spread of this light, and their breaking, or the taking away of these hindrances, is attended with symbolic representations of the developing completeness of their removal. By so brief a statement of the exposition of a short section the reader will be enabled to see the commonsense and the cleverness of the writer's conception. Equally remarkable is the breadth of his view. His interpretation is historical and yet it is broader than the historical. He is free from the offensive literalism of many commentators. He steers remarkably clear of the absurd mixture of literalism and symbolism that characterizes others. Altogether it is the most rational interpretation that has yet appeared. In fact it ought to be an epochal book in the study of the Apocalypse. It is in the right road. Some of its expositions—notably that of the scarlet woman and her associates—fall below the general level, and indicate that in his hatred of Rome the author forgot for the time the great spiritual and broad idea which he lays down at the beginning. Why not interpret them as symbolic of spurious Christianity everywhere, in Protestant as well as in Romish circles? In the discussion and interpretation of the last scenes, the author neglects to carry through rigidly his theory of victory by teaching, by diffusion of light, and falls in with the physical-force-view of the divine activity. It seems, also, that a form of his theory which would see in the book not successive developments of illumination culminating in one grand blaze of brightness, but simultaneous representations or at least one great development of which the various symbolic representations of the book are each complete pictures but from different points of view, will more adequately satisfy the conditions of the problem. The first half of the book—on the writer's interpretation—pushes the development so high, that it is hard for him to show that the latter half advances it materially. These are not so much criticisms as suggestions and queries which are aroused by the book itself. It should be read by every one who is puzzled by the phenomena of the Book of Revelation or has never cared or dared to venture into the stormy sea of its interpretation. It is fascinating and, what is better, to an unprejudiced mind, in the main, convincing.

Studies on the International Lessons.

History, Prophecy and Gospel. Expository Sermons on the International Sunday-School Lessons for 1891. Edited by E. Benjamin Andrews, D. D., LL. D. Boston: Silver, Burdett and Co. Pp. 461. Price \$1.75.

We have in this volume forty-eight expository sermons by as many clergymen and teachers, covering the Sunday-school lessons for the coming year. The book has more than the evident purpose of providing help in the study of these lessons. Its aim is to raise the standard of teaching and to stimulate the habit of expository preaching. Its primary object is to accomplish these results for a particular denomination of Christians. The writers of these sermons, as well as the editor, are all Baptists, and they expect that the first interest in the work, and doubtless the chiefest, will come from Baptists. Still, so far as one can see, there is need for a higher standard of teaching and for the cultivation of the expository habit among other denominations, and it would be unfortunate if so excellent a body of writing as is contained in this book should have its influence and helpfulness confined to any one body of Christians. One fails to find any obtrusion of views which are not in harmony

with the great consensus of evangelical opinion, and in all these respects the book may be recommended to all students of the Bible.

To come to more specific points, the sermons, having so wide a range over Old Testament history and the life of Jesus Christ, show a variety of views on points of criticism and theology. The general attitude is conservative, as doubtless should be the case in a work designed for Sunday-schools. Amos is said to have "evidently been a careful student of the Pentateuch." As to Deuteronomy, it is stated that "the view has gained large currency that the scroll discovered by the men of Josiah was none other than the temple copy of the entire Pentateuch." The doubtful assertion is also added in the same connection that "long before the days of Josiah the liturgies of worship compiled from the Pentateuch had largely taken the place of the inspired books themselves." We should be glad to have the proof of this fact. The book of Jonah is regarded by one writer as written by Jonah himself, as it would seem from the statement on page 196, and its lesson is for Israel. Another writer regards Jonah as the first foreign missionary, whose work had nothing to do with Israel, but was intended to make known to far-off Nineveh the mercy of God. As for his prediction it is regarded as conditional. Quite an indefinite and uncritical statement is that on page 65 concerning Elijah's relation to the "sons of the prophets" and the studies in the "schools of the prophets."

Most readers will regard with reason President Andrews' rugged and terse sermon on the Prologue of John's Gospel as the gem of the collection. It is well worth the price of the book. Another comprehensive and thoroughly wide-awake discussion is that on the "Captivity of Judah" by Professor Mathews. Many others might be named as full of excellent expository points. The book is to be heartily commended. Its external form is most attractive; the type large and clear; the margins broad. Most teachers in Sunday schools will be likely to regard the price as beyond them, but we understand that large reduction is made when a number of copies are taken. No clergyman could do a better service to the teachers of his school than to induce them all to buy and study this volume in preparation for their work.

The Epistle to the Galatians.

A Short Exposition of the Epistle to the Galatians. Designed as a text-book for class-room use and for private study. By George B. Stevens, Ph. D., D. D. Hartford: The Student Publishing Co. Pp. 240. Price \$1.25.

This book is not fairly described by its modest title. It contains much more than a mere exposition in the strict sense of that term—more in quantity as well as quality. One cannot hope to write much that is new and original in exposition of this epistle, and the author of this work does not profess to do more in this respect than to present the various views of leading commentators, with an expression of his own preference among them. This part of his work has been done with equal fulness and brevity. No important point is neglected, and an opportunity for independent judgment among diverse interpretations is usually given. The amount of material in this way of notes and discussions which has been packed into these pages is remarkable.

The peculiar features of the work, however, lie in other directions. The most important and valuable part of it is a series of analytical paraphrases which precede the successive sections of the notes. In them the thought of the apostle is restated and amplified in a way that brings out with clearness the course and contents of the argument. In general these paraphrases are made

with much skill, and show that great care been bestowed upon them. No one can fail to find them exceedingly helpful in studying Paul's involved and impetuous thoughts. A second characteristic element of the book is the writer's method of dealing with the theological ideas of the epistle. He gives them a large share of his attention. But he holds himself rigidly to the exegetical aspect of them, and thus imparts a peculiarly fresh and vital quality to his discussions, and succeeds in arousing new interest in what would otherwise be threshed-out straw. The pages which consider Paul's doctrine of justification (pp. 84-88) are a case in point, in which, while affirming the forensic element in it, the conclusion is reached that what is needed, in the consideration of this doctrine, "both for theology and exegesis, is a clearer perception of the Jewish formal element in Paul's modes of thought, and an equally clear discernment and recognition of his clear, strong grasp upon the facts of spiritual life which correspond to the judicial processes through which, in accord with his Jewish training, he conceives of the believer as passing."

It is to be understood, also, that the book is intended for use as well by those who are not students of the original as by those who are familiar with it. At the close of the volume a few pages are given to a suggestive outline plan for the study of the epistle. The type and paper are excellent; errors in the types are rare and comparatively unimportant—e. g., on page 47, line three from bottom, "verses 5 and 6" should be "verses 4 and 5." When a second edition is called for, the author would do well to add (1) an index of words and topics treated, and (2) a list of the authors and titles, etc., of the commentaries so frequently referred to throughout the exposition. In spite of abounding material upon this epistle, this work of Professor Stevens claims attention for its originality of method, together with its clearness and conciseness in presenting the thought of the best modern commentators. Preachers will find it useful as a basis for expository sermons, and private students could not obtain a better guide in so compact a compass and at so reasonable a price.

Burton's St. Luke.

The Gospel according to St. Luke. [The Expositor's Bible.] By Rev. Henry Burton. New York: A. C. Armstrong and Son. Pp. 415. Price \$1.50.

This book does not equal the expectations which have been aroused by its subject and by its presence in the excellent series of the Expositor's Bible. The writer cannot be simple. He drowns his subject in an avalanche of flowers. He is not satisfied to bring out the meaning of a passage, but must dress it up in fine language, adorn it with allusions and poetic expressions, until one forgets all about the thought. You cannot see the wood for the trees. In other respects the writer has dealt fairly enough with this Gospel, though he does not bring out clearly its distinctive features, nor does he profess to give a complete exposition, but only discussions of selected portions. There are two good chapters on the Ethics of the Gospel and the Eschatology of the Gospel. Surely the writer has missed a great opportunity to interpret this fine Gospel of Luke, and re-read for this generation the message which it brings to mankind.

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3. *The books of the Bible dated: a handbook of a new order of the several books according to the results of biblical criticism: with brief notices where required, on the authorship and character of each book.* By E. H. Bradby. London: Unwin, 1890. 1s.
4. *Biblical fragments from Mount Sinai.* By J. R. Harris. London: Cambridge Warehouse, 1890.
5. *Kanon u. Text d. alten Testaments.* By F. Buhl. Leipzig: Akadem. Buchhandlg., 1891. 6 m.
6. *Praeparation u. Commentar zur Genesis. 1 Hft. Cap. 1—11.* By J. Bachmann. Berlin: Mayer & Müller, 1890. .80.
7. *Die Bücher Richter u. Samuel, ihre Quellen u. ihr Aufbau.* By K. Budde. Giessen: Ricker, 7.50.
8. *The Book of Proverbs.* "The People's Bible." Vol. 13. By Joseph Parker, D.D. London: Hodder & Stoughton.
9. *The Prophecies of Isaiah.* Vol. II. By Rev. Geo. Adam Smith. London: Hodder and Stoughton. 7s. 6d.
10. *Essai sur l'enseignement religieux d'Isaïe.* By P. Martin-Dupont. Thèse Montauban: imp. Granié, 1890.
11. *Introductionis ad commentarium de Threnis Jeremiae capita nonnulla.* By M. Loehr. Königsberg. 1 m.
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13. *The Historical Character of the Old Testament.* By J. Eckersley. London: Christian Knowl. Soc. 6d.
14. *Die Lehre d. Alten Testaments üb. die Cherubim u. Seraphim.* By J. Nikel. Breslau, 1890. m. 1.50
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17. *Notes on Genesis.* By J. J. S. Perowne, D. D., in The Expositor, Oct., Nov., 1890.
18. *La légende d'Abraham d'après les Musulmans.* By J. A. Decourdemanche, in Revue de l'hist. des religions 1890, juill.—août.
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20. *Le prétendu miracle de Gabaon.* By H. Vuilleumier, in Revue de théol. et de philos. 1890. 5.
21. *Bachmann's Praeparation zu den Psalmen.* Rev. by Seigfried, in Theol. Ltztg. Nov. 15, 1890.
22. *The authorship and the titles of the Psalms according to early Jewish authorities.* By A. Neubauer, in Studia biblica et ecclesiastica II, 1890.
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25. *Farrar's Life and Times of the Minor Prophets.* Rev. by Rev. James Stalker, in The Crit. Rev. 1, 1.
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34. *Our Father's kingdom: lectures on the Lord's Prayer.* By C. B. Ross. Edinburgh: Clark, 1890. 2s. 6d.
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