

THE

# Old and New Testament Student

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VOL. XIII.

SEPTEMBER, 1891.

No. 3.

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IT is said in the Acts of the Apostles, that historical argument for the presence of the Gentiles in the Christian Church, that, on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, "*talking the Word.*" The phrase is a very significant one not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically it contains a hint which throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason; they did not declaim; they used not finished speech; they just "talked"—one might almost say, "chatted"—the Message, the news concerning Jesus.

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SCIENTIFICALLY the phrase is valuable. It discloses one of the elements which lie beneath our present Synoptic Gospels. In their unsystematic character, their differences of arrangement, their variations of narrative and description, their neglect of dates and all that goes to the making of what we would call scientific history—in all these manifest facts may we not discern the results of this Gospel "talking" of the early disciples? Full of the facts in regard to our Lord's public life and ministry, and moved by a supreme religious impulse to tell the Good News and stir the heart, they told what most directly touched them and what they thought would most immediately influence those whom they met. They neither wished nor thought of an orderly presentation

of the facts or of the exact form of words in which, from time time to time, with unpremeditated speech, they expressed themselves. The materials they used, therefore, as well as the form in which they are given us, sprang out of the heart-recollections of these first believers. As they "chatted" over the "Word," these simple-minded, earnest-hearted disciples would most frequently recall and repeat these narratives which contained the essence of the "truth." The staple of their sayings would be such supreme facts as the crucifixion and the resurrection of the Lord. All that revealed His love, the deeds of mercy and words of grace, would be continually on their lips. And this is what we find in these Gospels—the unsystematic "talks" of the primitive believers. Thus, among other factors, this simple one is not the least potent element in the process which gave men these portraits of the Master, so matchless in their simplicity and so weighty in their appeal to the life. Their very differences and confusions are a mark of their original living source and carry us back to the beginning.

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BUT have not we of this day a lesson to learn from this phrase? The power that conquered the world in the first three Christian centuries was first felt not in the form of doctrine, strong as the systematic form of the "truth as it is in Jesus" afterwards became in the world. It was the unscientific and unsystematic story of the loving Jesus, Saviour, Friend, Lord, the Christ. It was the story "told," "talked," "chatted," "prattled" by common men as they went from city to city. Can we afford to neglect this means of spreading the truth? Will it not bear emphasizing? Not any less doctrine is needed. Creeds?—if they were abolished to-day, men would make a new and, perhaps, a poorer set of them to-morrow. But the other fact is also true. The cry is raised and wisely raised—*Back to Christ*. Bruce, somewhere in his "Kingdom of God," calls for a company of "Gospellers," who shall go about as these early Christians went about, "talking" the Word, telling, not as from an inspired authoritative Book but out of a revived and,

inspired life, the stories of the Saviour. Is he not right? Shall we not all say, Amen!

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LIKEMINDEDNESS with an author is necessary to a full understanding of his meaning. The writers of the Bible were spiritually minded. No one then without this quality deserves recognition as an interpreter of the Scriptures. An unspiritual scholar may render good service as a textual critic and in throwing light upon historical and archæological matters but he cannot penetrate into the full meaning of the Bible. No question then is more important to ask concerning a biblical exegete than, "Is he spiritually minded?" A lack in this respect is fatal to all best results.

Spirituality, however, is not without variety of manifestation. This is seen the moment that we turn to different books of the Bible. There is here a variety as wonderful as the unity. All phases of a life in communion with God are presented. This cannot be denied, for example, to the writers of Proverbs and Ecclesiastes but how different its expression from that exhibited by an Isaiah or Jeremiah. Paul likewise and James were men of intense spirituality but how different their treatment of faith. Such differences of spirituality as are thus manifested in the biblical writers are necessary in their interpreters. The experience, the mental disposition of no single individual is of such compass as to fully meet the requirements for the exposition of the entire Bible. Different minds are necessary correctly to apprehend different portions of the Scriptures. One may utterly fail in finding the true meaning in one place while most successful in divining it in another. It is not sufficient then that an interpreter should be spiritually minded; he should possess that quality of spirituality which will bring him in close touch and sympathy with the writings which he is interpreting. Whether he has this quality, is a question which needs to be asked as well as whether he is spiritual at all.

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THE differences and varieties of the spiritual element in the Bible are important not only from the point of view of an interpreter, but also from that of a lover and a believer of its teachings. The immense spiritual reach of that unity of religious thought and life which we call the Book is one fundamental source of its wide influence and permanent power. All men of religious impulse and desire, however aspiring or however lowly these may be, can find help and satisfaction in its varied elements and teachings. A book which contains the Song of Songs and the Lamentations, the Gospel of John and the Proverbs of Solomon or the Wisdom of Koheleth is not likely to appeal to a narrow circle of readers or to be soon antiquated.

A student and friend of this Book ought not to be discouraged or find cause for dissatisfaction with his religious disposition because he observes that one part of the Scripture appeals to him more strongly than another. The Bible appeals to many minds of different sorts and was intended to fulfil the mission of touching all sides of human nature. In its diversified array of attractions every one should have his favorite portion, book or chapter. Every one will find that some parts fail to attract him or to help his life. This is not to be wondered at. They were not meant for him—at least not in his present condition of moral and spiritual life. Another finds his soul satisfied with these elements to the other so unattractive. Thus the Bible reaches all the way round human nature and offers its appropriate light and healing and strength to the individual mind. Every one makes his own Bible out of the Bible, his Holy of Holies, where the soul is silent before the very presence of God.

The absurdities and extravagancies of some interpreters receive their needed rebuke in this important fact. They go upon the assumption that every part of the Scripture must have its teaching for their peculiar bent of mind or must bear its testimony to some special form of doctrine which they have embraced. They cannot endure diversities of operations and varieties of application. Everything must, therefore, be spiritualized. Plain narratives are given a symbolic significance. Out of homely proverbs must be

squeezed the rich juices of evangelical piety. Or, on the other hand, everything must be rationalized. Inspiration must be checked in its highest flights, its wings be plucked off and it be set to drawing the plow of the grammarian or reaping the harvest of the apostle of common sense. How absurd! In this world of truth, the Bible, why force the luxuriant growths of the tropics to spring up in the colder regions of the more temperate zones or demand the fruits of one clime from the trees that flourish in another? Let us be satisfied that every life, however differently circumstanced or originally constituted, may obtain the fullness of its special needs in the abundant and various contents of this greatest storehouse of religious experiences and divine teachings.

Yet there is a very real significance in the fact that this collection of various spiritual elements is one book, the Bible. While it is in a sense a medicine-chest whence one may select the suitable medicament for his weakness or woe—or better, the seat of food-supply to which each soul may resort for the particular nutriment appropriate and satisfying—it must never be forgotten that this Scripture is not a collection but an organism. All portions of it are useful in the development of every individual character. No man can attain unto the fullness of life for which he was created unless there enter into his being all these various biblical elements. All Scripture is profitable for every one. The ideal of the one who finds religious life in the Bible should be to obtain the fully-developed, well-rounded biblical life. Proverbs is needed for him as well as the Psalms; Job, but also James and John. These may appear in due proportions according to the bent of the disposition, but each should be sought after. Each will correct some fault, some defect or deformity; each will supply some lack, some needful element of strength. Too many men are satisfied with living on a part of the Word. There should be more who aspire toward and strive after the whole of the Bible as the norm of personal character.

## THE MODERN JEW AND HIS SYNAGOGUE.

By Rev. Professor T. WITTON DAVIES, B. D.,

Haverfordwest Baptist College,  
South Wales.

The original Synagogue in its relation to the Temple on the one hand, and to the Christian Church on the other, is an interesting and important subject, although a difficult one. While deferring a thorough treatment of it to some future time in order to give to it more reading and thinking, yet I venture in the opening of this article to make the following statements, each of which is capable of proof.

(1) Until the destruction of the Temple at Jerusalem in the year A. D. 70 the Jewish Synagogue was nothing more than a school in which the reading and interpretation of the Old Testament were taught. Taking the New Testament writings, Josephus and Philo the Jew as our guides, one can discover no function in the primitive synagogue but that of teaching.

(2) After the Temple was destroyed the prayers and songs used in the service of that building were transferred to the synagogue, so that ever onward from that date the synagogue has been used for worship as well as for instruction. The Jews of the present day have in some instances a separate building. Without pointing out any of the consequences of these provable propositions, we may proceed to the subject placed at the head of this article.

During my last holiday I spent the month of Tishri among the London Jews, visiting them in their homes, attending the ordinary synagogue services and the feasts of that month. It is my aim in this paper to give an account of some of the things I saw and heard during the month named. Before doing so I crave permission to say that I received from Jewish rabbis and other Jews every possible courtesy, and no one I asked was unwilling to give me any desired information if it was in their power.

## THE SYNAGOGUE BUILDING.

The modern synagogue is as a rule very plain. I have never seen one in the East or the West that could strictly be called grand. The most handsome I remember seeing were in Amsterdam and Berlin. The Jerusalem synagogues are singularly humble looking. In entering you will find that in England and America the door invariably faces the East, and this for the simple reason that Jerusalem is in that direction. It is on the same principle that Mohammedan mosques always point to Mecca. Neither the synagogue nor the mosque looks towards the East as such, but to the original headquarters of each religion. Jewish and Mohammedan places of worship, if erected to the East of Jerusalem or Mecca, are built towards the West and not towards the East. It will be seen at once that the so-called "Orientation" of Eastern and many Western Christian churches has no support in the practice of Jews or Mohammedans; it is rather, I suspect, a remnant of the ancient Zoroastrian (modern Parsee) habit of worshipping, or (as some Parsees now say) worshipping "towards," the rising sun.

After having reached the interior of the synagogue one comes at first upon the poorest seats, and these are kept for the poorer people. Beyond these is the platform from which the Scriptures and the prayers are read. Next to the platform are the best seats, those occupied by the elders of the synagogue. In the very end—the extreme East—of the building there is a recess in the wall, covered by a veil. This recess is called *Tebah 'Arón* or *Hékhal*, and it answers unquestionably to the "most holy place" of the ancient Temple. In the *Hékhal*—its commonest name—are kept the parchment rolls of the Hebrew Scriptures wholly written with the hand and without vowels—this last a proof that the written vowels do not form a portion of the original Hebrew writing. The Qurans read in the Mosques must also be written by the hand, but in this case the vowels are carefully inserted to prevent any mispronouncing or misconceiving of such an important revelation.

On each side of the building looking East there are open

seats, not greatly unlike our pews. These seats go from West to East, the men on the left hand facing those on the right. Underneath each person as he sits is a box containing his Talith, prayer books and Hebrew Bible. Each Jew upon reaching his seat—which is numbered—takes out what he requires from the box and then sits or stands as the service requires. For the seat and the box a rent is paid, and each is kept by the same person. In some cases I inadvertently sat in a place which a later comer claimed as his. But I received in such and in all other circumstances the utmost kindness from Abraham's sons, and, after having obtained what they wanted from the box I was invited to keep the seat, unless it was the feast of the Atonement or Tabernacles when every seat was claimed, and every part of the building was occupied.

On each side, except the East, there is a gallery which the women use, but the weaker sex seemed to me to be silent spectators having no phylacteries or Talith, and joining in neither the singing nor the prayers. In the East women are partially concealed from men by lattice-work, but in England generally the galleries are open. This separation and—shall I say?—degradation of the female sex is quite Oriental. I noticed it in the Coptic Cathedral at Cairo and even in the American Presbyterian mission services of my friend Dr. Lansing, of the same city. I saw it in the Armenian services at Jerusalem. The Jews base this practice in their case upon Zechariah 13 : 12-14, where the words "their wives apart" occur five times. In the oldest synagogues as in the one found at Capernaum there was no gallery, the women having to sit or stand in open spaces to the right and left of the men. These spaces would answer to the women's court of the Temple. Mohammedan women never attend the Mosques at all.

I have said that the rolls are kept in the *Hékhal*. These rolls are wrapped in linen cloths called *mitpakhoth*, and kept in a case called *Tig*. The rolls are too sacred for even the Rabbi or *Khazan* to touch, so each synagogue provides a golden or ivory hand and finger with which the reader points instead of using his own finger.



In front of the veil covering the *Hékhal* there is a lampstand answering to the golden "lampstand" not golden "candlestick" (candles were unknown in Bible times). In the opposite—the Western, end of the synagogue there is the ever-burning lamp, representing the Shekinah of the Temple.

The *Bema* occupies the position of the altar of burnt offering which stood at the entrance of the Temple. Upon this the prayers, which do duty for the Temple sacrifices as well, are presented. After the overthrow of the last Temple sacrifices ceased to be offered since there was no command to offer them anywhere but on Mt. Moriah. It is singular and significant that though the Jews themselves have abandoned the sacrifices since the loss of their Temple and its altar, (the fowls killed on the day of Atonement form a possible, but an improbable exception), yet some branches of the Christian church retain sacrifice in some form.

#### THE DAILY LIFE OF AN ORTHODOX JEW.

After awaking in the morning the very first thing the Jew does is to thank God for restoring his soul to him, the soul being supposed to leave the man during sleep.\* During this prayer he is strictly forbidden to utter God's name in any form, because before washing the person is unclean. The first article worn is the '*Arba' Kanphóth* (four corners) or *Talith Qatón* (little Talith). This garment every Jew wears next his skin wherever he happens to be, for his religious and even his physical well-being depends upon his having the "fringes" which hang from the four corners about him. These "fringes" or tassels are those commanded by Moses (Deut. 22: 11, 12), and they are the same for the small Talith as for the large one (*talith gadhól*). In fact the small Talith is a mere substitute for the other, and is worn that the wearer may by no possibility die without having the fringes on—unless in bed when they are not to be worn at all. Then the orthodox Jew proceeds to wash himself, which he begins to

\*For the very words of this and other prayers see the Jewish (Hebrew) prayer books—either that of the Sephardim (Spanish and Portuguese) or that of the Askenazim (German and Polish) Jews.

do by pouring water three times over each hand, first over the right, then over the left in order to drive away the evil spirits supposed to hover about the hands during the hours of sleep. The face is then washed, but before wiping he joins the palms of the hands together and says: "Lift up your hands to the sanctuary and praise the Lord." After wiping he says another prayer.

Then he has to say his morning prayer. If he does this at home he puts on only the Phylacteries; if he goes to the synagogue to say prayers he puts on the Talith as well. These phylacteries or Tephillin (so-called because worn during prayer) are square leather boxes containing parchments with these passages written on them in Hebrew, Exod. 13: 1-16; Deut. 6: 4-9; 11: 13-21. One of these is attached to the forehead, while the other is fastened to the left arm. "Thou shalt bind them for a sign upon thine hand and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thine house, and upon thy gates." (Deut. 6: 8, 9). The latter part of these words they carry out by putting a similar parchment into a small wooden, glass or tin tube, and fastening it on the right side of every door in the house. They call this last a *mezuzah*.

In the synagogue with Phylacteries and talith; in the home or elsewhere with the Phylacteries alone, every Jew is bound to say for morning prayers at least the *Shema'* and the *Shemoneh 'esreh*. The *Shema'* embraces the following portions of Scripture; Deut. 6: 4-9; 11: 13-21; Numbers 15: 37-41. It receives its name from its first word. The *Shemoneh 'esreh* or "eighteen prayers," also called *'amidah* because said standing, embraced originally eighteen benedictions or prayers, but in later times a nineteenth was added though the name remains unaltered.

Besides morning worship he will have to observe afternoon service before sunset, and evening service after it. For convenience these two services are united. In the first these so-called "eighteen" must be said, as it must also be said at evening prayer. The *Shema'* need not be said before sunset. Jews rest their practice of praying three times daily upon Ps. 55: 18 and Daniel 6: 10. Other prayers are added, but those named are indispensable.

On Mondays, Thursdays New-moon day, Sabbath and on Festivals readings from the law and from the prophets form part of the service. Moses is said on a Thursday to have ascended Mt. Sinai in order to appease the Divine anger, and on Monday he returned. Hence the special sacredness of these days.

Our orthodox Jew having thrice said his Shemoneh 'esreh and twice his Shema<sup>c</sup> returns to his home, if he is not already there. Before going to rest he has a private prayer to offer and then his day's work is over, and who can deny that, if he be a busy man of the world, and has discharged his religious duties, he has well earned his night's repose!

Before quitting the daily life of the Jew and the daily service of the synagogue a few words seem advisable regarding the Talith. It is a long garment made of white sheep's or lamb's wool. One which I possess is 7 feet long by 5 feet three inches broad.\* There are near each end six blue stripes, and at each of the four corners is a so-called "fringe" but which I prefer calling "tassel." This "tassel" or "fringe" is like the body of the garment white, though originally one of deep blue thread was mixed with the white ones, the "white" symbolizing purity, the "blue" pointing to the heavenly origin of the commandments. At the present time the blue thread is not inserted, the blue stripes it may be doing duty instead. It is probable that the "blue ribbon" of Teetotallers was suggested by the "ribband of blue" in Num. 15:38. A "thread of blue" or, as in R. V., "a cord of blue" would however be a more accurate translation.

#### SABBATH DAY.

There is no Jewish festival more highly regarded than the Sabbath, with the solitary exception of the *Yom Kippur* or Day of Atonement. Circumcising a child is the only kind of labor then permitted; and this is allowed because it is a religious ceremony. On that day no fire can be lighted or put out, and therefore no food can be cooked. Business must

\* A smaller one I have is 6 feet 6 inches long by 2 feet and 7 inches broad. This is for the unmarried.

not be talked about, burdens must not be carried. Traveling by land or water is forbidden. No musical instrument is to be played, nor must even the dead be interred.

The Sabbath begins as, in the East all other days do, at sunset; i. e. in the evening and not in the morning in accordance with Genesis 1., "And the evening was, and the morning was." Every good Jew will go, if at all possible, to the synagogue to attend the combined afternoon and evening service which begins an hour before sunset. The prayers are similar to those of the other days of the week with appropriate additions. I was deeply impressed in the London synagogues by the beautiful words and the charming melody of the "*Lekhā dhodhi*" or Sabbath welcome song. In this the Sabbath is welcomed as a bride, "Come my friend to meet the bride."

The Sabbath evening service over I was invited more than once by a learned Jewish Rabbi to dine and spend the evening at his home, and I will here briefly relate what I saw. Before arriving the housewife has already kindled the Sabbath light, a brazen seven-armed lamp, the seven branches standing for the seven days of the week. As soon as the seventh wick is lighted, the Sabbath has fully begun and Sabbath regulations must be observed until the *Habhdalah* has been done. But if no fire and no cooking are allowed, how can the dinner be prepared? Every Jew who can, engages at least one Gentile servant. Among the poorer class a number of families join to keep one such servant between them. Though the Jew is strictly forbidden on the Sabbath to do any manner of work, he is quite at liberty to engage a non-Jew to do his work for him. One Sabbath in September last I was visiting a Jewish Rabbi at a time when he particularly required to write a letter to Dr. ——. As delay might involve serious consequences he entreated me to write his letter. Of course I readily consented. I had promised to call upon a Jewish elder (not a Rabbi) at the close of a Sabbath. I arrived before the ceremony of *Habhdalah* had been performed, and the Gentile servant was not at hand. I was received kindly and conducted into a drawing room, but there was hardly any daylight and yet no one in the house

except myself could light a match, or candle or gas. At length after a little manifest embarrassment Mrs. A. said to me as she guided me to the matches, "Will you, Mr. Davies, take up this match-box and light the gas." This I did: we had a little talk: then *Habhdalah* (Sabbath separation,) was completed and all the family was free to perform affairs of this world.

But I have wandered from our Rabbi's home. Upon reaching the house each child runs to the father for his *Qiddush* or blessing, after which they and the mother sit around the table while the father blesses the wine (*Kosher*, pure and as my Rabbi told me—a teetotaller—unfermented), and passes it around. Then he stands at the head of the table, two long cakes or rolls lying on a plate before him. These represent the double quantity of manna gathered before the Sabbath, and the pure white muslin which covers them represents the dew which, on each day, fell with the manna. He gives a portion of these rolls to every member of the family. Before distributing the wine and bread a "Qiddush" or blessing was sought in each case. It was impossible not to be reminded of the Lord's Supper in the Christian church, and of the Jewish Passover. This being over a dinner of several courses is served—fish forming a part in almost every Jewish Sabbath evening dinner, a reminiscence of the fish eaten in the land of Egypt. There is a "Qiddush" after as well as before meals.

About 10 o'clock next morning there is a well attended service, during which, besides the usual and some additional prayers, the Scriptures in Hebrew are read, by the Rabbi or his substitute, the *Khazan*, or by men specially called to the *bema* for the purpose. There is now a large number of synagogues in which sermons are preached either occasionally or regularly. Preaching in the synagogue began in Germany some seventy years ago, but it soon spread to England and other countries. In 1862 the only London Jewish ministers who preached regularly were Rev. Professor D. W. Marks (my first Hebrew teacher) and the late Rev. A. L. Green. At the present time (1891) there are over six Jewish ministers in London who preach weekly or fortnightly, and several

others preach at greater intervals. In the English provinces too the practice of preaching has grown and is growing.\* In the earliest times a sermon or address upon the *seder* or portion read was an inseparable part of the Sabbath service, but the constant encroachment of the liturgy soon made the sermon or address impossible.†

Before and after sunset there is a combined service as on other days with prayers of a special kind in addition.

When the stars begin to come out the Sabbath is ended, but no Jew is allowed to return to his duties until he has made the *Habhdalah*. The ceremony of the *Habhdalah*, as I saw it, is as follows:—a boy or girl or the housewife (generally the youngest present besides the head of the family) holds a wax candle in each hand. The father or husband holds in his right hand a glass of wine, and in his left a box of spices. He reads or chants a prayer thanking God for dividing things sacred from things profane, light from darkness, Israel from all the other nations of the earth. While he is thus engaged he moves the spice box from the left hand to the right and sprinkles some of the wine upon the table. Now the Sabbath is at a full end, but the longer the sacred day is extended the greater the merit, for Jewish orthodox belief holds that during the Sabbath wicked spirits suffering in hell are transferred to heaven, and in heaven they remain until the separation is made between things sacred and things profane.

\*See *Jewish Quarterly* for October 1890, article by Mr. Morris Joseph.

†See Herzog's *Real-Encyclopädie* 1st edition, article by Dr. Leyrer on "Synagogen der Juden" p. 311.

(To be concluded.)

THE RELATION OF THE NEW TESTAMENT TO  
THE MOSAIC SYSTEM.

By Rev. F. W. C. MEYER,

New Haven, Conn.

Many men, earnest and devout students of the Bible, have very uncertain ideas upon the topic which forms the subject of this paper. The Law of Moses in its broadest sense, the system of religious observance and religious thinking that passes under the name of the great Law-giver—What is its relation to the New Testament? What is the attitude of the latter to it? Is it one of complete alienation and unlikeness? Is it one of dependence and intimate connection? Both views have been held and vigorously defended. What in general terms and summarily are the facts in the case, and what is their interpretation?

It would be interesting to treat this subject under two general aspects: first, the relation of the founder of Christianity to the Old Testament legal system; and secondly, the relation of the promulgators of Christianity to it. That would involve a separation of the Gospels containing the utterances of Christ from the other books which indicate the use of the Law by the Apostles. But as the apostles were followers of Christ to the best of their ability and imbued with His principles, there is in the main not so very marked a difference between the treatment of the Law at their hands and that of their Master. Let us, therefore, regard the New Testament a unit as over against the Thorah and endeavor to seek the unifying bond of both.

The New Testament idea of the *Kingdom of God* rests on the Old Testament legal conception of a theocracy.

The kingdom, however, which John the Baptist announces at hand and John the Divine beholds in its completion, is neither political nor ecclesiastical as that of the Old Testament. It comes not with outward manifestation of martial

array or priestly procession. Nobody cries "Here" or "There" it is. For lo! the kingdom, if anything and anywhere, is within the heart of regenerate men. Thus the New Testament makes use of the theocratical conception of the Old Testament but spiritualizes it. It furthermore "fulfills the Law" in that it more emphatically points out the intimate relation of the individual to the Divine King and Law-giver and so intensifies many precepts while apparently disparaging others. And in close connection with the spiritual and individual reconstruction of the theocratical conception by Christ is its cosmopolitan development in the Pauline epistles. The barriers of the Thorah, which seemingly limit divine rulership and administration of law to a chosen nation, are disregarded and left to crumble of old age before the gospel-law, which *spiritualizes, individualizes and universalizes* the Old Testament theocratical conception. Yet in saying this are we not making it evident that both systems are co-related, that one supplies the material out of which the other is constructed?

The New Testament doctrine of *Sin and Righteousness* is based upon the ethical principles underlying and expressed in the Law.

Here again the modifications made by Christ and His apostles become apparent. Whereas the Thorah impresses ordinary readers with the thought that righteousness is obedience to the written law, the New Testament lays stress upon the righteous condition of heart and will and mind. It is true that the Mosaic system does not forget to demand a right frame of mind, yet at its best it must be said to be productive of legal sincerity rather than vital spirituality. And indeed it can be clearly shown that both sin and righteousness are made a much more personal and subjective matter in the Sermon on the Mount than in the Law of Sinai. The apostolic method of emphasizing precepts profoundly ethico-religious, while disregarding regulations strictly national and ritualistic made legal demands for righteousness applicable and commendable to Gentiles as well as Jews.

It would be not only a simple matter but also most profit-



able to enter into details which show how the triple process of spiritualization, individualization and universalization was at work upon the whole Mosaic system. In general it may be said that the tendency finally resulted in the abolition of statutes national and ecclesiastical and the intensification of precepts moral and religious.

The question concerning the relation of the *Jewish altar to the cross of Christ* is a vital one. But it is too large a subject for this brief paper. Nor need the reader be reminded of the numerous New Testament passages in which the writers draw upon the *Thorah* to corroborate their view of the atonement with its one sufficient sacrifice that made offerings of lambs and rams superfluous.

The subject of the *Priesthood* is an important one. All that can here be said concerning it is that the spiritualizing, individualizing and universalizing influence of Christian teaching proclaimed and ordained all true believers priests of the Most High. The spiritual conception is suggested in *Exodus*, though not in a personal or cosmopolitan sense—Israel as a nation is regarded as the royal priesthood.

The *ritual* of the *Thorah* seems to have left New Testament thought free to entertain the propriety and expediency of its entire omission. But it must be borne in mind that the early Christian church was modelled after the Jewish synagogue rather than the Jewish temple. As far as the ritual of the synagogue is contained, in the *Thorah* may not the latter be regarded as fundamental to Christian worship?

The question of the *Sabbath and religious feasts* might be considered at length were it not one more closely related to church history than to New Testament interpretation.

On the whole, we are warranted in stating that the New Testament is not anti-nomistic in the sense of being opposed to any vital principle of the Law. Paul's apparent anti-nomianism is only on the surface. Christ came not to abolish but intensify and supplement Old Testament ethics and religion. As far as He personally is concerned it appears from the Synoptic narratives that He recognized and accepted the Mosaic legislation. "Lepers whom He healed he sent to make the offering prescribed by law. He kept the regular

feasts and even declared that the scribes and the Pharisees were authorized expounders of the Mosaic Law and that their prescriptions might be obeyed."

It is never to the Law as such that the Founder of Christianity takes exception. "Think not that I come to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Against the mechanical and external observance of the mere letter of the Law—which led to pride, self-satisfaction, formalism, casuistry, lack of spirituality and selfishness—Christ's denunciations were vigorously hurled. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Externalism was our Lord's point of attack upon the religious rigorist of His day. He established the principle of inwardness in opposition to Pharisaic outwardness in the observance of the Law. But that principle was not alien to the Mosaic system, which developed a Rabbi Hillel as well as a Rabbi Shammai.

Christ's teaching elevated the standard of morality and religion. He supplemented the legal idea of justice and wrath on the part of the Divine Law-giver by revealing to sinful humanity the just and loving Fatherhood of God. Over against the Old Testament injunction, "Ye shall be holy, for Jehovah is holy," He places the words, "Be ye therefore perfect, as your Father in heaven is perfect." Inasmuch as legal precepts are indispensable to proper conduct, Christ allows them to remain. But He endeavors to secure obedience to them by a love of the deeper principles of the Law and a love of the Law-giver Himself. In this particular Paul and Peter, John and James were disciples of Christ, differentiated as their modes of treatment and expression may be. The whole New Testament regards the Law as its foundation, while towering above it as its culmination.

A CLASSIFICATION OF THE SOLOMONIC  
PROVERBS.

By KICHIRO YUASA, Ph. D.,  
Annaka, Gumma, Japan.

It is well known to most students of the Bible that the present arrangement of the collections of material in the Book of Proverbs is unsystematic and that many attempts have been made to discover an order of the two great collections of Solomonic proverbs. These collections make up the body of the book. The first embraces chapters ten to twenty-two; the second, chapters twenty-five to twenty-nine. Only a very few are found outside of these two collections.

In these collections, as has been well said, "the lack of connection between verses is so marked that the order might be changed without doing violence to the thought." The collectors seem to have paid little attention to arrangement, and indeed to have been utterly ignorant of any scientific system of classification whether artificial or natural. Numerous attempts have been made by many great scholars to find a key-word or a sign-letter as a principle on which the present arrangement may have been based, but all have failed.

We must, therefore, seek some other method, and there can be no better one than a systematic classification, namely, to change the order of the verses without doing violence to the thought of the Proverb.

When a principle of classification is sought it is found that, strictly speaking, there are only two ways in which these proverbs may be arranged. There is a classification by *form* and a classification by *thought*, one external, the other internal. But besides these there is a third which is partly external, partly internal. This is a classification by *parallelism*.

The most important of these three methods of arrangement is undoubtedly that according to *thought*. The thought

is more to us than the form. Like other biblical poetry, the spiritual idea rules over the artistic or æsthetic form. "The Hebrew writers, as poets," says Isaac Taylor, "were masters of all the means and the resources, the powers and the stores of the loftiest poetry, but subservient to a far loftier purpose than that which ever animates human genius."

As a help toward study of the contents of the Solomonic Proverbs and toward a better understanding of the stores of wisdom contained in them, the writer has prepared the following tables, which aim to give a complete arrangement of these two Solomonic collections according to their thought.

TABLE I. [General Statement.]

1. Social-Political Proverbs.....	111
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1) Ethical Proverbs.....	119
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TABLE II. [Detailed Classification.]

## I. SOCIAL-POLITICAL PROVERBS.

1. *The Family.*

## 1) Family-relations.

- (1) Husband and wife. 18:22; 19:14; 12:4; 11:16; 14:1.  
(Woman in general.) 11:22; 21:9; 25:24; 19:13; 27:15.
- (2) Parents and children. 10:1; 15:20; 17:25; 19:26; 20:20;  
23:24; 17:21; 19:13; 28:7; 29:3.
- (3) Old and young. 20:29; 17:6; 20:7; 13:22.
- (4) Long life. 10:27; 16:31.
- (5) Brother. 18:19.
- (6) Master and Servant. 27:18; 29:21; 17:2; 11:29; 12:24; 29:19;  
26:10; 19:10.

## 2) Family affairs.

- (1) Eating. 15:17; 17:1; 13:25; 25:16; 27:7; 19:24; 26:15.
- (2) Sleeping. 19:15; 26:14.
- (3) Hunting. 12:7.
- (4) Friendly visiting. 25:17.

2. *The State.*

## 1) The King.

- (1) Kingship. 25:2, 3; 16:15; 19:12.
- (2) King and Subject. 25:4, 5; 29:12; 14:35; 20:2; 16:13, 14; 22:11.
- (3) Princes and Nobles. 25:6, 7; 17:7.
- (4) War. 21:31, 22; 20:18.
- (5) Royal Messenger. 25:13; 17:11; 13:17; 10:26; 26:6.  
(Messenger in general.) 25:25.
- (6) Royal (right) gift. 18:16.

## 2) The People.

- (1) Ruler and People. 14:28, 36; 28:2; 29:2; 28:12, 28; 29:16; 28:16; 29:4; 28:15, 3.
- (2) Counselors. 11:14; 12:5, 20, 15.
- (3) The Light of Publicity. 26:26.
- (4) Love of Country. 10:30; 27:8.
- (5) City life. 11:11, 10; 29:8.
- (6) Rich and Poor. 22:2; 29:13; 14:31; 17:5; 22:16; 21:13; 19:22; 29:14, 7; 28:6; 19:1; 14:20; 19:7, 4; 13:8; 28:11; 18:23; 22:7.

## II. LEGAL PROVERBS.

- 1. *God the Lawgiver.* 21:30, 1; 16:10; 29:26.
- 2. *Kings under the Divine Law.* 20:28; 16:12; 29:4 (cf. class 1).
- 3. *A King as judge.* 25:2 (class 1); 20:8, 26; 29:14 (class 1).
- 4. *Judges.*
  - 1) Special Warning. 17:15, 26; 29:7.
  - 2) The Evil of Partiality. 18:5; 28:21.
  - 3) The Sin of Bribery. 17:23; 21:14; 17:8; 15:27.
- 5. *Law Courts.*
  - 1) Law suit. 18:17; 25:15.
  - 2) Lot. 16:33; 18:18.
  - 3) Oath (?). 29:24.
  - 4) Witness. 12:17; 14:5, 25; 21:28; 19:5, 9, 28; 25:18.
  - 5) Suretyship. 11:15; 20:16; 27:13; 17:18.
- 6. *Particular Laws.*
  - 1) Weights and Measures. 11:1; 20:10, 23; 16:11.
  - 2) Usury. 28:8; 11:26.
  - 3) Oppression of the Poor. 29:13; 14:31; 17:5.
  - 4) Removing the landmark. 15:25.
  - 5) Cruelty to animals. 12:10.
  - 6) Right of inheritance. 19:14; 17:2.
  - 7) A disobedient Son. 20:20; 19:18.
  - 8) Unchastity. 22:14; 29:3; 12:4.
  - 9) The Murderer. 28:17; 29:10.
- 7. *Punishment.* 19:25; 21:11; 19:29, 19.

## III. ECONOMIC PROVERBS.

1. *Wealth.*

- 1) Wealth and Righteousness. 15:6; 11:28; 10:2; 11:4; 10:16; 11:18; 15:16; 16:8.
- 2) Wealth and Wisdom. 16:16.
- 3) Wealth and Knowledge. 20:15.
- 4) Wealth and Honor. 22:1.
- 5) Wealth itself. 10:15; 18:11; 12:24.
- 6) The use of Wealth. 11:24.
- 7) Human wants. 16:26; 20:13.
- 8) Human desires. 21:17, 20.

2. *Labor.*

- 1) Diligence. 10:22; 13:11; 12:14; 10:4; 13:4; 21:25, 26.
- 2) Slothful workers. 12:24, 27; 14:23.
- 3) The evil of Laziness. 18:9; 22:13; 26:13; 19:24; 26:15; 19:15; 26:14.

3. *Industrial life.*

- 1) Patriarchal life. 27:23-27.
- 2) Agricultural life. 10:5; 12:11; 28:19; 12:9; 13:23; 20:4; 14:4.
- 3) Commercial life. 20:14; 22:7; 11:26; 21:5; 28:20, 22; 20:21; 21:6; 20:17; 13:7.

## IV. EDUCATIONAL PROVERBS.

1. *Three great subjects.*

- 1) Wisdom. 15:33; 11:2; 13:10; 14:33; 28:26; 14:8; 10:31, 23.
- 2) Understanding. 28:5; 19:8; 11:12; 15:21; 18:2.
- 3) Knowledge. 22:12; 17:27; 18:15; 14:6, 7; 12:23; 10:14; 13:16; 14:8; 15:7, 2; 11:9; 15:14; 19:2.

2. *Human Speech.*

- 1) Word. 13:4; 25:11; 16:24; 15:4; 10:11; 13:21, 20; 12:19; 10:32; 12:18, 6; 14:3; 12:13; 18:7.
- 2) Word and Thought. 16:23, 21; 15:26; 10:20, 21; 13:2; 16:27.
- 3) The use of Words. 15:1, 23, 28; 18:13; 26:4, 5; 29:9; 22:10; 25:9, 10; 11:13; 20:9; 10:19; 13:3; 21:23; 29:20; 17:28.
- 4) Proverbs. 26:7, 9.

3. *Instruction.* 12:1; 15:32; 25:12; 15:31; 10:17; 15:10; 13:14, 18, 1; 15:5; 19:27.4. *Discipline.* 13:24; 17:10; 20:30; 19:18; 21:29; 16:22; 29:1; 26:3; 10:3; 27:22.5. *The Value of Education.* 19:20; 29:17; 17:16.6. *The Education of a Youth.* 27:11; 15:12; 14:15; 17:24; 25:27; 26:11, 12, 16.7. *Child training.* 20:11; 22:6, 15; 29:15.

## V. ETHICO-RELIGIOUS PROVERBS.

## [I.] ETHICAL PROVERBS.

1. *Duties to Self.*

- 1) Self-denial. 16:32; 25:28, 17.
- 2) Self-control (in appetites). 13:25; 25:16.
- 3) Drunkenness. 20:1; 21:17.
- 4) Levity. 25:20.
- 5) Prudence. 22:3; 27:12; 12:16; 20:5.
- 6) Righteousness and Godliness. 29:27; 11:30; 28:1; 21:15; 29:6;  
11:5, 6; 13:6; 12:3, 12; 11:3; 12:26; 10:9; 28:18; 16:17; 13:15;  
15:19; 22:5; 21:8; 19:3; 16:29; 18:3.
- 7) Hope. 13:19, 12; 11:23, 7; 10:28, 26, 3.

2. *Duties to one's fellow-man.*

- 1) Veracity.
  - (1) Lying. 12:22; 13:5; 17:20, 4; 26:28, 24, 25, 23, 18, 19.
  - (2) Slander and Flattery. 18:8; 26:22; 29:5; 25:23; 26:20; 28; 23.
  - (3) Malicious Conduct. 10:10; 16:30.
- 2) A False Promise. 25:14.
- 3) Pride and Humility. 18:12; 16:18; 29:23; 16:19; 21:4; 24.
- 4) Boasting. 27:1, 2.
- 5) Contention. 17:14; 26:21, 17; 20:3; 17:19; 18:6; 25:8.
- 6) Anger. 29:22; 15:18; 14:29, 17; 29:11; 17:12; 27:3.
- 7) Love and Hatred. 10:12; 15:17; 17:9; 27:5; 10:18.
- 8) Revenge or vindictiveness. 20:22; 19:11.
- 9) Doing good to an enemy. 25:21, 22.
- 10) Friendship. 18:24; 17:17; 27:9, 6, 17; 13:20; 20:6; 25:19; 16:28.
- 11) Jealousy. 27:4; 14:30.
- 12) Covetousness. 27:20.
- 13) Selfishness. 21:13; 18:1; 21:10.
- 14) Liberality. 11:25; 19:17; 14:21; 28:27; 22:9; (almsgiving) 19:6;  
11:17; 19:22.
- 15) Honor. 14:19; 26:1, 8; 27:21; 12:8; 10:7.

3. *Duties to Animals.* 12:10.

## [II.] RELIGIOUS PROVERBS.

1. *Of God.*

- 1) The Divine Name.
  - (1) Jehovah: occurs fifty-nine times in the two collections.
  - (2) God (Elohim): once in 25:2.
  - (3) The Righteous One. 21:12.
- 2) Omniscience. 15:3, 11; 16:4; 20:12; 22:2.
- 3) Disposer of all things. 16:1, 9; 19:21; 20:24.
- 4) Weigher of hearts. 16:2; 21:2; 17:3.
- 5) Delight or Abomination of God. 11:20; 15:9; 16:5; 12:2; 11:27.
- 6) The Judgment of God. 21:12; 14:14; 22:4; 21:21; 14:22; 13:21;  
13:9; 11:19; 12:21, 7; 11:21; 17:13; 22:18; 21:7; 28:10; 26:27.

- 7) The Godless as a ransom for the Righteous. 11:8; 21:18.  
 8) The Law as the Word of God. 16:20; 13:13; 19:16; 28:4; 10:8.

### 2. *Of Man.*

- 1) Man as a finite being. 14:12; 16:25; 20:6; 27:1.  
 2) The Spirit of Man. 20:27; 18:14; 27:19.  
 3) Joy and Sorrow. 14:10, 13; 12:25; 15:30; 17:22; 15:13.  
 4) Sin.  
     (1) Nature of Sin. 20:9.  
     (2) Confession of Sin. 28:13.  
     (3) Fear of man. 29:25; 25:26.  
     (4) Reconciliation. 16:7.  
     (5) Atonement. 16:6.  
 5) Sacrifice. 21:3; 15:8; 21:27; 14:9.  
 6) Feast (?). 15:15.  
 7) Prophecy. 29:18.  
 8) Blessing and Curse. 10:6; 26:2; 27:14.  
 9) Vows. 20:25.  
 10) Prayer. 15:29; 28:9.  
 11) Faith in God. 16:3; 28:25; 18:10; 10:29.  
 12) The Fear of God. 14:26, 27; 19:23; 14:2; 28:14; 14:16.

### 3. *Of the Future Life.*

- 1) Immortality. 12:28.  
 2) Death (or Future punishment) 14:32; 11:7, 31; 10:25.  
 3) Sheol.  
     (1) All the dead alike. 15:11; 27:20.  
     (2) The godless only. 21:16; 15:24.

These tables suggest certain important lines of reflection in the direction of which the following remarks may be made.

The lack of historical proverbs and the very small number of philosophical proverbs is notable. While the Jewish name for God (Jehovah) is used fifty-nine times, the name Israel does not occur once. The law of the Sabbath, the payment of tithes, and the observance of feasts such as the Passover are altogether unnoticed. There are a few proverbs concerning sacrifice and yet sacrifice is not treated on its good side. There is no means of deciding whether the "Law," or the "commandment," of these collections is the written Sinaitic law or not. But in some cases they are used no doubt in a wider sense than that of a written code.

There is no reference to priests and prophets, although there is in a single proverb an allusion to Prophecy itself (29:18, *hazón*, "vision," "revelation"). Of Messianic



Prophecy, the most prominent feature of the life of Israel, there is no mention. We have, however, three proverbs which may be regarded as historical, namely, 12: 7 (of the destruction of Sodom and Gomorrah, according to Hitzig); 23: 8 (of the marching of Assyrian armies, according to Cheyne); and 10: 30 (of the Exile, according to Delitzsch). Perhaps, indeed, it is better to understand the meaning even of these as more general; the first one relating to the judgment of God, while the others have to do with the love of home or fatherland.

It is true that any attempt at organized systems of thought is never found in the whole literature of Hebrew Wisdom, and yet one cannot deny that there was a beginning of reflective literature as early as, if not before, the time of Solomon. Even a cursory reader of the Solomonic collections cannot fail to notice that a few proverbs, of God and of man, are of deep philosophical meaning. The following at least are philosophical: (1) of God;—as creator, 16: 4; 20: 12; 22: 2; as disposer of all things, 16: 1, 9; 19: 21; as omniscient, 15: 11; in His relation to human knowledge, 21: 30; 22: 12; 25: 2; 28: 5. (2) of Man;—as a finite being, 14: 10; 18: 14; 20: 6, 9, 24; 27: 1; human nature, 14: 13; 20: 27; 27: 17, 19, 20.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS  
OF SCOTLAND AND ENGLAND.

By JAMES B. REYNOLDS, B. D.,

Paris, France.

In a previous article we endeavored to present an outline of the religious instruction given by the Free and Established Churches of Scotland. We think that the general efficiency of the system and the thoroughness of the work done must have been evident. That this is true is the more remarkable since these courses are not given as a substitute for study in the public schools but merely as supplementary to them. We believe we are correct in stating that Bible study is carried on in the public schools of every town and village in Scotland. It may also be noted that in Scotland, the Parish school, where the education is largely controlled by the clergy, and so might be expected to show a larger religious element, has yielded almost entirely to the public schools similar in government to our own. In the present article we shall consider religious instruction in England also, because examination has shown us the general agreement of method and aim in both countries.

We need not discuss at length the question so warmly argued by the Established Church in England, whether the substitution of the Board school for the Parish school has resulted in less attention being paid to this important department. But taking the Board schools of London and Manchester as fair examples, we find that far from being "irreligious," their biblical courses are extremely good, and the Board of Overseers seems to be especially scrutinizing as to the quality of the results attained.

In the subject matter of religious education there is only one general variation between the schools of England and those of Scotland. While in the Scotch schools as well as in the churches the Westminster Catechism is studied, this in England is entirely omitted. In Edinburgh and Aberdeen

Paraphrases of the Psalms are committed to memory, in place of which in England hymns are sometimes recited and a morning and evening prayer is repeated. From the Bible, the Ten Commandments, a number of Psalms, short passages in Isaiah: the Lord's Prayer and other selections from the New Testament are required. 1 Cor. 13; Eph. 6: 1-18 and John 13 and 14 are favorite chapters. Passages to illustrate certain principles are sometimes chosen, as in Glasgow verses showing the various attributes of God, the love of Christ and quotations from the Proverbs about wisdom and conduct.

In the general courses of study there is a comprehensive aim. With a natural emphasis of the importance of special periods, there is an endeavor to give the children a general view of Hebrew history and its literature together with the beginnings of Christianity.

Frequently Old and New Testament courses are begun simultaneously. The simple stories of Genesis and the narratives of the early life of Jesus are taught to children in the lowest standards. In the following years the same courses are continued chronologically. But in Old Testament history, so far as we have been able to learn, no courses except in London are carried beyond the reign of Hezekiah. The study of Hebrew poetic and prophetic literature is also entirely omitted. The only protest against this omission came last year from some members of the London School Board of socialistic tendencies, who demanded that parts of the prophets, especially the book of Amos, should be taught the children to show them the divine condemnation of the luxuries and oppressions of the rich. In Edinburgh and Aberdeen there are occasional exceptions in the highest class, but this is outside the regular courses pursued by the majority of the students. The omission is a serious one, and is not compensated for by committing to memory small selections such as we have noted.

The method of study is, as a rule, historical and biographical, and it is doubtless partly for this reason that study is confined to those parts of the Bible which admit of such treatment. In London only is special attention given to certain features of the Mosaic Law as teachings relating to the

“poor,” the “stranger,” “parents,” and “children.” Some radical members of the Board desire also a study of the socialistic features of the Mosaic Covenant. The causes which led to the captivity and the return, with the effect on the national life and character of the children of Israel, are likewise examined.

In the results to be accomplished the practical influences are kept prominently in mind. The recent criticism of the Emperor of Germany that the religious instruction in the public schools of that country consists too much in mere memorizing without the inculcation of principles of conduct has certainly not so much of truth in Great Britain. In the instructions to teachers the practical result is always strongly emphasized, and in most places an especial endeavor is made that these exercises shall be full of life and vivacity. The instructions of the London Board are a good example: “The teachers are desired to make the work as practical as possible and not to give attention to unnecessary details.”

At Manchester it is urged that “the children should not only learn to repeat the portion assigned, but should also be able to answer questions on the same, so as to show they understand what they have learnt.”

At Glasgow it is aimed that that the children shall be made “acquainted with the contents of Holy Scripture and the cardinal truths of the Christian faith.” The teacher is also urged to reverence and such earnestness as shall commend the subjects to the minds and hearts of the scholars.

A peculiar feature of the instruction is the assistance of pupil teachers especially trained and examined for the work of this department. Their aid is employed both in England and in Scotland. Their use arises from the impossibility of giving the attention needed to each pupil in the short time allotted for the exercise. In Edinburgh a teacher is sometimes compelled to instruct a class of one hundred. Some of the classes are even larger. Under these conditions supplementary help of some sort is absolutely essential. At Aberdeen the Donaldson Prize Fund, a special gift available for the competitive examination of candidates in the city and vicinity desiring to become pupil teachers, stimulates a

thorough knowledge of the subjects treated. The examinations given to the pupils are generally also accompanied by special prizes. In London these are offered by the Tract Society. The attendance is optional, and many attend the classes who do not enter for the examinations. In London ten per cent. of the children are sent up for the prize examinations. In Aberdeen one-fourth or less may enter. In these lists a far larger proportion of girls than boys is found. Prizes are bestowed quite liberally. In Aberdeen last year \$400.00 was bestowed in prizes.

In the general exercises attendance is compulsory, but upon special request any pupil may be excused from the religious instruction and is given secular work for the same time. In Edinburgh of 20,000 children in the schools only between 50 and 60 are withheld from the Bible lessons by their parents. A larger number is withdrawn from the catechism. The amount of time given to the work varies in different schools, but the instruction is usually daily, especially in the Infant and Juvenile Departments. Among the older scholars there are sometimes not more than two or three lessons a week.

Of the work as a whole Prof. Donald Mackinnon of Edinburgh University, inspector of religious instruction in the public schools of that city, after a very careful review of the results of visitations of the various schools, adds, "I am glad to say that I consider the religious instruction has received due attention during the past year; and that I consider the standard of attainment perceptibly higher than in any previous year." The report of the London teachers is equally favorable, though there is some complaint from both of inaccurate memorizing, and even daily study does not seem wholly to remove the possibility of such egregious blunders as we should think likely to be found only among those who had not studied the subject at all. A London teacher, for example, records that one pupil in a written paper describes Ahab as "a good man not forsaken," while several quote the words, "Is Saul also among the prophets," as spoken of the apostle.

We have not considered the fast disappearing parish schools. The character of the work, as well as the curricu-

lum, varies much more among these, while the tone of the instruction is much more that of the Church of England. In some cases doubtless a benefit is gained from the careful personal supervision and assistance of a well-educated clergyman. Certainly instances of abuse, such as the Gace Catechism recently exposed, in which in schools attended by the children of Non-conformists the scholars are taught that all non-conformity is an abominable schism, are rare. Yet complaints of real and supposed wrongs to dissenting beliefs are frequent. But of the Board schools such complaints are almost impossible from the strictly non-sectarian character of their government. And we find that with a due allowance for the unsatisfactory work of some individual teachers a successful workable system has been attained. The complaint made so often in Germany that what should be a means of good has become an occasion of positive harm owing to the open unbelief of so many of the teachers seems not true in Great Britain. It should, therefore, be recognized that this difficulty is not, as is sometimes maintained, an inevitable result of teaching in public schools, but issues from the state of religious belief in the country itself.

The German system, from a scholarly standpoint, is in some respects more thorough than the English, but the latter excels in its even balancing of the theoretical and the practical, its observance of a proper reverence in the treatment of the subject, and in the main its selection of focal points in the sacred history and teachings as the subjects of study.

## A STUDY OF NEW TESTAMENT PRECEDENT. II.

By Rev. AUGUSTINE S. CARMAN,

Ann Arbor, Mich.

A previous article\* described the customary treatment of New Testament example; its disregard and its misuse. It adduced the legal analogy of common law, which like New Testament precedent finds its authority only in the absence of explicit legislation; and it emphasized the value of Scriptural precedent as yielding upon a sufficiently wide induction implicit principles for our guidance where explicit principles are lacking. This article suggests certain limitations upon the precedential force of New Testament action, limitations which indicate *a priori* what an examination of Scripture (to be more fully made in a third article) fully verifies, namely, that the New Testament does not present an exact chart of conduct to be rigidly reproduced at every point and angle of action, but in a graphic way sets forth certain great principles, certain definite precepts in illustration thereof, and for the rest a body of action whereof the underlying principles, applicable under most varied conditions, are to be deduced by careful study in the light of all Scripture and all history. These limitations may be classified as temporal, local, ethnic, personal and spiritual.

1. *Temporal limitations.* These are due to the difference of eighteen centuries between the time of our action and that of the New Testament record. The downfall of classical heathenism, the dream-like period of the Dark Ages when the vegetative function of the world-organism was predominant, the Renaissance when like Samson with his locks unshorn the awakened world shook itself and burst the fettering conditions of previous ages, the rise of constitutional government, the reign of scientific discovery and mechanical invention, have wrought an utter transformation in the externalities of life. These changes, however, have occurred chiefly in the

\* In the OLD AND NEW TESTAMENT STUDENT, August, 1891.

domain of physical science and mechanical invention. We may perhaps scorn the physical science and methods of manufacture, travel and news-gathering of the 16th or the 18th century; but we dare not despise the literature or philosophy or art of even more distant ages, and in the domain of revealed religion the first century of our era stands supreme. We shall not extend to matters of religion the supremacy which our age undoubtedly possesses, for example, in the manufacture of agricultural implements and in the art of rapidly getting over the ground; neither should we extend the religious supremacy of the New Testament era to spheres of action in which the world was then in its infancy. E. g. Although Christ walked throughout Galilee and Judea no follower of his to-day abjures the steam car. The early church sent salutation by special messengers, yet religious bodies to-day feel no compunction in exchanging greetings by telegraph.

2. *Local limitations.* We are separated not alone by centuries in time but also by continents and oceans in space from the scenes of New Testament action; and the difference in locality is a conditioning element of importance. Life in Palestine is an utterly different thing from life in Massachusetts. Climate, soil, food, occupation, modes of life are strikingly dissimilar. The gatherings in the streets after sun-down; the use of the house-tops, the sale of drinking water, mark the modes of life of another hemisphere and zone. We are not to reproduce universally those elements of New Testament action which are merely local. E. g. An offer to attend to the bathing of a guest's feet (an act of common courtesy in Palestine) might be a gross impertinence in Massachusetts. To invite a guest to the roof of one's house for rest might in Massachusetts awaken serious doubts of the host's sanity.

3. *Ethnic limitations.* These consist of the distinctions between the oriental and the occidental mind, between the Aryan and the Semitic races, between a people guarded as were the Hebrews from admixture with other nations, and a people like ours in America composite of all diverse types. Contrast the practical tendency of Western thought with that



of the more imaginative oriental mind; the liveliness, not to say irreverence, of the occidental with the gravity of the oriental; Western alacrity in the adoption of new methods with the reverence for hoary custom in the East; Western brusqueness with the pervasive spirit of oriental politeness; the ceremony characterizing the smallest bargain in an Eastern bazaar with the mob-like scene in a Western stock exchange where millions change hands in a moment. We should avoid the assignment of universality to those elements of New Testament action due to racial peculiarities alone. E. g. The brethren in an occidental prayer meeting instead of greeting each other with a kiss would consider the apostolic injunction better fulfilled for them by a cordial clasp of the hand.

4. *Personal limitations.* Many elements of action narrated in the New Testament were peculiar to the personality of the actor. Most significant are those attaching to the actions of the Christ. The entire sphere of action mediated by his Messianic and divine character is at a stroke deprived of strict exemplary force. No follower of the Christ dares as did he to accept unrebuked the highest hosannas of men, or to call a halt to a procession of mourners and bid the dead arise, or with the authority of an original revelation to represent the inmost thought of God. It is "the mind of Christ" which we are especially urged to cultivate in ourselves. We may at times best "follow Christ" by departing from his precise form of action. There are elements of Peter's action also peculiar to his assertive personality. For the gentle Andrew uniformly to have imitated his brother would have been quite out of character. Certain elements of Paul's action also are peculiar to his fiery and thoroughly-equipped character. These should be eliminated or properly designated in an estimate of the precedential force of his action.

5. *Spiritual limitations.* Greatly altered spiritual conditions prevail now from many of those of New Testament history, and indeed very diverse spiritual conditions characterize the New Testament history itself. This wide sweep of action, as was pointed out in the previous article, constitutes a chief precedential value of the New Testament record while indi-

cating clearly that the incidents of action are often not of permanent exemplary force. We are helped to an understanding of the *raison d'être* of the miraculous element at the inception of Christianity in the Pentecostal period by a recognition of the appalling task in the hands of that incompetent band. The overwhelming baptism of the Spirit with its accompaniment of miracle, prophecy and strange tongues was demanded alike for their own assurance and for their authentication to the world at large. Then when in the course of the New Testament record we find the miraculous element waning to disappearance we see clearly that miracle is not a normal accompaniment of Christianity throughout all time, and that its absence at the present time is not proof of morbid conditions in modern Christianity. It is simply in accordance with the characteristic divine economy in the use of miracle, that this element is brightest at the first momentous beginning, then limited to special events and epochs, and ere long disappears from the New Testament history altogether.

At Rome where the church is seen only after its establishment there is no record of miracle; and miracles seem nowhere frequent after the founding of a church. Although the church at Ephesus had its birth and infancy amid a remarkable cycle of miracles (Acts 19), in Paul's directions to the elders of that church (Acts 20) there is no apparent calculation upon their continuance, nor does his epistle to the Ephesians indicate any such miraculous and compulsive guidance of the church as at the earliest inception of the gospel. The same remark applies to the epistles to the Romans, Galatians,\* Philippians, Colossians, and Thessalonians. If in the epistles to the Corinthians the persistence of *charismata* or gifts is recognized, they are probably of a character somewhat different from those exhibited at Pentecost,† they are represented as distinctly less desirable than the enduring grace of charity, and a chief object of their mention is a prevention of their abuse. The suggestion at least is of a waning institution. In Paul's minute directions

\* Gal. 3 : 5, is not clearly an exception. See *Meyer's Commentary*.

† So Neander—Planting and Training of the Christian Church. Ch. 1.

to Timothy and Titus representing the Christianity of the second generation there is utter absence of calculation upon the miraculous.\*

It is not necessary however to prove that miracle ceased forever at some point in the New Testament history. It is sufficient to note the marked variation in spiritual conditions in the course of that history, such as to render the methods of one period inapplicable at another. E. g. With the increase of the church differentiation of function became necessary as in the appointment of the seven deacons. With the extension of the gospel to the Gentiles new problems arose such as came before the council at Jerusalem. With the passing of the Pentecostal period, communistic conditions ceased and individual economic relations were resumed. So too the uniform devotion of all time to religious service was early modified by a special observance of the first day of the week, rigidly guarded however from the Judaistic spirit of legalism. As will be shown in a final article however the limits of variation are quite definitely determined by the New Testament itself. The principle of variation is established by the New Testament history, yet instead of leaving the Christian church free to an unlimited self-development, as argued by John Henry Newman in the famous essay whose logic carried the author into the church of Rome, so wide a sweep of variation in conditions is presented in the New Testament as to preclude the necessity of continued authoritative deliverances of the kind, these variations affording a composite photograph of the church, so to speak, and enabling us by induction and comparison to discriminate essential from accidental features. There is thus obtained a working model and a body of principles abiding and sufficient for the changes of all time. Many of these principles it is true are likely to be discovered only as light is cast upon God's Word by His providence in history.

Notable changes in spiritual conditions have taken place since the close of New Testament history. Many of these have been morbid and not normal processes. The charac-

\*The "gift of God" which Timothy is exhorted to "stir up" (2 Tim. 1:6) is simply the gift of "fitness for carrying on the work of the gospel." [Huther.]

teristic of the most alert and modern Christianity is doubtless its approximation to essential New Testament principles and methods. Yet vastly different still are external conditions from those of New Testament times. E. g., the existence of denominational distinctions; the transfer of Christianity from a place of utmost insignificance to one of universally recognized importance in human affairs; the possession of vast wealth by Christians; and the fact that men feel compelled to defend a rejection instead of an acceptance of Christianity after its nineteen triumphant centuries.

We face a changed world from that of the apostles. We but waste our strength in an endeavor to bring back waters which have forever gone by. Yet the stream is the same, its course is substantially the same, the laws governing its flow are unvarying. Outward conditions vary enormously with the passing years, but the human heart is one the world over and the centuries through. The principles affecting human duty and destiny are eternal. The heart has ever substantially the same needs, and God has answered its greatest need in a word so plain that the simple-hearted wayfarer need not err therein. For the rest of life and duty He has given the vivid picture of the church growing up before our eyes in the New Testament record. It is not for servile imitation, but he who makes Christ's will supreme may find guidance in each perplexing present question from that record finished centuries before those questions had being, and may learn to apply amid ever changing conditions the changeless principles of the unchangeable God.

## THE GOSPEL OF JOHN.

~~THEME~~

## JESUS MANIFESTED AS THE SON OF GOD.

## STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

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*Part IV. THE FINAL MANIFESTATION AND THE VICTORY.**John 13:1-20:31.*

REMARK.—The closing grand division of this Gospel, including the last crowning manifestation of Jesus, now begins. Recall the preceding material, the early faith, the later conflict arising out of his self-manifestations to the world. Two movements have been begun—one towards him, the other against him. The whole culminates in higher self-revelation, open conflict, defeat and victory.

*Division I. 13:1-17:26. The Master and His Friends.*

REMARK.—This supreme revelation of his mission, character, purposes and destiny is to be given not to the "world" but to his chosen ones. In the midst of uncertainty and depression they are to behold him calm and confident, full of hope and of the assurance of victory.

## § I. Chapter 13:1-20.

## I. The Scripture Material:

- 1) V. 1. Jesus, before the Passover, knowing that his time to leave the world is near, continues to love his own.

- 2) vs. 2-5. With Judas tempted to betray him, Jesus, knowing his own power and his relation to God, rises at supper, prepares himself and proceeds to wash the disciples' feet.
- 3) vs. 6-8. Peter asks, Do you do this to me? Jesus says, You will understand it later. Peter answers, You shall not do it. Jesus replies, Then you have no part with me.
- 4) vs. 9-11. Peter says, Wash my hands too and head. Jesus says, After bathing, only the feet need washing; so it is with you all, except one (knowing his betrayer).
- 5) vs. 12-17. Having finished he says, Know that I, whom you rightly call Master and Lord—and the Lord is his servant's superior—have washed your feet as an example of what you should do to each other. Do this and be blessed.
- 6) vs. 18-20. I mean all except the one who fulfils the scripture "my table companion betrays me." Let my telling you of him prove that I am. To receive my messenger is to receive me and him that sent me.

**2. A Lesson of Love's Service:\*** As Thursday evening comes on, Jesus, although . . . , now loves them to the full because . . . . As supper begins, even though Judas is now ready to betray him, he rises and, for the very reason that . . . , makes preparations to wash the disciples' feet and does so in spite of Peter's opposition, which he meets by saying . . . . Then he declares, "This action of mine is an example to you of . . . . Why? For two reasons, my position among you and your consequent attitude toward me." He adds, "Still I do not mean the one here who is my betrayer. Of him I speak beforehand that the result of his deed may . . . . Know, too, that you are to represent not me only but also my Father."

\*With the beginning of this last "Part" the student is fitted and will be expected to undertake more of the actual work of preparing these statements, instead of merely criticising and improving them as heretofore. Only the more general outline will be given, and that with omissions here and there, to be filled out as the student may decide. It is hoped that real work will be done according to the examples already given which are sufficient to suggest what is desired.

## 3. Re-examination of the Material :\*

## 1. Words and Phrases :

- 1) *Unto the end* (v. 1), cf. marg.
- 2) *riseth from supper* (v. 4), (a) supper had been going on, (b) could this have been the feet-washing customary at the beginning of a meal?
- 3) *hereafter* (v. 7), when? CBJ.
- 4) *no part with me* (v. 8), is this (a) "no relation to me," or (b) "no share in the work that I am doing?"

## 2. Connections of Thought :

- 1) *Now before*, etc. (v. 1), is this (a) a general introduction to this "part," i. e. (1) the manifestation of the Father to the world is over, (2) *but* Jesus will make a crowning manifestation of love in deed and word unto his disciples—or (b) an introduction to this section?
- 2) *having . . . put . . . knowing*, etc. (vs. 2-4), study connections of thought of subordinate and principal parts of this sentence.
- 3) *so he cometh* (v. 6), does this imply that others had been washed?
- 4) *Jesus answered*, etc. (v. 7), how is this an answer to the question of v. 6?
- 5) *but that*, etc. (v. 18), cf. CBJ.
- 6) *from henceforth*, etc. (v. 19), is this (a) I have not previously told you anything beforehand, (b) but now I do tell you this thing, (c) and will tell you other things, (d) that my predictive power may prove my Messiahship?

## 3. Manners and Customs :

Study the custom of feet-washing (a) as practiced in oriental countries, (b) as done here, (c) as a model for the followers of Jesus.

## 4. Historical Points :

*Before the feast*, etc. (v. 1), how long before, (a) some evenings, or (b) that same evening?

## 5. Comparison of Material :

V. 16. Cf. CBJ.

## 6. Literary Data :

- 1) Note (a) familiar words, (b) the style of vs. 1-4.
- 2) Consider the character of Peter as portrayed here, (a) as by one who knew him, (b) in comparison with the portrait in the other Gospels.

## 7. Review :

After a careful study on the above, and other points the student may review 1 and 2.

#### 4. Religious Teaching: *To be a fellow-worker with the Christ one must enter into his spirit—the spirit of service rising out of love.*

\*Henceforth suggestions and questions will predominate in this division of the work, calling for more original thought and investigation on the student's part. Many points will be omitted which are treated in the Cambridge Bible commentary on John, use of which, or some similar work, on the part of the student, is presupposed. Reference to it will be made by the letters CBJ.

## § 2. Chapter 13: 21-30.

## 1. The Scripture Material:

- 1) V. 21. Having thus said, Jesus, troubled, declares, One of you shall betray me.
- 2) vs. 22-24. The disciples being in doubt, Simon by a gesture asks the beloved disciple, reclining upon Jesus, to tell.
- 3) vs. 25, 26. He leans back and learns from Jesus that it is one to whom he shall give the sop. He gives it to Judas Iscariot.
- 4) vs. 27-30. Whereupon Satan enters into Judas and Jesus says, Do your work quickly. They think Jesus meant that, as Judas had the bag, he should buy for the feast or give to the poor. He goes out. It is night.

2. The Betrayer disclosed and separated: After these words Jesus, with an inward shudder, solemnly says . . . .  
 . . . While they look questioningly at one another, Peter nods to the especially loved disciple of Jesus, who is at his right, to find out who it is. He leans back upon Jesus and to his question Jesus says, "I will give the dipped morsel to him." Judas son of Simon Iscariot is thus pointed out, and Jesus adds, "Be quick about your work." He goes out into the night, while the disciples . . . . .

## 3. Re-examination of the Material:

## 1. Words and Phrases:

- 1) *Was troubled* (v. 21), cf. 11:33; 12:27.
- 2) *testified*, why this word?
- 3) *as he was* (v. 25), i. e. from the position he had occupied.
- 4) *giveth it*, etc. (v. 26), did this mean any more than to point out the traitor?
- 5) *entered Satan* (v. 27), note the advance from v. 2.
- 6) *no man . . . knew* (v. 28), (a) was Peter's question in an undertone? (b) did the others, therefore, remain ignorant? (c) or was it all, though seen and heard, incomprehensible?
- 7) *for the feast* (v. 29), (a) had the feast begun? (b) did the disciples expect to eat this "feast" with Jesus?

## 2. Connections of Thought:

- 1) *Simon Peter, therefore*, etc. (v. 24), trace the relations of thought with the preceding verse.
- 2) *Jesus, therefore, said*, etc. (v. 27), cf. CBJ.



## 3. Manners and Customs:

- 1) *At the table reclining* (v. 23), (a) cf. the original custom, (b) make clear the situation here.
- 2) *dip the sop* (v. 26), is this (a) simply the morsel which Jesus happened to hold, or (b) the passover morsel which was dipped in the charoseth? (c) consider how this decision bears on the determination of the character and date of this meal.
- 3) *give . . . to the poor* (v. 29), (a) note the custom of passover benevolence (Deut. 16: 24), (b) is this referred to here?

## 4. Literary Data:

- 1) Note any familiar words.
- 2) *one of his disciples whom*, etc. (v. 23), (a) note reference to an unnamed disciple, (b) would the author of this Gospel so refer to himself? (c) consider whether the title is applicable to John the apostle.

## 5. Comparison of Material:

Read the accounts in the Synoptical Gospels parallel to this discovery of the betrayer and observe additional material.

## 6. Review:

Review the material of 1 and 2 in the light of further study.

4. **Religious Teaching:** *The love of Jesus for the one who is already on the point of yielding himself up utterly to evil cannot but manifest itself even now. Yet that love resisted and spurned becomes the occasion by which Satan wins his completest triumph over the self-abandoned soul.*

### § 3. Chapter 13: 31—14: 31. The First Conversation.

REMARK.—With the departure of the betrayer all hindrance to free intercourse of thought and feeling between Jesus and his loved ones is removed. He is to begin to reveal to them the deepest and most essential truths regarding himself and his relations to God and themselves. Yet this intercourse is to take the form of a familiar conversation in which question and answer disclose the confidential and even homely intimacy which exists between the Master and his friends.

#### ¶ 1. Chapter 13: 31—14: 7.

## 1. The Scripture Material:

- 1) Vs. 31, 32. The Son of man is now to be glorified in God and God in him.
- 2) v. 33. Children, after a little, I go and you shall seek me in vain.
- 3) vs. 34, 35. I give you a new law that you love one another as I have loved you and thus prove to all that you are my disciples.

- 4) vs. 36-38. Simon says, Lord where do you go? Jesus answers, Where you cannot come till later. He replies, Why not, as I will die for you. Jesus says, Indeed! You will deny me thrice before the cock crows.
- 5) 14:1. Do not be disturbed; believe in God and in me.
- 6) vs. 2-4. Many are the dwelling places in the Father's house; to prepare your place I go away; then I will come and you shall be with me. You know the way I go.
- 7) vs. 5-7. Thomas objects that not knowing whither he goes they cannot know the way. He answers, I am the truth and the life and thus the only way to the Father. In knowing me you know Him.

**2. My Exaltation is at hand though Separation from you:**  
 "Now my glorification approaches. I am soon to leave you, my children, but you must love one another." When Peter asks where he goes, Jesus replies, "Where you will come sometime, not now, for you are not ready though you may think you are. Be ye not anxious. Put your trust in God and in me. I am only going where I shall better fit you for your work and join you in it. Do you ask, 'Whither' and 'the way,' Thomas? I go to the Father, and because I possess and show forth the truth and the life, I am the way to Him—the only way."

**3. Re-examination of the Material:**

**1. Words and Phrases:**

- 1) *Now is* (v. 31), lit. "now was," significance of past tense?
- 2) *in himself* (v. 32), is this more than "in fellowship with himself?"
- 3) *new commandment* (v. 34), new (a) in substance, (b) form, (c) scope, or (d) motive?
- 4) *my Father's house* (14:2), i. e. either (a) heaven, or (b) the universe?
- 5) *many mansions*, i. e. (a) dwelling places many in number, (b) all in the "house."
- 6) *place*, i. e. opportunity for larger development and usefulness.
- 7) *I come again* (v. 3), i. e. "I am coming," "keep coming."
- 8) *from henceforth* (v. 7), i. e. since when?

**2. Connections of Thought:**

- 1) *V. 33*, note connection with preceding vss., i. e. my glorification involves separation from you.
- 2) *let not your heart*, etc. (14:1), i. e. (a) I have been speaking about my leaving you, (b) and the thought of my death (13:37) is suggested, (c) but let not fears arising from these things distress you.

- 3) vs. 2, 3, i. e. (a) do not be distressed, (b) it is all my Father's house wherever we are and however separated, (c) hence it is not real separation, (d) for the apparent separation is only to open the way of usefulness for you, (e) in which I am still to be a factor and a power.
- 4) *I am the way*, etc. (v. 6), i. e. (a) I am perfect truth and real life, (b) and so in looking upon and knowing me you see the way to the place I depart to, (c) the way and its character should tell you what the end is, namely the Father, (d) the only way to know and see Him is through me.

3. Comparison of Material :

- 1) With 13: 36-38 cf. parallel material in the Synoptics.
- 2) Consider at which point in this narrative the institution of the Supper as narrated in the other Gospels is to be placed.

4. Literary Data :

- 1) Note familiar and characteristic words.
- 2) Observe any signs of an eye-witness.

5. Review :

The student may review as before points 1 and 2.

**4. Religious Teaching:** *Jesus declares that belief in God, trust in the Highest and Holiest, is in its truest sense belief, trust in Himself. He interprets God to us and offers Himself as the centre of the deepest religious life, the source of calmness and peace.*

¶ 2. Chapter 14: 8-24.

1. The Scripture Material :

- 1) Vs. 8, 9. Philip says, To see the Father would satisfy us. Jesus replies, Can you have seen me so long and not known that to see me is to see Him?
- 2) vs. 10, 11. Do you not believe that my words and works are the Father's, who is in me? Believe me on this point, at least in view of the works.
- 3) v. 12. Truly, he who believes on me shall do my works and greater ones, for I go to the Father.
- 4) vs. 13, 14. Whatever you ask me in my name I will do, that the Son may bring glory to the Father.
- 5) vs. 15-17. If you love me and obey me, I will obtain from the Father another Comforter, the Spirit of truth, to be with you forever, abiding in you, not in the world, which knows him not.
- 6) vs. 18-20. I will not desert you but return; you see me though I leave the world; you shall live because I live. Then you shall know the fellowship of the Father, myself and you.

- 7) v. 21. To keep my commandments is to love me, and that means the love of the Father and my love and manifestation to you.
- 8) vs. 22-24. Judas asks, Why manifest yourself to us and not to the world. Jesus replies, Love of me leads to obeying me, and those who love not, obey not my words or rather the Father's word. To the obedient we come and there dwell.

2. Such Separation means greater Blessing to you if you love me: To Philip's remark that if they could only see the Father they would be satisfied, Jesus answers, "I have been revealing myself to you, Philip, and in me you see the Father for He abides in me speaking and acting. Do you all fail to believe me? Judge from the works then. And such works and greater ones are possible to those who accept me for I go to the Father. He is to be exalted by my granting all your requests. But you must love and obey me. Then will the Father send another Helper who will abide in you as my representative. So I will be with you still and you will live in fellowship with the Father and with me. Not to the world that loves me not, but to you who love me and obey me will I reveal myself, and you shall receive the abiding presence and love of the Father and of me."

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Show us* (v. 8), how did he wish this manifestation to be made?
- 2) *sufficeth us*, i. e. (a) is sufficient to comfort and encourage us, or (b) is adequate to our conceptions and desires. (c) what sort of a spirit is manifested?
- 3) *another* (v. 16), than whom?
- 4) *comforter*, (a) cf. marg. for other translations, (b) note also the idea of "representation," (c) Jesus represented man before the Father, (d) the Spirit represents Jesus before the believer.
- 5) *in that day* (v. 19), is this (a) the Last Day, (b) Pentecost, or (c) the day of Jesus' departure and the Advocate's coming?
- 6) *not unto the world etc.* (v. 22) what is the difficulty here?

#### 2. Connections of Thought:

- 1) *The words that I say etc.* (v. 8) study the argument. (B)
- 2) *verily verily etc.* (v. 25), (a) my works are the Father's works, (b) he that trusts himself to me shall be the same, (c) and more, (d) because I come into a new and closer relation to the Father, (e) and so I bring those who are believers to me into this new relation, (f) (v. 13) and I shall do anything they ask, (g) provided that their petitions are offered in the spirit of the Son.

- 3) *if ye love me*, etc. (v. 15), study the connection with the preceding, CBJ.
- 4) *I will not leave you*, etc. (v. 18), i. e. (a) my representative is with you, (b) *and so* I come to you, etc.
- 5) *because I live*, etc. (v. 19), better as in marg., i. e. (a) you see me face to face and will continue to do so, (b) because I continue to live and you in my life also live.
- 6) *ye shall know*, etc. (v. 20), i. e. (a) shall come to know by experience, not all at once, (b) the perfect fellowship, (c) which comes through the glorification of Jesus and the Advocate's coming.
- 7) v. 21, i. e. (a) this fellowship is one of love, (b) your love leads to obedience, (c) and our common love brings the manifestation of myself.

## 3. Review:

The student may use any material gathered above in the review of 1 and 2.

4. **Religious Teaching:** *Discipleship to Jesus the Christ involves three things, love, practical obedience and their outcome, fellowship with the Divine.*

### 3. Chapter 14: 25-31.

## 1. The Scripture Material:

- 1) Vs. 25, 26. So I speak while with you. The Helper from the Father in my name will give you all needful instruction.
- 2) v. 27. I give you my own peace. Be not anxious.
- 3) vs. 28, 29. I told you that I was going and coming again. Your love should have made you glad that I was going to the mightier Father. When I go, remember that I told you and believe.
- 4) vs. 30, 31. My words with you shall now be few, for the prince of this world seeks in vain to overcome me, that men may know that I love the Father and keep his commandments. Let us go.

2. **Be strong, therefore:** The words which I have spoken while with you will be recalled and made clear to you by the Helper, my representative, the Holy Spirit. I leave you the peace that I enjoy. Instead of being anxious, you should be joyful, if you love me, because I go to the Father with Whom is greater power to bless and help you. Remember how I told you of this and then believe. The ruler of the world is soon to come—with no relation to me except that through his coming . . . and so our words must be few. Let us go.

## 3. Re-examination of the Material :

## 1. Words and Phrases :

- 1) *These things* (v. 25), i. e. (a) all my earthly teachings, or (b) these particular words?
- 2) *in my name* (v. 26), (a) with the purpose of representing my name, (b) what name?
- 3) *all things*, without limitations?
- 4) *as the world giveth* (v. 27), in kind or motive?
- 5) *greater than I* (v. 28), in what sense?
- 6) *prince of this world* (v. 30), cf. 12 : 31.
- 7) *hath nothing in me*, is this (a) has no power over me, or (b) has no relation to me?

## 2. Connections of Thought :

- 1) *If ye loved me*, etc. (v. 28), i. e. (a) instead of sorrow you should have joy, (b) at my going to the Father, (c) i. e. if you really loved me and had my interests and the best interests of my work at heart, (d) for the Father is greater than I am, and (e) with Him I can and will do more for you and this work.
- 2) *but that the world*, etc. (v. 31), i. e. (a) the prince of this world draws near to me, (b) he has no point of relation to me, has no possessions in me, (c) except in one respect which is the divine purpose, (d) that, through his coming, (1) the world may know my love to the Father and (2) my obedience to His will.

## 3. Review :

With the results of this work, points 1 and 2 may be reviewed.

**4. Religious Teaching :** *The absence of Jesus the Christ in the flesh is His presence in the Spirit in mightier power to help, to teach, to strengthen His disciples in their conduct of His kingdom and work. But to know and enjoy this the disciple must in love and in faith accept his Lord's assurance and take His point of view.*

## GENERAL FEATURES OF SEMITIC RELIGIONS.\*

By Prof. MORRIS JASTROW, Jr.,

The University of Pennsylvania.

The Semites: Who They were and Their General Character—The Four Great Semitic Cultures: the Babylonio-Assyrian, the Phœnician, the Hebrew, the Arabic—Their Influence on the Course of Civilization—The Distinctive Features of Each and the Traits they Possess in Common—Renan's Hypothesis of their Tendency to Monotheism—Method of Ascertaining the Religious Ideas among the Early Semites previous to the Rise of Culture among Them—Survivals in Customs and Rites—The Testimony borne by Language—The Value of Traditions and Legendary Lore—The Mental Horizon of the Early Semites—Nomadic and Agricultural Life—Their Views of Nature and Animal Life—Identification of all Varieties of Life the Keynote to an Understanding of their Thought and Customs—Institutions and Rites of the Semites—Animism and Totemism among Them—The Theory of "Sympathetic Magic" as an Explanation of Image and Object Worship—Sanctity and *Taboo*—Sacred Objects, Places and Persons—The Significance of the "Name" among Them—Talismans and Sacred Formulæ—Gods and Spirits—The Blood Covenant: its Scope and Various Forms—Sacrifice and Tribute—Expiatory Rites—Views of Death and the Future Life—Religion and the Social Life—The Family and the Tribe—The Religious Significance of Family Events and Tribal Gatherings—The *Ger* and the *Goël*—Retrospect—Concluding Remarks.

## SELECTED REFERENCES TO THE LITERATURE OF THE GENERAL SUBJECT.

- W. ROBERTSON SMITH.—*The Religion of the Semites*. I, The Fundamental Institutions (London and New York, 1890). This work, which is the first serious attempt at a comprehensive study of the subject, will be complete in three parts, but even the first volume by itself is a perfect treasure-house of well-arranged facts and suggestive discussions on these facts. In addition to the value of the work for the student of Semitic religions, it marks, as Mr. Frazier well says, "A new departure in the historical study of religion."
- TH. NOELDEKE's article, "The Semitic Languages," in the *Encyclopædia Britannica*.
- FR. HOMMEL.—*Die Semitischen Völker und Sprachen* (Leipzig, 1883).
- ERNEST RENAN.—*Histoire Générale et Système Comparé des Langues Sémitiques* (5th edition. Paris, 1878); especially the first part (pp. 1-100,) which contains a discussion of the general character of the Semites.
- Against Renan's hypothesis of the tendency to Monotheism among the Semites, see CHWOLSON, *Die Semitischen Völker* (Berlin, 1872).
- ERNEST RENAN.—*De la Part des Peuples Sémitiques dans l' Histoire de la Civilization* (7th edition, Paris, 1875).

\* The Syllabus of a lecture delivered in Association Hall, Philadelphia, in a series on Ancient Religions, under the direction of the Lecture Association of the University of Pennsylvania. The broad treatment and the suggestive references will be found helpful.

## BABYLONIO-ASSYRIAN.

- A. H. SAYCE.—*Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians* (Hibbert Lectures). London, Williams and Norgate, 1887.
- C. B. TIELE.—*Babylonisch-Assyrische Geschichte* (Gotha, Perthes, 1886); especially Chapter V, *Die Babylonisch-Assyrische Kultur* (pp. 485-616).

## PHENICIA.

- R. PIETSCHMAN.—*Geschichte der Phönizier* (Berlin, Grote, 1889).

## HEBREW.

In view of the many still unsolved problems in ancient Israelitish history, no wholly satisfactory treatment of the subject has as yet appeared. Stanley's *History of the Jewish Church* is still of value, but has in many essential points been superseded by subsequent researches. Scholars are pretty generally agreed in regarding as the standard work at present Bernard Stade, *Geschichte des Volkes Israel* (Grote, Berlin, 1887-88, 2 vols). An English translation of this work is a desideratum. It embodies the ascertained results of modern scholarship with a not too large addition of personal hypothesis. For those already familiar with the subject, Ernest Renan's scholarly and brilliant work, *Histoire du Peuple d' Israel* (Paris, 1886-1890), the third volume of which has just appeared, will prove most valuable and profoundly suggestive. At the same time, it is proper to caution those approaching the subject for the first time against certain theories in the work peculiar to Renan and which must be viewed as such. An English translation of the first two volumes under the title, *History of Israel*, has been published by Roberts Bros., Boston, and the third volume is announced.

JULIUS WELLHAUSEN.—*Prolegomena to the History of Israel* (Edinburgh, 1884).

W. ROBERTSON SMITH.—*The Old Testament in the Jewish Church* (New York, 1881).

A. KUENEN.—*The Religion of Israel to the Fall of the Jewish State*, 3 vols. (London, 1882).

JOHN FENTON.—*Early Hebrew Life* (London, 1870).

[This list might be indefinitely extended, and only the standard works of a general character have been included.]

## ARABIC.

W. ROBERTSON SMITH.—*Marriage and Kinship in Early Arabia* (Williams and Norgate, 1887).

JULIUS WELLHAUSEN.—*Reste Arabischen Heidenthums* (Berlin, Reimer, 1887).

A. VON KREMER.—*Culturgeschichte des Orients unter den Chalifen* (Wien, Braunnmueller, 1875. 2 vols.).

THEODOR NOELDEKE.—*Das Leben Muhammed's* (Hanover, Ruempler, 1863).

A capital sketch. See also the same author's excellent article on the Coran, in the *Encyclopaedia Britannica*, 9th edition. The most complete biographies of Mohammed are those of Aloys Sprenger in German, *Das Leben und die Lehre des Mohammed*, 3 vols., 2d edition, Berlin, 1869; and Sir William Muir, *The Life of Mahomet and the History of Islam*, 4 vols.; London, 1858-61. Of the two, the German is the more impartial. The standard work on Islam in general is now August Mueller, *Der Islam im Morgen-und-Abendlande* (Berlin, Grote, 1888). 2 vols.



## Correspondence.

July 9th, 1891.

EDITOR OLD AND NEW TESTAMENT STUDENT :—

I read with much interest the interpretation of John 20:27 by Dr. Thomas Laurie in the July issue of the *STUDENT*, and whilst I fully agree with him in his negation of any bodily deformity remaining on the saints in heaven, I must nevertheless take issue with the logical steps by which he arrives at this conclusion. It seems to me that all the proof passages and facts of the Resurrection History which he adduces to demonstrate that the "visibility of the marks of Christ's wounds varied with the needs of the moment," really prove quite the reverse. In the first place he thinks that Mary Magdalene would certainly have *said something* about the wounds had they been visible when she "stooped to clasp those blessed feet," and because no remark issued from her lips, therefore, he thinks, the wounds were not in or on Christ's body at that moment, or at least were unseen. Now there is no record that Mary Magdalene *alone* thus worshipped Christ. It was Mary Magdalene and the "other Mary," *two* Maries, who, returning from the tomb and the vision of an angel "with fear and great dread," i. e. very much excited, met Jesus and at once fell at His feet, took hold of them and worshipped Him. The very fact that both of them fell at His feet indicates, to my mind, that they both *instinctively* glanced thither for evidences to identify their crucified Lord, and seeing the wound-prints, those unmistakable and touching proofs of Christ's sufferings, in an ecstasy of love and devotion they cast themselves down to worship and adore. Moreover, under the intense excitement and deep joy of this meeting and of the immediately preceding events, it would have been very unnatural indeed for either of the Maries to stop to reason much less to *speak* of the scars on Christ's body. Their whole soul was completely absorbed in the presence, love and person of their dear Master, and very little of the process of thinking was possible. Their overwhelming feelings rendered them speechless. They simply longed to retain Him, and the prostration at His feet was instinctive, uncontrollable. The wound marks might easily have been there, and yet the women in their excitement may not have noticed them. But I am inclined to the former view, that they fell at His feet perhaps to kiss those dear tokens of their Lord's love and sufferings, and bathe them with tears of unspeakable joy. In either case the wound marks were there.

In the second place Dr. Laurie thinks that Cleopas and his companion would certainly have recognized their eloquent Fellow-traveler long before the breaking of bread at Emmaus, if the wound prints had been present on His hands and feet during that memorable walk. Luke 24:16 explains the situation, I should think, very clearly. "Their eyes were holden that they should not know Him." Jesus had His own reasons for casting a mist as it were over their eyes. The miracle (daze?) was in *them*, not in Him. It seems therefore more natural to believe that the marks of the crucifixion were present on the hands, feet and side of our risen Master during the first part of the 40 days. For they certainly were there when He suddenly stood in the midst of the eleven in that locked inner room, for He freely showed them to all. When

Thomas heard of it, he too wanted the same proof that had been given to the rest. And he received it. Observe that all these appearances were in the *early* part of the mysterious 40 days. The available evidence on His appearances during the latter part of that period is found in Matt. 28:16, 17, and 1 Cor. 16:6, both of which narrate events shortly before the ascension. Matthew says, "The eleven disciples went away into Galilee, unto the mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted." That last clause is a significant one. Why did they doubt, they to whom He had so often appeared, to whom the wound marks were so clearly shown? I am inclined to suspect that there had been a *gradual disappearance* of those scars in consequence of a *gradual change* in the resurrection body itself. The discussion of the possibility and probability of this qualitative mutation in the elements of Christ's resurrection body, would lead me far astray from the purpose of this note. Suffice it to say that the above view throws considerable light on the nature and purpose of the 40 days interval. That interval was necessary for Christ Himself as well as for the faith of His disciples. The fact therefore that some of the eleven doubted seems to me to be a strong hint that the marks on Christ's body which had been to the disciples the clearest proofs of their Lord's identity and of the reality of the resurrection, had disappeared, and Christ stood before them with His perfect, glorified body. They noticed the change and some accordingly "doubted."

This view makes Christ's wounds real, and not magical. For the theory of accommodation which holds that Jesus could and did cause His wounds to appear and disappear for the convenient instruction of His friends, strikes me as reducing Christ's dignity and consistency of life. He never *before* did anything magically. He never showed signs merely to accommodate the curious. This consistency of His life and work He certainly would not mar by yielding to such motives at its glorious close.

Objection might here be raised, that if it will be possible for the surviving saints to put on incorruptible immortality "in the twinkling of an eye" at the last trump, why was it impossible for a similar change to take place in Christ's body? All admit the possibility, I suppose, but the question here is, Did an instantaneous change actually occur in the body of *Jesus*? I think the evidence tends strongly to a reply in the categorical *negative*. Moreover at the last trump, the change from mortality to immortality will not be repeated over and over again in a sort of a magical succession of mutations, but it will be once for all, and permanent thereafter.

A far knottier problem of exegesis lurks in Matt. 18:8, 9 than is found either in John 20:27 or 1 Cor. 15:52. There steps forth from this difficult passage the same stern question, Shall the future body be maimed, or halt? The usual figurative interpretation seems to me inadequate, inasmuch as *whatever* it be that is maimed or halt, *that* is what enters "life," whether it be the believer's natural body, the body of sin (the usual meaning given), or the spiritual body. How can the last be maimed? And how can the body of sin, whether maimed or not, be permitted to enter "life" at all? For the word "life" is antithetic to "eternal fire," "hell of fire," and evidently refers to the state of the blessed in heaven. I simply put the difficulty, waiving any present discussion of the same. The passage bears directly on the subject of Dr. Laurie's paper.

[Rev.] STANLEY L. KREBS.

*St. Andrew's Reformed Church, Reading, Pa.*

## Biblical Notes.

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**The Authority of Christ.** In what did the authority of Jesus Christ consist and how did it lay hold of men? The question is not often directly and carefully considered. In his *Pastor Pastorum* Latham answers it with quite a little fullness of detail. He says that this authority took hold of men (1) in bringing to the birth, within men, thoughts which were lying in embryo in their own hearts; e. g., he asserted that God was the Father not only of the nation but of every individual in it, and men said, "we always thought it must be so, and so it is." Again (2) He not only told men that they were God's children but *treated* them as such. This notion lay very deep in the hearts of the children of Israel, even the poorest in Galilee; and when the Lord brought it to light, men listened to Him with breathless respect. (3) The scribes had one set of ideas for themselves and a lower set for the people they taught. But Jesus had but one set of teachings and urged them upon all, flattered none and yet thought the noblest and highest truth meant for the poorest. This took hold of men's hearts. (4) He assumed a certain positive authority, in the Sermon on the Mount, by putting His own commands in contrast with the written Law. A teaching which claimed authority coordinate with that of Moses might well startle the multitude.

**The Form of Our Lord's Teaching.** Latham also gathers some interesting points about the public teaching of our Lord, especially the Sermon on the Mount, the form of its deliverance. It was noticeable that, in contrast with the scribes, he cites no authorities while they overwhelmed men with quotations. He gave nobody else's opinions. He tells people what they ought to do as he sees their duty. Again, he uses the natural rhetoric of earnest speech, beginning with the unexpected and thus arresting attention. Moreover, his speech is not a code of laws. Men had enough precepts. So he puts his injunctions into such strong forms and uses as examples such extreme cases that men see that he has in mind principles not rules. He makes no exceptions. All is broad, and strong and simple. His purpose is to leave seed thoughts in men's minds to be carried in men's memories. Therefore he embodies them in terse sayings, illustrated by cases which are familiar but extreme.

The writer adds that "nothing in our Lord's ministry impresses me more than the extraordinary sobriety of the whole movement. We hear nothing of religious transports or ecstatic devotion. People listen in awe as to a communication made from above. They never dare to applaud. He is too much above them for that. . . . True human freedom was with Him a sacred thing and a man is not free when he is fascinated by fervid oratory, or when he is intoxicated by religious fanaticism. . . . One cause of this sobriety of the great movement may be found in the elevation and tone of authority which has just been spoken of as characterizing our Lord. He seemed to move on a plane parallel indeed to that of man, but a little above it."

**The Choice of the Apostles.** No doubt there were many reasons which concurred in Jesus' mind in favor of the choice of the particular men whom He did choose as his apostles. But there was one fundamental thing by which He was moved, according to Mr. Latham, and that was their fitness for *testifying to facts*. "It is this character of witnesses which distinguishes the Apostles from all other depositories of a Master's cause." "In the character of appointed witnesses of the Resurrection they stood alone," "I find," says he, "in the Twelve a special fitness for the particular work which it fell to them to perform. They brought to the attestation of the Resurrection *the concurring evidence of eleven eye-witnesses, simple, truth-loving, matter-of-fact men, of different types of mind.*" The author develops at some length the various elements of this italicized statement. (1) Consider the unanimity of the eleven in their testimony to this fact. The chances against the agreement of the entire body in an illusion or a misrepresentation are enormous. (2) The apostles conveyed the impression, in their testimony as given in the Acts and Epistles, of certainty, settled and serene. They had not been always so. (3) The difference in character among them is marked. Yet they agreed in their story when (a) they neither had any of the objects of human desire to gain by their agreement (b) nor were they mastered by any leader among them but were men of independent mind accustomed to dispute and disagree. That any eleven should thus agree is strange; that this particular eleven should do so is stranger still. (4) But though each individual had his specific character, they had one fundamental element in common. They belonged to the lower middle class, plain and homely in mind, talk and action. They are literal-minded, matter-of-fact, practical, laboring men. Such men are good witnesses, for they have eyes for everything. Thus two points are made. The apostles were singularly adapted for giving testimony to a fact—and if such men were picked out, it must have been in view of some great event for which witnesses were required. This is exactly what Christianity does centre in—a stupendous Fact.

**Notes on Passages in James.** In the exposition of Dr. Plummer are some interesting interpretations of special passages a few of which may be briefly reproduced:

1. James 1:9, *and the rich in that he is made low*. This humiliation is not that of Christian submission. The rich unbeliever is meant. The passage is one of severe irony. "Let the brother of low degree glory in his high estate; and the rich man—what is he to glory in?—let him glory in the only thing upon which he can count with certainty, viz., his being brought low; because as the flower of the grass he shall pass away."

2. 4:5, 6. These two verses are very difficult. Three questions arise, (1) Are two Scriptures quoted or only one? (2) Who is it that "longeth" or "lusteth?" is it God, or the Holy Spirit, or our own human spirit? What is it that is longed for by God or the Spirit? In reply to (1) it is held that here is a condensation of several utterances in the Old Testament. In respect to (2) it is maintained that the good sense of the verb i. e., "longeth" is more in harmony with New Testament usage. The most satisfactory rendering then makes the Holy Spirit the subject, "Even unto jealousy doth the Spirit which He made to dwell in us yearn," and (3) that for which the Spirit yearns is "ourselves." "God is a jealous God, and the Divine love is a jealous love; it

brooks no rival. And when his Spirit takes up its abode in us, it cannot rest until it possesses us wholly, to the exclusion of all alien affections."

3. James 5: 19, 20 *shall cover a multitude of sins*. Whose sins? Not the sins of him who converts the erring brother. Against this are two reasons (1) Nowhere else in Scripture do we find such a doctrine that a man may cover his own sins by inducing another sinner to repent. The opposite is not obscurely intimated e. g., in 1 Cor. 9: 27. (2) James could not have contemplated the possibility of a Christian undertaking the task of converting others while his own conscience was burdened with a multitude of sins. It is the sins of the converted sinner that are covered. The phrase "cover sins" reminds one of Ps. 32: 1 and it seems to have been common among the Jews.

4. James 5: 14, 15, *anointing him with oil*, etc. In respect to this debated passage, the writer thinks that it is most probable that the purpose intended for the oil to serve was either to be the channel or instrument of a supernatural cure or an aid to the sick person's faith. And the reason why oil was selected was that it was believed to have healing properties. It is obvious, on the one hand that James does not recommend this oil merely as medicine, for he does not say that the oil shall cure, nor yet that the oil with prayer shall do so, and more than that, the anointing is to be done by the elders which would not be necessary if it were merely medicinal. "On the other hand, it seems to be too much to say that the anointing had nothing to do with bodily healing at all and was simply a means of grace for the sick."

**Tirosh and Yayin.** In the recent number of the *Journal of Biblical Literature* (vol. x. 1), Prof. H. G. Mitchell offers the results of a special examination of these words. *Tirosh* is frequently applied to the juice of the grape while it is still in the fruit or when it has just been expressed by man. Wine as a product generally takes this name and in the majority of cases it is regarded as a good. The reason for prizing it was that it finally became wine (Mic. 6: 15). Deut. 14: 23, shows that the juice of the grape is tithed as *tirosh* but drunk as *yayin*. In all the cases it is the promise that is in the *tirosh* which makes it either desirable or harmful. *Yayin* is used of wine as a drink which had an important place in the life of the Hebrews. It was prized for its flavor and the exhilaration it produced (Ps. 104: 15). The use of wine is commended, the abuse is condemned. The priests were forbidden its use because of the frailty of human nature. The Nazarites were forbidden because thus they could best indicate their separation from their fellows. The Rechabites are commended not because they abstained from wine simply but for honoring the rule of their ancestor. This rule also forbade them to live in houses and sow seed. Jeremiah was teaching a lesson of fidelity to God from their example of fidelity to Jonadab. *Tirosh* and *Yayin*, then, denote not two kinds of wine but the same wine at different stages, before and after fermentation. At first it is regarded as a simple product of husbandry and valued for the promise that is in it. Finally it is treated as a drink, and praised or condemned as it is used or abused. It is prohibited only to certain persons at certain times or for exceptional reasons.

**The Greek of the Apocalypse.** The peculiar character of the language in which the Apocalypse is written and the difficulty of understanding how the same person could have written in two styles so different as that of the Gospel of John and this of the Apocalypse have long occupied the attention of

scholars. Mr. Simcox in his "Writers of the New Testament" has this to say about the subject. "The language of the Revelation of St. John is Hebraistic Greek in a different sense from that in which the term will apply to any other part of the New Testament, unless possibly to some elements in the Synoptic Gospels. The other books are written by men who habitually spoke and wrote Greek, though not Greek of the purest kind; this seems the work of a man whose knowledge of Greek was imperfect, or at all events to whom Greek was a foreign language. If the Apocalypse and the Gospel are to be ascribed to the same author, it seems hard to find any way of accounting for the difference between their language except this—that the Gospel is the later work by many years, and that in the meantime the author had, not matured his Greek style, but had learnt the conditions necessary to be observed if one was to write in Greek, not in a language which is not Greek." He wisely adds concerning the peculiarities in the Apocalypse that the eccentricities "consist much oftener in disregard of the laws of Greek idiom than either in blank ignorance of those laws, or in disregard of the general laws of language; and that sometimes at least, when the laws of language are broken, it is because either the Greek language, or all human speech, is unaccustomed or inadequate to express what the seer has to express." And he notes that the great majority of the irregularities of the book are irregularities *ou phusei alla nomo*, while in some of them the irregularity has a distinct and important meaning.

**Is the Devil a Person?** In discussing James 4:7, "Resist the devil," etc., Dr. Plummer declares that James, quite as much as Peter, Paul, or John, speaks of the chief power of evil as a person. The passage, he holds, is not intelligible on any other interpretation. James "was probably well aware of the teaching of Jesus Christ." "If the belief in a personal power of evil is a superstition, Jesus Christ had ample opportunities of correcting it; and He not only stedfastly abstained from doing so but in very marked ways, both by His acts and by His teaching, He did a great deal to encourage and inculcate the belief." Plummer then proceeds to quote and explain the following passage from a former volume of his writings;—"It has been said that if there were no God we should have to invent one; and with almost equal truth we might say that if there were no devil we should have to invent one. Without a belief in God bad men would have little to induce them to conquer their evil passions; without a belief in a devil good men would have little hope of ever being able to do so." This latter statement he explains to mean that if good men had to believe that all the devilish suggestions that rise up into the mind come from themselves alone they might well despair of victory over them or of curing a nature that could produce them. But when they know that another power outside of their personality is the source, they can hope that by the help of God they will be able to conquer. The thought is very suggestive and the argument which it contains is worth considering.

## Synopses of Important Articles.

**The Lord's Prayer.**—Two articles have recently appeared dealing with points connected with the Lord's Prayer. The first \* discusses the rendering *daily bread*. In this model of Christian prayer it would be expected that all the petitions would be clearly understood from the beginning. But on the contrary this word "daily" by which the R. V. translated the Greek *epiousios* is a very uncertain rendering for that mysterious word. In trying to determine the meaning we note (1) the testimony of tradition; (a) The Aramaic vernacular for this word is handed down as *mahar*, "to-morrow." This is very weighty evidence. (b) The old Latin version had *quotidianum*, "daily." But as one Latin father pointed out, this word was never intended to represent the original but rather a confession of ignorance as to the meaning of the original. (c) The Syriac has a word meaning "of our need," "needful." This is important from its antiquity, and its relation to the original Aramaic. (d) Jerome's Latin version uses for this word *supersubstantialem*, "super-substantial." The fathers are divided between these various interpretations but their comments and discussions center about two points, first, that we are not to be anxious about bodily food or for the temporal morrow and may therefore only ask for one day's food and that the one very present and not the coming day, and, second, that Christ himself is the bread of God's children. (2) Note the evidence of etymology. This immediately discredits beyond all recovery the rendering of Jerome. The word *epiousion* means etymologically "coming on." Can this mean "daily?" (3) Consider the setting of the phrase in the Lord's prayer. There is (a) the title or address, (b) three petitions for the greater glory of the Father, each beginning with a verb and followed by the noun, (c) three petitions, for certain mercies for the children on earth, of which the latter two begin with verbs but the first, the one we are considering, begins with the noun. Must not some reason exist for this emphatic position given to "daily bread?" Can it be that we are thus emphatically bidden to pray each day for the morrow's perishing bread? Are we not rather introduced to a mystery, in other words, are we not praying here for the "spiritual bread" which is emphatically "our" bread as God's children? The conclusion is that tradition, etymology and the setting establish beyond all reasonable doubt (a) that the original word used by our Lord was *mahar* "to-morrow," applied in its spiritual sense of the "coming age," (b) that the Greek rendering of this word, coined especially for it by the evangelists, cannot be connected with any meaning of "substance," (c) that the significance of this word, from Aramaic, Greek, tradition, and emphatic position in context, is *of the morrow*, i. e., of the "future age," in reference to "spiritual life," "the life which is to come." "Daily" can have no such meaning and is hence wrong. With the deep spiritual meaning of "to-day" as "the present life," and of "to-morrow" as the "life to come," we are to pray, *Give us to-day our morrow's bread*.

\* By the Rev. Principal J. B. McClellan, M. A., in the *Expository Times*, May 1891, pp. 184-188.

The second article\* considers the question, "Does the Lord's Prayer make mention of the Devil?" Many were surprised at the R. V. rendering, *Deliver us from the evil one*. Is it correct? (1) Indecisive considerations are (a) the use of the definite article *the evil* (one) i. e., *ho pōneros*; (b) the connection of thought in the prayer. The word "deliver" suggests rescue from a person but is also used of deliverance from death, etc. (2 Cor. 1:10; Col. 1:13; 2 Tim. 4:18). (c) The use of concrete and abstract terms in the New Testament as a whole is indecisive. In Romans 12:9 we read *the evil* (thing), when were it not for the neuter form of the article we would certainly think that persons were meant. (2) A more decisive point is found in the answer to the question—Was *ho pōneros*, "the evil" (one), the usual term to designate the Devil? (a) It evidently was not the usual word in the New Testament. There are only six clear and distinct cases to be found in it and only one in the Four Gospels. Now while it is possible for this rare usage to be incorporated into such a formula as that of the Lord's Prayer, it is extremely improbable. (b) Old Testament usage is against it. The word *pōneros* is used by the Septuagint with or without the article to denote "evil" in general. Of course the doctrine of Satan is largely a post Old Testament doctrine. But in the Old Testament the disciples were trained and unless the language employed by our Lord was decisively limited to an evil *person*, they would inevitably understand it of evil itself. (c) The Talmud seems to favor the "person" view or at least either rendering. It cannot be regarded as decisive evidence. We do not know enough about it. Our conclusion is that the old rendering is preferable. The weight of evidence and probability is in favor of it.

\*By Professor L. S. Potwin, in *Bibliotheca Sacra*, April 1891.

These two articles show much learning and carefulness in weighing evidence. It is interesting to compare their canons of judgment. It is the mysteriousness about the *epiousion* that appeals to Principal McClellan while it is the simplicity and naturalness of the rendering *evil* that attracts Professor Potwin. Incidentally it may be mentioned that both the views urged by these writers were opposed by Bishop Lightfoot who, in behalf of the Revisers made an exhaustive investigation of the two questions. Prin. McClellan's view is unsatisfactory because it depends too much upon the Fathers who found mysterious and spiritual meanings wherever they could thrust them into the plain words of Scripture. While the evidence seems irresistible for the rendering *to-morrow*, the argument for its spiritual sense is quite inconclusive.



## Book Notices.

### Weidner's Bible Studies.

*Studies in the Book.* By Revere Franklin Weidner. 3 vols., covering the New Testament. Chicago and New York: F. H. Revell. Pp. VI., 122; 109; 108.

These little books are crammed with brief hints and condensed helps for the study of the New Testament. They aim to bring the student into direct contact with the Scriptures. They contain respectively, twenty, nine and thirteen "studies" on separate Books. The first series contains also a set of outline studies on the Holy Spirit. It is a mistake to mix up these latter doctrinal studies with the purely Scriptural work, as Prof. Weidner has done in the first volume. He has wisely confined himself in the remaining volumes to purely biblical work. The position on questions of Biblical Criticism taken by the writer is one of strong conservatism. He nowhere departs from the "older" views, even claiming the authorship of Hebrews for Paul. Still he admits statements of opposing views and is generally quite fair in presenting them. The method adopted is not in all respects commendable. But there are many ways of studying the Bible and some minds will be especially attracted and benefited by this method. Surely any one who puts forth such labor in behalf of sound knowledge of the Word as many pages of these volumes disclose deserves the thanks of all who are interested in the advancement of this great cause. These volumes are clearly printed and interleaved for the benefit of students who may desire to work more deeply into the truth.

### Delitzsch on Isaiah.

*Biblical Commentary on the Prophecies of Isaiah.* By Franz Delitzsch, D. D. Authorized translation from the Third Edition by the Rev. James Denney, D. D. In 2 vols. New York: Funk and Wagnalls.

This profound and most valuable work of the late Dr. Franz Delitzsch needs no word of praise to recommend it to the biblical student. It is important, however, that the student know exactly what he is buying when he proposes to add a copy of Delitzsch on Isaiah to his library. Up to and including the third edition of this commentary, the author held what may be called the conservative view of the unity of the Book of Isaiah. On that view he based his exegesis. But with the fourth edition, issued a short time before his death, a change was made. The unity of the Book was given up. The modern view was accepted and the implications relating to exegesis connected with this view were taken into account. The fourth edition is, therefore, a new book containing Dr. Delitzsch's latest work on Isaiah. That edition has been translated and published by Messrs. T. and T. Clark of Edinburgh. The work before us is a translation of the *third* edition and, therefore, represents the former, and, in some respects, abandoned positions. But as these positions are those concerned chiefly with Biblical Criticism and secondarily only

with Exegesis and Interpretation, the purchaser of this edition will still find much that is helpful and inspiring for his study of Isaiah. The translator has stated these facts plainly in his preface, for which he deserves credit. He also has made certain omissions of what he regards, from the standpoint of English readers, as irrelevant matter. Practically, then, the buyer of this edition gets an abridged translation of what is not Delitzsch's latest work. But he gets a feast for all that and one which for fullness and richness can elsewhere scarcely be equalled.

#### Bible Study.

*Hints on Bible Study.* By Dr. Clifford, Prof. Elmslie, Rev. R. F. Horton, Rev. F. B. Meyer, Rev. C. H. Waller, Rev. H. C. G. Moule, Rev. C. A. Berry, Rev. W. J. Dawson, Prof. Henry Drummond. Chicago and New York: Revell. Pp. 78. Price, 50 cts.

This book contains a series of essays of varying degrees of helpfulness on the subject indicated by the title. Some of the writers wander sadly from the topic as, for example, Mr. Waller, who gives most of his space to lamentations over the looseness of modern so-called liberal scholars. On the whole it can not be said that these writers cast much light on the subject. Where a particular method is blocked out somewhat in detail, you see that while there is little to recommend it in itself, it is the way that man likes to study. In one respect the writers strike one common note, viz., that they emphasize spiritual attitudes, religious sympathy with the Scriptures, as a prerequisite to their successful study. No one can help being interested and some may be substantially helped by this little work.

#### Messianic Prophecies.

*Messianic Prophecies in Historical Succession.* By Franz Delitzsch. Translated by Samuel Ives Curtiss. New York: Charles Scribner's Sons. Pp. XII., 232. Price \$1.75.

A very solemn and tender feeling is stirred by the remembrance that this was the last work of that eminent and devout scholar, Franz Delitzsch. "The proofs of the original," says the translator, "were read by the lamented author as he was confined to his bed by his last illness, weak in body but clear in mind. The preface which he dictated four days before his departure was his final literary work." This preface deserves to be reproduced in full. It is as follows: "As in the summer of 1887 I delivered my Lectures on the Messianic Prophecies, perhaps for the last time, as I had reason to believe, I sought to put the product of my long scientific investigation into as brief, attractive, and suggestive a form as possible. At the same time the wish inspired me to leave as a legacy: to the *Institutum Judaicum* the compendium of a *Concordia fidei*; to our missionaries a *Vade-mecum*. Thus arose this little book—a late sheaf from old and new grain. May God own the old as not obsolete, the new as not obsolete."

The book is explained by this preface. In it are found the peculiar qualities which characterized all of Delitzsch's work, devoutness, mysticism, freedom from dogmatism, wide and profound semitic learning, hearty sympathy with evangelical religion and orthodox views, independence of judgment, candor. He was always ready to accept facts wherever they led him even though they changed views which he had long held. But he changed his views only when

his honesty in dealing with facts constrained him and in the interests of evangelical truth and progressive and constructive criticism which he regarded as its ally and defender.

Commendation of the book is not necessary, for who that studies the Old Testament needs be told the value of anything that Delitzsch has written? The brevity of the matter makes the book obscure in places and the peculiar style in which he wrote, semi-figurative, allusive, involved, is difficult to fathom even under the guidance of so competent a translator as Professor Curtiss.

Students will be eager to know Delitzsch's last thoughts on the great questions of Messianic prophecy, his final interpretations of such passages as Pss. 2, 22, 110, the Immanuel prophecy, Isaiah 53, etc., and his conclusions, the later so different from the earlier, on the Pentateuch Question, the Deutero-Isaiah, the Book of Zechariah and Daniel. All this and more will be found in the book which we hope every reader of the STUDENT will purchase and faithfully study.

#### New Testament Word Studies.

*Word Studies in the New Testament.* By Marvin R. Vincent, D. D. Vol. III. The Epistles of Paul, Romans to Philemon. New York: Charles Scribner's Sons. Pp. XL., 565. Price \$4.00.

This helpful series of books, taking up the important and interesting words as they come in the successive writings of the New Testament, is continued by this third volume which embraces the larger epistles of Paul. A fourth volume is promised in completion of the whole work. This one contains the evidence of the same careful study and judicious annotation which the preceding ones disclosed. Those who have obtained them will want this also.

#### Credibility and Inspiration of the New Testament.

*Evidences of Christianity. Part 3. Credibility of the New Testament Books. Part 4. Inspiration of the New Testament Books.* By J. W. McGarvey, A. M. Louisville: Guide Printing and Pub. Co. Pp. 223. Price \$1.50.

This is a candid endeavor systematically to present the facts and arguments which friends of the Bible hold to be confirmatory of its credibility and inspiration. It meets the usual objections with uncompromising vigor. Professor McGarvey cannot see a probability or even a possibility of a doubt about the proof of the positions he holds. He solves quite triumphantly the difficulties (for example) between John and the Synoptics, or between Paul and the Acts. Here is the strength and also the weakness of his book. It is a tonic to the one already persuaded. But the perplexed student will find questions over which he has puzzled answered in a confident and easy tone of certainty which bewilders him. But the author would reply that his book was not written as a vade-mecum to the doubter but as a kind of text book for the average learner. Indeed he himself says that its contents are intended to be such as can be mastered in a course of instruction in high schools and colleges. The evidence of teaching ability is seen in the marshalling of facts and, in some cases (would that there were more) in the studious way in which the author's personal dictum is withheld. This is specially true of the chapters on Inspiration. The student is left with the facts. For the size and quality of the book it is published at a very cheap price.

**Pastor Pastorum.**

*Pastor Pastorum: or, The Schooling of the Apostles by our Lord.* By Rev. Henry Latham, M. A. New York: James Pott and Co. Pp. 500.

That this book has reached a third edition is evidence that, at least, it has a popular subject, even if the treatment of that subject may not be all that could be wished. The title and contents suggest at once the one other book covering the same ground that hitherto has held the field alone. Dr. Bruce in his "Training of the Twelve" discusses "passages out of the Gospels exhibiting the twelve disciples of Jesus under discipline for the apostleship." All biblical students are familiar with it. Its warm evangelical tone combined with ample learning and the uniqueness of its subject have made it a very useful as well as popular work. Mr. Latham's contribution to this theme comes into comparison with Dr. Bruce's book in only a very few points. It is much more discursive and introduces material which seems quite remotely connected with the subject. The contents, as we are told, consist of the lectures which the author was accustomed to deliver to his Cambridge (England) college classes. They set forth constantly the author's own views with the slightest reference to what other men have thought. Trench, Sanday and Edersheim are the only writers quoted. The opinions of a thoughtful man like Mr. Latham on Gospel narratives are interesting and instructive, but it must be confessed that he has not substantially increased our knowledge of the subject. Bruce's book will still be the standard. Mr. Latham's general position in relation to Gospel criticism is a liberal one. He is not always to be depended on in his assertions, e. g. in his statement that the Greeks of John 12: 20 were Greek-speaking Jews (p. 158). The American publishers have brought out the work in neat form, and by the use of thin paper its five hundred pages make a book of moderate compass. Many readers will find it helpful and those who have not read Bruce will gain much information on the special theme of the teaching work of our Lord, as well as in respect to the Gospels at large.

**St. Matthew.**

*The Gospel according to St. Matthew;* being the Greek text, as revised by Drs. Westcott and Hort, with introductions and notes by Rev. Arthur Sloman, M. A. London and New York: Macmillan and Co. Pp. XXXII., 152.

The scope and purpose of this little book are well summed up in the opening words of the preface: "This edition is an attempt to supply to the average school boy the necessary help and materials for reading the Greek text of Matthew intelligently." With this aim, brief but copious notes are added. The contents of the book are as follows: First, several short introductions are given, upon important subjects: e. g., the author of the Gospel, the Synagogue, the chief MSS. and versions of the Gospels, etc. The Greek text follows. Notes on the text occupy most of the remaining pages: and four indices,—one on persons mentioned in Matthew's Gospel: one on quotations in it from the Old Testament, etc.,—close the book.

The book is conveniently small and will fit easily into the pocket. It is neatly and serviceably bound. The selection of the Westcott and Hort text, excellent for its plainly legible type, among other good qualities, leaves nothing to be desired in the Greek pages of the book, and the press work throughout is decidedly attractive. To Greek students desiring to begin the study of the Gospels this will serve as an excellent introductory manual, and one is not surprised at the author's remark in his preface, that it is "based upon the practical experience of fifteen years, as to what boys really want."

THE AMERICAN INSTITUTE OF SACRED  
LITERATURE.

*State Secretaries.* One of the great problems of the work of the Institute of Sacred Literature is, not how to persuade people to study the Bible, but how to bring its aid to all who are ready and waiting for it. While it is true that the greater part of the Christian world is yet sleeping and indifferent to the need of systematic Bible study, thousands, aroused by the disturbing touch of controversy, have determined to investigate for themselves. For such as these, without the guidance of the experience and wisdom of great teachers, there may await a period of doubt and difficulty. But *with* such guidance, an increasing faith and abundant recompense for personal investigation are assured.

But how shall we reach these people? If a million learn of their opportunity this year, there are yet a million more whose need is possibly greater. There are but two means at our disposal,—the printed page and the human voice. Of the former, all possible use will be made through circular, periodical and organization. For the last, we must depend upon our secretaries, examiners, correspondence students and our many other friends.

As soon as practicable, the country will be so covered by a corps of secretaries, that no district will lack a center from which to draw to itself a personal interest in its welfare. Appointments must be made slowly, however, as much depends upon the choice of these secretaries. Those now appointed are as follows: For Ohio, Rev. W. W. White of the U. P. Theological Seminary, Xenia. For Illinois, Prof. Charles Horswell of Garrett Biblical Institute, Evanston; for Wisconsin, Prof. Williams of the University of Wisconsin; for Kansas, Prof. F. W. Phelps of Topeka, Kansas; for the Methodist denomination of Canada, Rev. A. M. Phillips of Toronto; for the country of Mexico, Rev. W. D. Powell of the *Mission Bautista*, Saltillo, Mexico.

*Bible Clubs.* The Bible Club work of the Institute has during the past two months been laid before several important assemblages, notably, the National Conventions of the Y. P. S. C. E. at Minneapolis and the Baptist Young People at Chicago.

These were rare audiences composed of the choicest young people of the land. With youthful vigor, eagerness for inspiration, ready submission to guidance, and minds unprejudiced by habitual lines of thought, they constituted an audience before whom it was a rare privilege to be allowed to speak upon the subject of Bible study. At the Chicago convention, the subject presented was "Why should we study the Bible", and at Minneapolis "How should we study the Bible," with a practical illustration in a study of the Book of Nahum.

The young people's society in the church is a legitimate and sadly uncultivated field for Bible study. We shall have many opportunities during the coming year to note the growth of a new interest in this direction.

*Examinations.* The best four months of the year yet remain before the date set for the examinations on the Gospel of John and the Life of the Christ. Ample time yet remains to prepare for the highest grade of either of these examinations. *A thousand new examiners* should offer their services during the month of September. How many of these can you by your personal effort secure? Is your minister an examiner? Does your Sunday school superintendent know of the plan? Have you yourself tried to form a group? These are personal questions. If you have no announcements at hand, will you not send for some at once and renew your efforts to push forward this work? It is a partial solution of the serious problem of the careless preparation of Sunday school lessons.

## Current Old Testament Literature.

### American and Foreign Publications.

108. *Pentateuchus Samaritanus. Ad fidem librorum manuscriptorum apud Nablusianos repertorum ed. et varias lectiones adscriptis* H. Petermann. Fasc. V. *Deuteronomium, ex recensione C. Vollers.* Berlin: Moser. 15.
109. *Les Cinq Livres (mosaïstes) de Moïse.* Traduits textuellement sur l'hébreu, avec commentaires et étymologies, etc. 3e livre: Le Lévitique, avec élimination des textes interpolés, etc. By A. Weill. Paris: libr. Sauvaitre.
110. *Die sociale u. volkswirtschaftliche Gesetzgebung d. Alten Testaments, unter Berücksicht, moderner Anschaugn. dargestellt.* F. E. Kübel. 2. Aufl. Stuttgart: Greiner and Pfeiffer. 1. 60.
111. *Stories from the Life of David.* By F. Langbridge. London: Tract Society. 28. 6d.
112. *Praeparation u. Commentar zum Deutero-Jesaja m. wortgetreuer Uebersetzung.* By J. Bachmann. 3. Hft.: Jesaja Kap. 59—66. Berlin: Mayer and Müller. 1.
113. *Die Bedeutung der heiligen Schrift f. den evangelischen Christen.* By E. Haupt. Bielefeld: Velhagen und Klasing.—80.
- Articles and Reviews.**
114. *Swete's Septuagint.* Vol. II. Rev. by Schürer, in Theol. Litzg., June 27, 1891.
115. *A New Fragment of the Bodleian Genesis.* By H. B. Swete in The Academy 1891, 6 June.
116. *La Tradition phrygienne du déluge.* By E. Babelon, in Revue de l'hist. des religions 1891, mars-avril.
117. *Aegypten und die Bücher Moses.* By Zöckler, in Evang. Kirch.-Ztg. 1891, 4, 5, 6.
118. *The Law and Recent Criticism.* By S. Schechter, in Jew. Quar. Rev., July 1891.
119. *Etudes sur le Deutéronome. II. Les sources et la date du deuteronome [Suite].* By L. Horst, in Revue de l'hist. des Religions 1891, mars-avril.
120. *The Hiding of God in the Book of Esther.* By A. T. Pierson, D. D., in Hom. Rev., Aug. 1891.
121. *Recherches bibliques. XXIII. Le Psaume IX.* By J. Halévy, in Revue des études juives 1891, janv.—mars.
122. *Critical Note on Psalm CXIX. 122.* By E. M. Sugden, in The Expositor 1891, June.
123. *Studies in the Psalter. 32. Psalm 130.* By T. W. Chambers, D. D., in Hom. Rev., Aug. 1891.
124. *Critical Problems of the Second Part of Isaiah. I.* By Canon Cheyne, in Jew. Quar. Rev., July 1891.
125. *Zu Zephanja 2. 4.* By W. Bacher, in Zeitschr. f. alttestam. Wissensch. XI, 1, 1891.
126. *Habakkuk.* By W. G. Elmslie, in The Expositor 1891, June.
127. *Messianic Prophecy. 3.* By Prof. J. M. Hirschfelder, in Can. Meth. Quar., July 1891.
128. *La prédication et l'Ancien Testament.* By X. Koenig, in Revue du christianisme pratique IV., 1, janv. 1891.
129. *A tentative Catalogue of Biblical Metaphors.* By C. G. Montefiore, in Jew. Quar. Rev., July 1891.
130. *Inspiration.* By J. A. Quarles, D. D., in Pres. Quar., July 1891.
131. *Inspiration and Biblical Criticism.* By Prof. W. T. Davison, in Can. Meth. Quar., July 1891.
132. *The Inerrancy of Scripture.* By Prof. Llewelyn J. Evans, in Hom. Rev., Aug. 1891.
133. *Ryle's and James' Psalms of Solomon.* Rev. by Schürer, in Theol. Litzg., June 27, 1891.
134. *Psalms of Solomon.* By T. K. Cheyne, in The Expositor 1891, May.
135. *What was the original language of the Wisdom of Solomon?* By Prof. J. Freudenthal, in Jew. Quar. Rev., July 1891.
136. *The Quotations from Ecclesiasticus in Rabbinical Literature.* By S. Schechter, in Jew. Quar. Rev., July 1891.

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### American and Foreign Publications.

137. *Geschichte der neutestamentlichen Offenbarung.* By C. F. Nösgen. (In 9 Bdn.) 1. Bd. Geschichte Jesu Christi. 2. Hälfte. München: Beck, 1891. 2.—(1. Bd. cpl: 14.)
138. *Critical Studies in St. Luke's Gospel: its Demonology and Ebionitism.* By C. Campbell. London: W. Blackwood. 78. 6d.
139. *Commentary on the Gospel according to St. John.* By W. Bruce. London: J. Speira. 78.
140. *Beiträge zum Verständniss d. johan-neischen Evangeliums. VI. Die Aus-sagen Jesu im 10. Capitel d. Johannes.* By F. L. Steinmeyer. Berlin: Wiegandt and Grieben. 1. 80.
141. *Commentar zum Römerbrief.* By C. W. Otto. 2. The. in 1 Bd. 2. Ausg. Glauchau: Peschke.—6.
142. *Der Römerbrief, beurtheilt u. gewier-theilt. Eine krit. Untersuchung.* By C. Hessedamm. Leipzig: Deichert Nachf. 1. 20.
143. *Der Glaube Jesu Christi u. der christ-liche Glaube. Ein Beitrag zur Erklg. d. Römerbriefes.* By J. Hausleiter. Leipzig: Deichert Nachf.—60.
144. *Des Menschen Sohn od. Auslegg. v. Philipper 2: 5—11.* By L. Könnemann. Breslau: Dülfer. 1. 35.
145. *First Epistle general of St. John. Notes of lectures to serve as a popular commentary.* By C. Watson. Glasgow: Maclehoose. 78. 6d.

### Articles and Reviews.

146. *John the Baptist.* By Prof. Wm. A. Stevens, in *Hom. Rev.*, August 1891.
147. *The Aramaic Gospel. Dr. Resch's proofs of translation.* By J. T. Marshall, in *The Expositor* 1891, May.
148. *An Analysis of the Apocalypses of the Synoptic Gospels.* By H. Wilson, in *Pres. Quar.*, July 1891.
149. *Über die Bedeutung des Ausdrucks, 'Sohn Gottes' als Selbstbezeichnung Jesu bei den Synoptikern.* By Pula, in *Pädagog. Blätter f. Lehrerbildg. u. Lehrerbildungsanstalten* 1891, 2.
150. *Biblisch theologische Studien. IV. Zur Entstehung u. Entwicklung des Messiasbewusstseins in Jesus.* By C. Holsten, in *Zeitschr. f. wissensch. Theol.* 34. 4. 1891.
151. *Glog's Introduction to the Johanne Writings.* Rev. by Schürer, in *Theol. Litzg.*, May 30, 1891.
152. *Christus in Gethsemane.* By A. Kurrikoff, in *Mitthgn. u. Nachr. f. d. evang. Kirche in Russland* 1891, Jan.
153. *Jesus Christus im Thalud.* By H. Laible, in *Nathanael* 1890, 1, 2, 3, 4.
154. *The Epistles of Paul. 4. To the Galatians and Romans.* By Prof. G. G. Pindlay, in *Preach. Mag.*, Aug. 1891.
155. *Studie über Röm. IV., 1 sqq.* By Kuesner, in *Zeitschr. f. wissensch. Theol.* 34. 4. 1891.
156. *Die Anbetung des "Herrn" bei Paulus.* By A. Seeberg in *Mitthgn. u. Nachr. f. d. evang. Kirche in Russland* 1891, März u. April.
157. *Is the Apostolic Liturgy quoted by St. Paul?* By G. H. Gwilliam, in *The Expos.* 1891, June.
158. *Gedankengang des ersten Johannes-Briefes.* By P. Regell, in *Neue Jahrbücher f. Philol. u. Paedag.* 1891, 2.
159. *Cerinth in der Apokalypse. Ein Fragment aus einer neuen Untersuchung derselben.* By D. Völter, in *Theol. Tijdschr.* 1891, 3.
160. *Das Vaterunser eines Kritikers [Mar-cion].* By Th. Zahn, in *Neue kirchl. Ztschr.* 1891, 5.
161. *L'armée romaine au siège de Jerusalem.* By R. Cagnat, in *Revue des études juives. Actes et conférences* 1891, 2.
162. *Zur Lehre von der Inspiration insou-derheit des Neuen Testaments.* By Bohns-tedt, in *Evang. Kirch.-Ztg.* 1891, 21. 22.