THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME V. JANUARY, 1895 NUMBER 1

NEW epochs bring to the church new opportunities. It is the mission of the student of the New Testament to see to it that such opportunities are not lost by a failure to discover in the teachings of Christ principles for the inspiration and the control of the needed effort. The function of the Christian ministry is to transmute religious instinct into moral motive by the exposition of Christian truth. So far as the ministry in the past has been true to this mission, it has influenced the world. If there has been any part of life for which the church has had no message, so far has its influence been lessened. The characteristic opportunity of today is furnished by the new and impressive prominence of social questions and social reforms. What share shall the student of the New Testament have in their discussion? Can he bring any aid to the solution of the questions and the accomplishment of the reforms?

THE OPPORTUNITY OFFERED BY SOCIOLOGY TO NEW TESTAMENT STUDENTS

THANKS to the propagation of extemporaneous social gospels, in the minds of many earnest Christians the word *social* is interchangeable with *socialistic* and even *anarchist*. Many of the objections felt against the study of Sociology by students for the ministry are due to a similar confusion. If the student of the New Testament as the guide of the religious community does nothing more than make clear

DEFINITIONS MUST BE CLARIFIED

the distinction between these words, he has served well the cause of an aggressive Christianity. It is much to know that Christ often used the term Kingdom where we should say Society, and that he sought not merely regenerated individuals, but a Holy City.

CHRISTIAN truth is of necessity a social force. The history of the last nineteen centuries has made this axiomatic. Christian teachers, it is true, have not always consciously undertaken to be social leaders, but the leaven of the kingdom has been behind the elevation of woman, the emancipation of the slave, the abolition of branding, the better care of lunatics and prisoners, the destruction of religious vice. Back of the awakening human sympathy that so distinguishes the thought of today, lies the reiteration of the story of God's love, of the Golden Rule, of the teaching of man's brotherhood and God's fatherhood,—in a word, of the story of Jesus Christ. The need of today is simply that such Christian influence be exerted more avowedly and more scientifically.

THE SOCIAL ASPECT OF CHRISTIAN TRUTH NOT A NEW DISCOVERY

IN the way of preparing for such an application of New Testament teaching to special problems of today, two things are indispensable: (1) a knowledge of modern social science. Unless one has kept in touch with the latest thinking, this term means little. But in no department of investigation has there been more progress. The new problems that spring from the concentration of labor and capital, the maintenance of industrial peace, the settlement of industrial war, the duties of social classes to each other, the prevention and punishment of crime; these and a multitude of others are being solved today, not by glittering generalities but by the patient accumulation of facts, and by cautious induction. Sociology is no fad. It is a sober and persistent attempt to discover the laws underlying the association of men as a step in human progress. It is thus within the realm of Christian effort. For

THE FIRST PREREQUISITE FOR THE STUDENT— A KNOWLEDGE OF SOCIAL SCIENCE

anyone who would apply Christianity to social ills to neglect its data and conclusions is as inexcusable as for a physician to neglect physiology and pathology. The New Testament teaching is as much for the Kingdom as for each of its subjects.

---

(2) CHRISTIAN doctrine in its social application has suffered at the hands of foe and friend alike. He who declares Christianity mere other-worldliness is no more ignorant of New Testament teachings than is he who declares those teachings socialistic. Unfortunately the teacher of sociology is too often quite as ignorant of exegetical processes as is many a new-fledged reformer of economics and social science. Just at present it is fashionable to buttress sociological sentimentality —too often called "Christian Sociology"—with an uncritical and deluding citation of Scripture. The believer in the universal fatherhood of God—a truth undoubtedly to be found in the New Testament—sees no harm in appropriating to his own use the term "our Father," regardless of its context and its content. The same is true of the expressions "Kingdom of God" and "Kingdom of Heaven,"—indeed, of any phrase or figure whose words are capable of lending the sanctity of religion to the crudity of theory. We lack yet an exhaustive and unprejudiced exegetical investigation of the social teachings of Christ and the apostles.

CAREFUL EXEGESIS OF THE SOCIAL TEACHINGS OF THE NEW TESTAMENT YET LACKING

WE protest against this abuse of Christian truth. There is no question that Christ's teachings include those preëminently social, but such teachings are no more to be discovered by the blind use of a concordance than is a system of Biblical Theology. Indeed, if for nothing more than the deliverance of the New Testament from the hands of violent though well-meaning men, there is need of a Biblical Sociology, that shall do for Systematic Sociology what Biblical Theology is doing for Dogmatic Theology. If this is at present impracticable, the man who would substantiate his social evangel with New Testament teachings

SUCH EXEGESIS, THE SECOND PREREQUISITE

should at any rate pause long enough to inquire whether the most elementary rules of interpretation permit him to apply the descriptions of believers in Christ to the world at large. Unless there be discrimination and understanding here, there is an end of the fundamental and the characteristic distinction of Christian doctrine—the unlikeness of the regenerate and the unregenerate character.

THE NEW FORM OF MATERIALISTIC THOUGHT NOT OTHERWISE MET

One unfortunate element in this miscellaneous use of Scripture by its friends is in its inability to counteract the materialistic tendency given social science by its pioneer expounders. Sympathy, be it never so broad, cannot replace truth; how much less, then, can sentimentality? And truth must be the final court of appeal. If we cannot trust the New Testament's social teachings to stand when determined accurately, we may as well cease using them. In the long run, anti-Christian teachings are confounded, not by an accommodated gospel, but by the very gospel. Once let the real Christian conception of man and society be known and taught, and a godless sociology will follow a departing godless metaphysics. Few tasks more promising or fuller of possible influence upon modern thought await the student of the New Testament than the discovery of these genuine social teachings. In a singularly literal sense, men devoted to social study are eager for a new gospel of the kingdom. But they need the real gospel of Jesus the Christ and not that of some revolutionary Jesus Bar-abbas.

MOST SOCIOLOGISTS INDIFFERENT TO EXEGESIS

Who can furnish this social gospel of Christ if it be not the trained exegete? Few, indeed, are the teachers of sociology who have had any training in biblical science. To most of them even the fundamental formulas of theology are unknown. Worse than this, to judge from their writings, few scientific authorities on social matters appear to care to determine exactly what a term or phrase was really intended by Christ or his apostles to mean. They prefer to read into the words of the gospel their own views,

however foreign they may be to the times or the body of teaching of the New Testament. The same man who ridicules the extravagances of verbal inspiration, sees no impropriety in drafting New Testament language into the service of some theory that will perish with the using. The same man who accepts gratefully the conclusions and analogies of biology, is apparently oblivious to the science of exegesis. Feeling the social dynamics of Christianity, he deems it unnecessary painfully to discover what these mighty teachings really are.

THUS an unscientific Christian zeal and an unchristian science that would use gospel terms need the results of New Testament study. But this is not all. More than commonly does the drift of social teachings of all sorts demand again the emphasis of the word of Jesus, "Seek ye first the Kingdom of God." In the noble zeal to improve the conditions of the poor there is an increasing danger that surroundings—environment—shall be regarded as omnipotent. Give the poor man a shorter working day, better food, better housing, better amusements, better sanitary fixings, and trust to evolution,—this is too often the gospel of social science. And at the same time none knows better than the sociologist that Utopias presuppose Utopians. The New Testament is not unique in teaching the importance of the individual character. But as a corrective for confidence in mere material improvement, the teachings of Jesus are unrivaled. As sociological theories too often attempt thus to improve the individual through society, so Christianity always seeks to improve society through the individual.

NOT THE REGENERATION OF SURROUNDINGS BUT OF CHARACTER, THE MESSAGE OF CHRIST

BUT here many present day phenomena require the introduction of a *caveat*. To discover and formulate the social teachings of the New Testament is not to propound or champion any short cut to the Millenium. If Rome was not built in a day, much less will be the City of God. Jesus Christ was a champion of neither individualism nor socialism,

CAUTION

and the expounder of Christian truth may often find his clearest duty to consist in letting certain political and social ills and cures, severely alone. His concern is largely with principles. Exceptional circumstances will always demand exceptional action, but every man is not fitted to be a Parkhurst or a Booth. Intelligent interest in social questions and Christian teachings need not be prolific of amateur reformers in quest of ills to reform. To elevate and regenerate public opinion through the exposition of Christian truth is far more important in most sections of the United States today than to impeach magistrates and denounce classes.

CONCLUSION

No line of investigation is more popular and destined to exert more widespread influence than that of sociology. It is yet in its formative stage, and is still capable of being influenced by the social teachings of the New Testament. Over-zealous, though ill-informed, men seeing this, are misinterpreting and misapplying both social science and Christian truth. One great reason of this double misfortune is the lack of any clear presentation of the social teachings of the New Testament. This lack can not be supplied by the mere sociologist. It must be met by the exegete. Thus there comes to the student of the New Testament the opportunity of bringing the teachings of Christ into a new and most promising field, of influencing what is bound to become a great factor in producing a higher civilization. The duty here for every sane and earnest man is vast. Infidel France is the child of the anti-ecclesiastical philosophy of the eighteenth century and the unchurched Revolution of '89. In a few years the possibility of making Christian truth a great part of a social philosophy may have passed, new social conditions may have become set, the greatest opportunity opened to the church for centuries may have been lost, the day of inspiration and direction may have given place to that of opposition and contempt.

THE TEACHING OF JESUS.

I. The Religious Ideas of the Jews in the Time of Jesus.

By Rev. Professor George B. Stevens, Ph.D., D.D.,
Yale Divinity School.

The ideas the background of Jesus' teaching.—The Jewish doctrine of God and its practical effects.—The Jewish doctrine of righteousness and its two-fold danger illustrated from gospels and from Paul.—Jesus' teaching of God, faith, and the person and work of the Messiah.—The latter contrasted with Jewish Messianic hopes.—The conflict of Jesus with the Jews both as Messiah and teacher.

Recent writers on the teaching of Jesus have justly emphasized the importance of studying the religious life and thinking of the Jews in the time when our Lord lived upon earth. These ideas form a background upon which his teaching is set, and the study of them throws no little light upon his own words. Sometimes we find a noticeable likeness between his ideas and words and those which were current among the Jews in his time. We should expect that he would often take up expressions and forms of thought that were common among his people; this he does, but he generally fills the old words and phrases with new and deeper meanings than they had for the Jewish mind. But in studying the religious ideas of Jesus' time we are more struck by the wide difference between his thoughts and those of his contemporaries than by their resemblance. The similarities are rather incidental than fundamental; they concern rather the form than the substance of his teaching.

These statements any careful reader of the Bible can illustrate and verify for himself. The religious notions of the Jews, in all essential particulars, can be learned from the New Testament itself; but the researches of scholars in the later Jewish literature have added greatly to the clearness and completeness of the picture of Jewish teaching which the New Testament presents.

This teaching I shall now illustrate in some important points, in respect to which the reader of the Gospels should always compare the conceptions of Jesus with those which were common in his age.[1]

Take, in the first place, the Jewish idea of God. The idea of God's exaltation above the world was carried so far by the Jews that he was almost separated from the world altogether. God was thought of almost entirely as a judge or governor. His relations with men were conceived of in a legal, rather than in a moral way. God was an accountant who exactly credited all good deeds and with equal exactness estimated and punished all transgressions of his law. It will readily be seen how the extreme development of this idea would tend to exclude the truth of God's grace from the minds of men. The very idea of God's grace is that he treats men better than they deserve; that he deals generously, benevolently with them and not in mere naked justice. The possibility of forgiveness lies in the grace of God. If he should with unsparing strictness mark iniquities, the Psalmist teaches, no one could stand, but there is forgiveness with him.

This notion of God exerted a most important influence on practical religion. The God who was far away in the heavens had made a revelation of his will in the laws and ceremonies of the Pentateuch, and religion consisted, to the mind of the Jew, in strict obedience to all the requirements of this ritualistic system. In all this the Jew was by no means wholly wrong; the law did contain the great principles of love and service which Jesus declared to be the sum of all goodness. It was a one-sided view of God and his requirements which led the Jewish mind astray. The main emphasis was laid on the externals of religion as being a means of pleasing God and winning his favor. Had God been conceived of as a moral Being who cares most for the moral state of men, that is, their inner life, their motives, feelings and principles, the Jews would not have been likely to fall into those errors respecting religion which made it consist mainly in outward observances and rites.

[1] The reader will find popular Jewish thought more fully illustrated in Wendt's *Teaching of Jesus* and in Edersheim's *Life and Times of Jesus.*

There were some important elements of truth in the popular Jewish idea of God. What is called by theologians God's "transcendence"—his independence of the world and superiority to it—was strongly emphasized, but the complementary truth of God's constant presence in the world was correspondingly obscured. And with this "transcendence" were associated ideas of arbitrariness, legal strictness and harshness, rather than ideas of moral excellence or love. So perverted an idea of God's nature and relations to the world could only lead to superficial conceptions of his will and requirements. One has but to read the allusions which Jesus made to the religious ideas of the Pharisees to see what popular religion had become. It was a round of ceremonies and observances most of which had nothing to do with the state of the heart and life—a tithing of mint, anise and cummin, while judgment and the love of God were forgotten.

We are thus led to the consideration of the current idea of righteousness among the Jews in contrast to that which Jesus presents. Their idea of righteousness grew out of their conception of God and of his revelation. It consisted in obedience to commandments, and these commandments were looked at in quite an external way. The rich young man who came to Jesus asking what he should do to inherit eternal life is a good concrete illustration of the view which the Jews took of the commandments. He said that he had kept them all. He evidently considered that to refrain from doing those evil deeds—stealing, lying, Sabbath-breaking, and the like—which the commandments forbade, was to keep the commandments perfectly. Only a superficial conception of the import and bearing of the commandments could underlie his claim that he had kept them all from his youth. The same faulty notion of the real moral requirements of the law lay at the root of the pride and self-righteousness of the Pharisees. They thought themselves righteous only because they measured themselves by an imperfect standard, an inadequate idea of the demands which the law made upon the inner life.

It would not, of course, be correct to suppose that all the Jews supposed themselves to have kept the law perfectly. On

the contrary they invented various devices by which they believed they could make good their personal deficiencies. Specially great sufferings and meritorious works, such as almsgiving, were thought to have an atoning efficacy. The extraordinary merits of one's ancestors or friends might avail to supply defects in obedience. But the personally righteous life consisted in the observance of all the rites and ceremonies prescribed in the law and in refraining from all the acts which the law forbids.

No one would claim that this idea of righteousness was wholly wrong; it was rather one-sided and defective. It placed righteousness too much in externals and too little in the state of the heart. It exaggerated the ritual features of religion and overlooked its deeper spiritual requirements upon conduct and life. Either one of two results might flow from this externalism in religion—results which would be equally detrimental to a healthy religious life. On the one hand, if one supposed himself to have done all that was required, he would easily fall a prey to spiritual pride, for had not he achieved this lofty height of goodness by his own exertions? On the other hand, if a man felt that he had failed to do the divine will and to win acceptance with God, he would naturally become hopeless and despondent. We accordingly find that the religious life of the Jewish people, to a great extent, oscillated between self-righteousness and despair.

The former of these tendencies of the system in question is amply illustrated in the pages of the New Testament. The hypocrisy and self-righteousness of the Pharisees which are so clearly depicted in the gospels are examples of the first result, which was, no doubt, the more common one. But I believe that we have in the New Testament a striking example of the other result, although it is not always understood in the way in which I shall explain it. I refer to the description by the apostle Paul in the seventh chapter of Romans of a certain conflict between the reason or conscience and the power of sin. This conflict he describes in the first person, thus indicating that he had himself experienced it. Let us examine his account of the experience more particularly, beginning at the seventh verse.

The apostle states that he became conscious of his sin because the law came to him and forbade him to do certain deeds. The law revealed him to himself; it acted like a mirror into which he looked and saw himself. Moreover, it called out his native sinful tendencies into expression. "I was alive apart from the law once," exclaims the apostle, "but when the commandment came, sin revived, and I died." His meaning is that he was living on in fancied security and self-satisfaction until he saw the high and holy demands of God's law; thereupon all his pride and selfishness perished — that is, morally speaking he was slain. What, then, was it in him to which the divine law was so strenuously opposed? Paul answers that it was sin, and then he enters on a description of two forces, or elements in his being, one of which consents to the law and would obey it, and the other of which is hostile to it. The former of these powers or dispositions Paul calls the "inward man" and "the law of his mind;" the latter is sin which dwells in his members and so dominates his will that he cannot do what he would. This inward man, or reason, is, no doubt, what we should call conscience. The result of this conflict is that the better part of the nature in which it goes on is worsted and that the man exclaims in despair: "Oh, wretched man that I am, who shall deliver me?"

What can this picture be but a description of Paul's experience as a Pharisee when he was seeking to find peace with God by works of righteousness which he would do? We could have no more vivid a portrayal, I think, than this of the natural effect of the popular view respecting salvation by the law upon the mind of a man whose heart and conscience had been awakened to something like an adequate sense of what the law really demanded. When the high ideal of the law was seen, as it was by Paul, the real helplessness of weak and sinful human nature appeared, and where there was no other idea of salvation except that of acceptance by merit, despair was the inevitable result.

Now when Jesus came, he presented a very different idea of the way in which men were to find acceptance with God. He taught that trust or faith was what God required. "This is the work of God, that ye believe on the name of his Son," he said.

This teaching opens a way of salvation on which anyone, however weak and sinful, may enter. It is not necessary to climb up into God's favor by meritorious works; nor is it possible, since the power of sin is so great in unrenewed human nature. In substituting faith for works Jesus gave quite a new character to religion. He opened the way to real repose of soul because in faith we do not rest upon our own achievements, but in God's mercy. We have a secure ground of hope in the goodness of God.

But faith, in our Saviour's teaching, is not a mere passive principle; it involves love and obedience. Real trust in God implies living fellowship with him. Thus faith sets man in his true relation to God because it both opens his life to the divine grace and also calls forth his own best aspiration and effort after likeness to God. Christ's teaching, therefore, replaces self-righteousness by humility, and substitutes confidence for despair. Its whole idea is that of a vital, loving relation with God.

The teaching of Jesus presents a great contrast to the Jewish ideas of his time in regard to the person and work of the Messiah. The popular Messianic idea had been formed from those prophecies which represented the Messiah as a Prince or King. These representations were taken in a literal or worldly sense. The Messiah was to be another David who should restore the monarchy to power and glory, subdue hostile nations and rule the conquered world in unsurpassed majesty. When, therefore, Jesus appeared, claiming to be the Messiah, and yet did nothing which the Jews expected the Messiah to do, it is not strange, in one point of view, that they rejected his claim. And, especially, when he began to teach that he must suffer death, were his contemporaries offended at his claim to be the Messiah. Even his disciples found it hard to overcome their Jewish prejudices respecting Messiah's person so far as to see how their Master could be destined to suffer death: "Be it far from thee, Lord; this shall never be unto thee," exclaimed Peter on one occasion when Jesus had been saying that he must go to Jerusalem, and suffer many things, and at last be put to death.

The Jews of our Lord's time did not hold the doctrine of a

suffering Messiah. The Old Testament passages which describe the suffering Servant of Jehovah, such as Isa. 53, they neglected or ingeniously explained away. According to one explanation there was to be a preparatory Messiah, the son of Joseph, who was to suffer and so fulfill the prophecies concerning the suffering Servant. The Jewish Messianic ideal was too much associated with thoughts of earthly power and glory to permit of reconciliation with the notion that the Messiah should die an ignominious death. In every essential respect, therefore, did Jesus disappoint the expectations of the Jews in regard to Messiah's work and kingdom. When he rode in triumph into Jerusalem in fulfillment of the prophecy that the King of Zion should come in meekness, sitting upon an ass (the animal which symbolizes peace, as the horse represents war) he was indeed, acknowledged as the Messiah by a multitude, but the nation as a whole was as hostile as ever.

The rejection of the messiahship of Jesus by the Jews was, therefore, natural. With their ideas and prejudices they could not see their long-expected Messiah in a humble, spiritual teacher and, especially, not in a "man of sorrows." But this blindness by no means excuses the Jews for the rejection of the Christ. It was their selfishness and worldliness which had blinded their eyes to the deeper spiritual meaning of their own Scriptures. Jesus told them truly that they did not hear the voice of God which spoke to them in Sacred Scripture. They searched the Scriptures, thinking to find eternal life in them, but they did not find it because they searched with such perverted judgment and with such carnal hopes. If they had studied the Old Testament rightly they would have found himself as the Christ there and thus would have found the true messianic salvation in the life of love and of fellowship with God.

There are many illustrations in the New Testament of the fact that Jesus' disciples found it very hard to adopt his idea of the kingdom of God instead of that which, as Jews, they had been accustomed to cherish. They once asked him: "Wilt thou at this time restore the kingdom to Israel?" and after his death, on the way to Emmaus, they sorrowfully refer to their

disappointed hope that he should have redeemed Israel. Jesus had often to remind them that his kingdom was spiritual: "My kingdom is not of this world," he said.

An inevitable result of the ideas of salvation, righteousness, and the kingdom of God which we have noticed, was that the Jews regarded themselves as the special favorites of heaven. To them God had given his only revelation, and to them he had restricted his saving mercy. The Old Testament had presented the idea that God had bestowed peculiar privileges upon the Jews in order that they might be the bearers of true religion to the world. They, on the other hand, considered their privileges as destined for themselves alone. The favors of heaven should stop with them and be their exclusive possession. This attitude of mind involved the great perversion of Israel's history. By failing to receive Christ and his world-wide conception of salvation, they broke with the sublime purpose of God in their own history, and failed to attain the true goal of their existence as the theocratic people.

The illustrations of Jewish ideas which I have given will serve to show how uncongenial to the spiritual truth of Jesus was the soil in which he must plant it. To the thought of his age God was afar off, his service was a round of rites and observances, righteousness was an external, and largely a non-moral, affair, and the great hope of the nation was to subdue, by divine intervention, the surrounding nations and to attain supremacy over the world. With all these ideas and hopes the teachings of Jesus came into the sharpest collision. He aimed to show men that God was near to them and that they could live in fellowship with him. He taught that all outward rites were valueless in themselves and that God cared most about the state of the heart. For him righteousness consisted in Godlikeness, that is, in love, service, and helpfulness.

How great were the obstacles which Jesus encountered in securing a reception for his truths among men! A few, however, accepted them and believed on him as the true Messiah and Saviour. But this acceptance was often mixed up with misapprehension of his truth and work, and faith was, in many cases,

very defective. But in most faith was, at least, sincere and was strengthened by strong attachment to his person. As time went on that faith matured and came to rest upon deeper and more adequate grounds. Under what difficulties, and with what small beginnings, was the great work of Christianity begun!

THE DRAMA IN SEMITIC LITERATURE.

By Rev. Professor Duncan B. Macdonald,
Hartford Theological Seminary.

In the following paper an attempt is made to solve the problem of the position of the drama in Semitic literature and, especially, in the literature of the Hebrews. The result of the inquiry will, I believe, be almost purely negative, but the curious form which that negative result will take, the richness and strange contrasts of the literature through which the path to it must lie, and the conclusion in ethnology which it will involve will, perhaps, be found to afford a sufficient recompense for a chase which technically results in nothing. We do not want theories, however enchanting, but facts.

The substance of this paper was read before a meeting of the Connecticut Association of Alumni of Hartford Theological Seminary. This may explain its somewhat colloquial tone.

I use drama, practically, in Aristotle's sense. It is an imitation of life, consisting of an action with a beginning, middle, and end, a unity with a regular development and termination. And this action is represented by men *acting;* that is, speaking and behaving as the individuals involved in the action, and not by means of narrative. This is what separates the drama from the epic. It is sufficiently exact for the purpose, though it will be noticed that it omits many of the points which Aristotle thought it necessary to prove it. Next, by "Semitic" I mean, in the first instance, the Semitic languages. We can speak of the Semitic group of languages because these languages really are closely connected with one another, but it would be a grave error to go on to speak of Semitic peoples, because we have no warrant that the peoples which speak or spoke these languages are or were of kindred blood.

We have, then, to take these languages and examine whether in their extant literature we can find productions answering to

the definition of the drama already laid down. In the case of two, Assyrian and Egyptian, the remains are too fragmentary for any absolute opinion to be possible. Still, if there had been any Assyrian drama it is probable that traces of it would already have been found, and as to an Egyptian drama, in the exact sense, we may say almost decidedly that there was none. Ethiopic may be dismissed with equal brevity.

Next we may take Syriac—the Aramaic dialect of Edessa and the only Aramaic dialect which has attained distinct literary form and importance. In it there are no dramatic remains. This is the more curious because the Syriac literature is through and through affected by Greek influence. Not only the literature but the language itself came under the spell of Hellenic thought. It is full of words borrowed from Greek and constructions imitating Greek. Its theology, its philosophy, its history, draw upon Greek sources. Further, there were—and are still extant in fragments—translations of the Greek poets, for example, a translation of Homer. Again, it was through Syriac that Aristotelian science was passed on to the Persians and by them—and by the Syrians also independently—to the Arabs, through whom it returned to put a strait-waistcoat on the mind of Europe. Such was the circle through which Aristotle went. But despite all this, there is no drama in Syriac; its speakers did not even translate the Greek drama. From that they could not have been withheld by any religious feeling. When Julian closed the schools against the Christians and forbade them the use of the Greek classics, they set zealously to work to write epics and dramas upon Christian subjects. Then, apparently, the church and the stage were not at loggerheads. We can only, therefore, register as another fact—there was no drama in Syriac.

Turn now to Arabic. Here, if anywhere, we would expect to find what we are seeking. The Arabic literature is one of the great literatures of the world. If we measure by bulk, that in English alone could have competed with it; if by quality, making due allowance for difference in literary ideals, it still stands in the first rank. In it we find representatives, and not one or two only, but great numbers, of almost every form of literary activity

that the human mind has manifested. We have history of the world, of countries, of towns, of individuals; political science, legal science, theological science, natural science, philosophy, geography, poetry, fiction, linguistics—it would be hard to draw up a list that would exhaust the treasures of Arabic letters. But, still, there are gaps, very strange and interesting gaps, and the strangest and most interesting is the drama. There is no drama in Arabic. Within the last few years plays have appeared in Arabic translation. Thus some years ago there was published at Cairo adaptation of the *Tartuffe* of Molière into vulgar Arabic, but the strangeness of this phenomenon only serves to show how anomalous it is. Again, Burton mentions having seen stories from the "1001 Nights" given in dramatic form in the courtyard of his house at Damascus, and there have been printed at Beirut one or two such little sketches. But there is no doubt that here we have to do with Turkish and Western influence, and the point will be dealt with later. I can then only repeat that there is no drama in Arabic.

What as to Hebrew? As there is more general familiarity with this literature, more detail is here necessary. In the Old Testament, there are two books for which the claim has been set up, and is still very generally maintained, that they are cast in dramatic form, or, as some assert more boldly, are dramas. These are the Song of Songs and Job. I have used the two phrases "to be cast in dramatic form" and "to be a drama" on account of the extraordinary dislike evinced by those treating of this subject to come down to an exact definition. One is sometimes driven to suspect that commentators on these books have not carefully studied out and clearly grasped what exactly constitutes a drama. It is curious to notice a distinguished exception to this in Lowth, a scholar trained in the clear exactitude of classical schools, in his lectures *De sacri poesi Hebræorum*, and to notice further how, as a consequence, he has been accused of endeavoring to make the Hebrews conform to a Greek rule. But haze and cloudiness are no signs of depth, oftener they are signs that there is still something held in suspension, and that the process of precipitation is not yet complete. I have already

indicated what, in my view, are the essential elements in a drama. First, there must be a distinct action with a development and a catastrophy, and, second, this must be represented by "acting" and not by narrative. I do not take these as the essential elements because they are those laid down by Aristotle and exemplified in Greek literature, but because they are exemplified in all dramatic literature, whether of India, of Greece, or of modern Europe. They are common to the plays of Kálidása, of Sophocles, and of Ibsen. Starting from those, then, how are we to judge the Song of Songs? Has it an action? Is it "acted"? But we can push the question farther back and ask —is it a unity at all? The official answer is that it is a unity and has an action, but what that action may be is a point with regard to which the different exegetes are by no means at one. The view of Ewald, which at present may be said to hold the field, is that the action is the triumph of the loves of the Shulammite and a shepherd, her lover, over Solomon, his rival. But, on the other hand, there is a precisely opposite reconstruction by Delitzsch in which the shepherd lover is omitted, and the somewhat purposeless action of the poem is simply the loves of the Shulammite and Solomon. Further, Renan had a third diverging hypothesis which we need not go into, and, in fact, every investigator of the book has had his own view as to what it was about. It is to Renan's credit that he confessed with that ingenuous candor which is so refreshing in his writings as compared with those of most exegetes, that he would like to take the last chapter of the book and put it at the beginning. But there are signs that all this is passing. The venerable authority of Ewald was the real stay of the dramatic hypothesis, but now the younger men are beginning to revolt, and though the unity of the book may be maintained for some time, yet the idea that it contains an action is rapidly losing ground. I am not concerned at present to consider what the Song of Songs is if it is not a drama; that it is not a drama in any right sense is to me clear. But, yet, I would throw out the following suggestion on the constructive side, not as a contribution to the investigation of the Song of Songs, but of Semitic poetry. Take such a little song-

cycle as Tennyson's "Song of the Wrens," remove from it the little thread of story that is told in the individual songs, that is, everything that comes from the outside, and leave only in them the subjective feeling and emotion of their singer, the expression, in many words, of his worship and praise of his love, and you will have such a literary product as meets us at present in the Song of Songs. Like all Semitic poetry it is purely suggestive; like all Semitic poetry it does not narrate, it registers facts of consciousness only. Thus it is dramatic in the sense that many of Browning's poems are dramatic but in no other, or it might be compared with Rossetti's sonnet-sequence "The House of Life," but further we cannot go. This canon of the subjectivity of Semitic poetry will be clearer in the case of Job.

In the book of Job we have the nearest approach to a drama that exists in the whole range of Semitic. Its writer, a man evidently of the first genius, is working in the dramatic direction and is striving to cover by pure brain energy, and in his single artistic life, the course of development which was run unconsciously in other lands by generations of poets. In Greece we can watch the tragic drama developing gradually from and round the chorus, and having its point of origin in the extemporary efforts of the leaders of dithyrambs. Then in the hands of Æschylus and Sophocles the dramatic action became the more important part and the chorus fell into the background. Here there was something to start from—the mimetic efforts of the leader of the dithyramb—but this possible point of departure was lacking for the Hebrew poet, he had to evolve all his conceptions at first hand and from first principles. The wonder is that he reached so clear a view of the dramatic idea, and succeeded so far as he did in carrying it out. His view was not essentially clear and his carrying out of his idea is highly defective, but he had taken the first step, and if he had found followers we might have had a true Hebrew drama. But that was not to be, could not be as will appear hereafter, and his poem remains a strange but barren variation.

But if the book of Job is a drama or if it exhibits dramatic

beginnings it must have an action, perfect or imperfect, and the question now is, where are we to look for that action and what is it? It will be remembered that in the prologue God is tempted by the accusing spirit to afflict Job. Job is afflicted but remains in ignorance of the cause of his afflictions. All this is preliminary and is cleared out of the way in the prologue. Then the drama itself begins, and if I read it rightly, the ideal end would be that Job would be brought to know either in detail or in essence what had taken place in the prologue, that his afflictions did not take their origin from sin on his part as his friends suggested, nor were they merely freaks on God's part as he himself was apt to imagine, but that they had had a definite and purposeful origin in the council of the Most High. This end is not perfectly attained; the skill of the writer is not equal to it. We feel that Job only reaches a somewhat vague conception that it is for man in all cases to submit himself before God. It is true that what we may call the second plot is carried out successfully. Job's friends are absolutely refuted—affliction does not point to sin—and Job is led to abandon his feeling that there is arbitrariness in the actions of God, but we do not see clearly why logically he should abandon it. Strictly the knot is cut by a *deus ex machine*. Job has to be brought into a certain frame of mind and the appearance of God and his speeches are the means adopted to produce it, but even so sober an exegete as Davidson feels that the method is rather hard upon Job.

This, then, is the action, but where does it take place? Here we have the crowning peculiarity of the book as a drama—the action takes place within the mind of Job, it is purely subjective. It is not in Job's speeches and his friends' answers, in the dialogue of the poem, though those speeches show what is going on within Job's mind, it is in the development of Job himself under the pressure of his afflictions. Thus we are brought again to the same phenomenon that we noticed in the Song of Songs—the subjective character of Semitic poetry.

I have already compared this development in Hebrew literature with that development in Greek which produced the drama of Æschylus and Sophocles. But we may bring it especially

close to an early play of Æschylus, the Prometheus. The situations are closely alike in both Job and Prometheus, being brought into antagonism with the divine government of the world, but stand far apart in the attitude which each takes up. Nothing could show more clearly the absoluteness of the difference between the Greek and the Hebrew points of view. On the one hand we have the clear-sighted vision and defiance of Prometheus with its intellectual lucidity, on the other, the groping and uncertainty of Job with his moral earnestness and outspokenness. The one has a God before whom he cannot bow and he sees that clearly; the other, one before whom he trembles, is confused and uncertain, yet ever holds fast the eternal facts of his moral consciousness. Prometheus is sure of himself and is sure that Zeus is a criminal; Job is sure of himself but is not certain what to think of God. We have the absolute antagonism between the intellectual and the religious consciousness; Prometheus thinks, but Job feels. Again, it is curious to notice that just as the purpose and aim of the book of Job is one of the great puzzles of Hebrew literature, so it is in Greek with the Prometheus of Æschylus. The inner meaning of the poem has been long and vainly sought and the theories are almost as multitudinous as those of the book of Job.

All this, however, is strictly apart from our subject. But it is not apart to notice that in both cases we have a simple action, that is, in Aristotle's, an action in which there is transition without either revolution or discovery. The action simply progresses, event follows event but there is no sudden change altering the whole complexion of the situation. But this has to be sharply distinguished from a "single action" drama. In Job there are two actions, the one developed in the dialogue, the discomfiture of his friends, the other and the main one, the development in Job's mind. Again, we may curiously compare the action with a type of plot developed in the most modern drama. In many of the plays of Ibsen,[1] more or less in them all, the action begins with a highly complicated and involved situation, the result of something that has preceded the play itself, and the

[1] E. G. Resmersholm.

action of the play is really to develop and make plain this situation to the audience. This is exactly like the making plain to Job what has gone before in the prologue — Job is both subject and audience. Here we see that the mental idea of a drama had not come home to the author — and how could it? He had nothing to start from — the idea, I mean, that everything that is said, is said with reference to a third party, the hearer — to make clear to him what is going on and thus to tell to him the story.

I have now dealt with the only two poems in the extant fragments of the Hebrew literature, which can lay any claim to being dramas. We have seen how far we may regard the book of Job as a drama and where it diverges. Possibly, some may think that it diverges too widely to come in any way under that category. I shall not quarrel with such a view. I shall only say here that this beginning did not, so far as our knowledge goes, develop any further. There did not arise a Hebrew drama.

Can we now assign any cause for this remarkable phenomenon, the absence of the drama in Semitic. How remarkable it is a glance at other literature shows. In India the drama has flourished from very early times. In Persia the drama has been cultivated to some extent, principally within the last century — of pre-Moslem Persian literature we really know nothing — and it is curious to notice that it seems to have taken its origin in the Kerbela miracle plays on the death of Hasan and Hasayn. In Turkey there has long existed a popular drama in the form of puppet plays and shadow plays which were probably the origin of the recent attempts in Syria already noticed, and of some attempts in Egypt, and of late years there has grown up an immense theatrical literature consisting of translations and original imitations of French plays. The speed with which this has appeared and its general excellence show that the soil had been long prepared by the native popular plays. Of the Greek drama it is needless to speak.

With drama-producing peoples thus surrounding them in close contact with them, how was no drama developed by the Semitic speaking peoples? The idea of the isolation even of Arabia, which to so many has seemed so obsolete, is beginning

to break down. Recent investigators have sought to explain the Arab metres as due to Greek influence acting through Alexandria and its mixed civilization. But then why was the tragedy not carried with its iambic? In the first generation of Islam, Greek words were used at Mecca; what of the Greek thoughts? We have seen already how Syriac simply transformed itself under Greek influence, but drew the line at the Greek drama. Again we must ask, why? Was there something in the nature of Semitic literature which made it absolutely antagonistic to dramatic forms? This is a hard and complicated question and can only be tentatively approached. But I would put forward some considerations which may, perhaps, throw light upon it. It will be remembered that the characteristic which was found marring the dramatic character both of the Song of Songs and of Job was subjectivity. That holds of all Semitic verse. Matthew Arnold defined literature as a criticism of life; that is true in the highest degree of Semitic poetry. It is a register of the experiences of the poet. He does not show us things as they are, but as they are to him and as they have affected him. His descriptions are thus always subjective, and as an example of the same thing in English verse Browning's "Childe Roland to the dark tower came" may be taken. Unless you are wary and know your Browning very well, you begin to read this expecting to find a fragment of narrative or description in clear objectivity, such as is found in the old metrical romances or in the verse of Scott, or even in the Tennysonian Idyl, but it is something very different. The journey is described, it is true, but it is described through its effects upon the adventurer. It is his sensations and ideas of which we read, not the road itself. Compare it then with the description in Scott's Bridal of Triermain, which I am almost certain was its starting point,[2] where the Vaux comes to the Castle of St John. There you have objectivity. His path is

[2] Compare in Scott the reference:

"List how she tells in notes of flame,
Childe Roland to the dark tower came."

A comparison, too, is possible with the companion, though so different, little poem where Harold the Vauntless comes to the Castle of the Seven Shields.

described, the scene is described, you learn how he felt, but you learn this because you are told it, not because you are made to feel it through something else. Each stands clearly apart by itself. You may say, the scene in Triermain is in the third person, but in Browning's poem Childe Roland speaks. And there you have touched another difference in Semitic verse; it is in the first poem. The poet and his subject are one. I do not know in Arabic a single narrative poem. In Sanskrit, in Persian, in Greek, we have long heroic poems; in Arabic there are none.[3] Take such an heroic tale as the long romance of "Antara," in which there are brought together all the traditions of the old wild Bedouin life before el-Islam. In it you will find that all the narrative is in prose, poetical prose it may be, but still prose, and as much as possible a narrator of that prose is introduced. From time to time there comes in the phrase: "So says the Kāwī, the hander-down of tradition." It is true that from time to time these come in magnificent snatches of verse, but these do not help on the story in the least. They simply record what was the feeling of one of the actors under such or such a circumstance. Antara sees in a vision the form of Alba, his beloved, and awakes and bursts into verse in her praise, but it is in prose that he journeys to the encampment of her tribe. He is challenged and insulted by some rival knight; his defiance he speaks in verse, but he avenges himself in prose. And so throughout all Arabic literature, in verse you can only set down the subjective feeling of the moment. It may involve a little description, but that description is like what we find in Browning's "Childe Roland."

Again, even a prose narrative the Arab prefers to have told in the first person. This arises from the nature of the language itself, for Semitic handles with difficulty all *oratio obliqua*. This peculiarity has been turned to good account by Professor Robertson in his Baird Lecture, where he defends the good faith of the writer of Deuteronomy even though that writer was not

[3] It is curious to notice that even the stories in Arabic prose can be traced to imitation of Persian. Mohammed met with it, and in a later day we have the Persian "Hezár Afsáneh" developing into the Arabic "Book of the 1001 Nights." In the same way we have "Kalēla wa-Dimna" and many others.

Moses. Writing in Hebrew, he could not express himself in any other way than by putting the words directly into the mouth of Moses.

Now, if all this is so, it is evident that here there is no possibility for the growth of a Semitic drama. The Semitic poet has to speak for himself, and the dramatic poet has to speak for several and to develop an action through that speaking, and these two cannot come together. The fierce individuality of the desert life had left too deep a mark for the Arab poet ever to enter into the thought of another.

But there remains another question. The author of Job missed the mark, his drama as a drama is a failure, but he came near enough to compel us to ask how he had come so near. From what idea or structural form did he begin. We know how, in India and Greece, the dithyrambic mingling of song and dance developed through pantomime into speech and action and the full scenic drama. In Persia, we see it similarly developing through the lamentation for the fate of the two beloved sons of Ali, the nephew of the prophet. In Turkey, as in China, we see it developing through shadow and puppet shows. What was the point of origin in Hebrew? For that we must look again to Arabic literature. There we find a literary form that is called the *Magāma*, which may be translated "Assembly." It is an example and product of the loving care that the Arab has bestowed upon his language and is, essentially, an exhibition by the writer of his mastery of the requirements of that language. We have to picture to ourselves an assembly of educated Arabs. Some little incident is narrated or happens to them, or some point in literature or religion or linguistic science—anything of intellectual curiosity—is discussed with an elaborate minuteness in the application of all the splendid resources of Arabic in idiom, in vocabulary, in discrimination of synonyms, in literary flexibility of style. To me, the book of Job is simply a continued series of *Magāmas*. The subject of the discussion is the misfortunes of the just and their relation to God, but instead of boldly introducing it, the writer makes use of the traditional story of Job to give a living and dramatic interest to his circle as speak-

ers. Thus a stage is gained not merely for an academic discussion but for pictures of life, vibrating and suffering. We are dealing with no mere abstract ideas but with present instances. Again, the *Magāma* in this case is not a monologue, as frequently, but a real discussion. The writer has cut himself sufficiently loose from Semitic trammels to be able to create the figures of each of the speakers, give each a certain individuality,—though in the case of the friends of Job not individualities differing very greatly, —and thus to touch the art of dramatic personation. Further he could not go. It was beyond his skill to set his action in motion. It remained obstinately sticking, like those constitutions which the French Directory turned out, one after the other, but which would not begin to move.

In this origin of his dramatic attempt we may find the causes of its failure. Firstly, he had begun at the wrong end — with the dialogue instead of the action. The dramas of India and Greece had begun through gesture and motion; his began through talking. Words will never produce motion; for that, motion itself is required. Secondly, we have here the explanation of the extreme length and often, in spite of the magnificence of the poetry, tiresome reiteration of his speeches. The speeches in a *Magāma* are the principal thing, or rather, they are the whole, and it is the pride of the Arab author to elaborate and develop them in order to display how happy and easy his touch in language is. I seem to feel in some parts of Job a similar artificiality, where the thought has been extended to give scope for play of language. At any rate, from such a starting point it was impossible to attain the strict dramatic ideal in which dialogue is only allowable in so far as it goes to develop the action.

Such, then, is all the drama which has arisen in Semitic literatures. It only remains to touch upon the ethnological question to which reference has been made. The Semitic languages and Semitic literatures alone have been mentioned; but is there anything in this train of thought to suggest that it may be possible to go a step farther and speak of Semitic peoples? The languages are one, is the blood of their speakers also one? If

the reasoning up to this point has been correct, there does not seem to be any escape from an affirmative answer. Such an extraordinary coincidence in literary attitude on a fundamental question cannot be explained by linguistic unity. It must go deeper and farther back, and base itself on a real unity of race. And if, in the future, it should ever be found that a people speaking a Semitic dialect had developed an independent drama or had not shown in their literature the quality of subjectivity so marked in that of the Arabs, it would go far to show that the people in question was of a non-Semitic stock. I conceive, then, that the fact that the speakers of Arabic, Hebrew, Syriac, and the other Semitic dialects had no native drama is a weighty proof that they were of one blood and one origin.

THE ORIGINALITY OF THE APOCALYPSE.

By Rev. Professor George H. Gilbert, Ph.D., D.D.
Chicago Theological Seminary.

The aim of the paper. — Originality in the structure of the Apocalypse.— In its form.— The unity in its visions.— Original names for the Deity.— The descriptions of Christ.— References to Satan.— The beasts.— The judgment.— The descriptions of glorified believers.— The struggles of the followers of Christ.— Conclusion.

I.

The aim of the present paper is literary rather than doctrinal. I wish to show (*a*) how much of the structure and symbolism of the Apocalypse is to be regarded as an original product of John's mind, and (*b*) how much is either directly quoted from other Scripture or is at least largely colored by it, and (*c*) what relation, if any, the Apocalypse sustains to non-canonical Jewish writings of an apocalyptical character. These questions are of great interest as bearing both upon the authorship and the interpretation of the Apocalypse.

First, then, in regard to the structure of the Apocalypse, it can safely be said that it is unique. There is nothing like it elsewhere in Jewish literature, nor anything out of which it might have been developed. The first section of the book—the least original part—consists of a vision of Christ followed by his messages to seven churches. The speaker characterizes himself, in the first three letters, by symbols drawn from the initial vision (1:12–20); and in part he does so in the fourth and fifth letters. The structure of the letters themselves is original. Each at the beginning purports to be from Christ to a particular church; and each at the close is said to be a message of the Spirit to all the churches. Each of the letters is made up of the same elements, and these are in the same order with one exception. In the first three letters, the promise is at the end, immediately preceded by the injunction to hear what the Spirit says; in the last four letters

the injunction is at the end, immediately preceded by the promise. The other elements of the letters are (*a*) a symbolical designation of the speaker, (*b*) a statement of his knowledge of the church to which he is writing, and (*c*) the special message. The letters are thus highly artificial, and yet they are so varied in content and so rich in thought that the artificiality is not unpleasantly prominent. These letters form the basis and background for the subsequent portions of the Apocalypse.

The form in which the thought of the body of the book is presented is striking and poetical. All disclosures regarding the future are drawn by the author from a book which lies on the right hand of God. This book is sealed to all created beings in heaven, on earth, and under the earth. Only Christ is able to make its contents known. His agency in this work of revelation is formally stated only in connection with the seven seals, but is everywhere implied (1:1; 22:16). He opens the seals one after another, and the message of each appears in concrete, breathing forms. It is something to be seen, not read. In the case of the sixth seal the content is cosmical. There is an earthquake, an eclipse, the falling of stars, the removal of the firmament of heaven, and of every mountain and island. Between the sixth and seventh seals there is an episode (chap. 7), not formally developed out of the seals and yet doubtless to be considered a part of the revelation of Christ and a part of the content of the sealed book. The seventh seal is the last, and yet its opening does not immediately bring the consummation. It ushers in seven angels with trumpets. One by one these sound. Between the sixth and the seventh, as in the last series, there is an episode (10:1–11:13), in the course of which it is solemnly announced that the consummation will be in the days of the seventh angel. But the trumpet of the seventh angel ushers in the vision of the dragon and his embodiments (12:1–14:20). This in turn leads to the vision of the seven bowls (15:1–19:10), and this to the vision of the consummation (19:11–20:15). Then the way has been prepared for the vision of the new heaven and the new earth, which with its outlook over the ages of ages closes the revelation.

This is, in general, the structure of the book. It is not borrowed or copied, but is original with the author, and there is no literary form coined by any writer of ancient or modern times which is more unique than this.

Christ in the midst of the churches forms the first vision; Christ in the midst of the redeemed, the last vision. The five intervening visions are visions of conflict. There is progress from one vision to another, moral and intensive rather than chronological. The judgments grow more and more severe, and at the same time the manifestations of Christ become more glorious. The songs that are heard from the heavenly world are increasingly triumphant in character. The interest of the reader is sustained, yea, heightened, as he passes from vision to vision. The end is again and again postponed, but only that the forces and issues of the intervening history may be brought before us in symbols of increasing majesty and power. No vision could be omitted, no vision could exchange places with any other, without seriously marring the harmony of the whole.

But it is not needful to dwell longer on this point. We may ask now for that element in the symbolism of the Apocalypse which may fairly be said to be the coinage of John's own imagination. This element is very large. To begin with his designations of the Divine Being. He has for God the suggestive name "He who is, and who was, and who is to come" (1:4, 8; 4:8). This expression implies not only the unchangeableness and eternity of God, but also his coming into manifestation. Thus it contains the central idea of the Apocalypse which is the parousia of the Lord. For this reason the third clause of the name is omitted when God is thought of as already come (11:17; 16:5) and he is called simply "He who is and was." Both God the Father and Christ are designated "the Alpha and the Omega" (1:8; 22:13), a new name, though the thought is the same as that in Isa. 44:6: "I am the first and I am the last." Jesus is further called "the Amen" (3:14), a designation natural enough on the lips of the author of the Fourth Gospel who alone represents Jesus as using the repeated particle of assurance, "verily, verily" (amen, amen). The Apocalypse also gives to him the name

"The lion of the tribe of Judah" (5:5). The Holy Spirit is referred to under the symbols of "seven spirits" (1:4; 3:1), "seven torches of fire," and "seven eyes" of Christ (4:5; 5:6).

Passing now from appellations in the narrower sense, we find in the author's descriptions of the Divine Being much that is purely original. Thus he likens the appearance of God to a jasper and a sardius (4:3), these stones probably being used to suggest white and red radiance (21:11; Ezek. 8:2). New is also the author's statement that God is the *temple* in heaven (21:22); and his description of the majesty of God in the judgment scene, where he says that from his face the earth and the heaven fled away (20:11).

Yet more illustrations of the author's originality may be seen in his symbolic descriptions of Christ. He is the one who holds the seven stars in his right hand, and who walks in the midst of the seven golden candles (2:1). He has seven horns and seven eyes (5:6). Twice he is represented as a warrior on a white horse, once with bow in hand and a victor's wreath on his head, and once having on his head many diadems (6:1, 2; 19:11). He has a name which no one else knows (19:12; 3:12.) He is the one who gives the redeemed their song of redemption (15:3). He is the *lamp* of heaven (21:23). His victorious strength as a warrior is set forth in an original manner by giving him the wreath of victory *before* he enters the struggle (6:2), and also by representing him as vanquishing the kings of the earth with their armies without any effort or clash of arms (19:20). His simple word overthrows them.

There is much that is wholly original in the author's references to Satan. Such is his representation of him as a great red dragon (12:3), and his picture of Satan's power in the statement that his tail draws a third of the stars of heaven (12:4). Original with him is the idea of a war in the upper air between Michael and Satan, each supported by his angels (12:7), a war which ends in the casting of Satan and his angels upon the earth (12:9). So his picture of Satan as a dragon emitting a flood of water from its throat in order to destroy the woman (12:15). The author's beast out of the sea is not wholly original; it has a prototype in

Daniel. But his conception of the relation of the beast to Satan is his own. The dragon stands on the shore of the sea to call up the beast (12:18). It then gives to the beast its throne and authority and indestructibility (13:2–3). Through the beast it secures the worship of the whole earth, *i. e.* the worship of all whose names have not been written in the Lamb's book of life (13:4, 8).

The beast out of the earth, having a lamb's horns and a dragon's voice, is an original creation (13:11). So are some of the details of the picture, as, for example, the fact that this beast makes an idol and endows it with intelligence and the power of speech (13:15), also the fact that it causes all the followers of the first beast to have its mark on their right hands or on their foreheads (13:16).

We may notice next that which is original in the author's language of judgment. He coined the symbol "second death" 2:11; 21:8). Synonymous with this, and also original with the. (author of the Apocalypse, is the symbol "lake of fire" (19:20) Among the many emblems of temporal judgment several of the most notable are, as far as can be ascertained, the product of John's imagination. A star by the name of wormwood falls on a third of the rivers and fountains of waters, and the consequence is that the water is turned to wormwood (8:11). The fourth angel poured out its bowl of wrath upon the sun, and the result was a burning heat which led men to blaspheme the name of God (16:8, 9). The terrible symbol of the scorpion-locusts and the still more terrible symbol of horses with lion's heads and tails that are serpents,—horses that emit fire and brimstone from their mouths, these are creations of John's imagination, and it may be doubted whether any more forcible materialistic symbols of judgment were ever coined. The locusts come out of the abyss as messengers of Satan (9:11). They have intelligence, and go forth under the leadership of Satan. The horses are innumerable, and they too seem to be connected with the abyss, for they emit brimstone from their mouths, and this in the Apocalypse is associated only with the abode of Satan.

The Apocalypse abounds in original symbols in its descrip-

tions of the glory and blessedness of the victorious disciple of Christ. No portion of Scripture of equal length surpasses it in this respect. Thus the victor is promised authority over the nations (2:26, 27), and shall receive the morning star (2:28). He shall walk with Christ in white robes (3:4), and shall follow the Lamb whithersoever he goeth (14:4). He shall be a pillar in the temple of God, abiding as long as the temple itself abides (3:14); he shall also *serve* God day and night in his temple (7:15). He shall stand before the throne with palms in his hands (7:9), and shall sing by the transparent lake (15:2). He shall sit with Christ in His throne (3:21), and have on his forehead the name of God, the name of the new Jerusalem, and the new name of Christ (3:12; 14:1). In this connection may be mentioned the original features in the author's picture of heaven. These are three. The first is that the length, breadth and *height* of the new Jerusalem are equal, the city being thus one vast Holy of Holies (21:16); the second is that God and the Lamb are the temple of this new Jerusalem (21:22); and the third is the transparent lake on whose shores the redeemed stand as they sing the song of Moses and the Lamb (15:2; 4:6).

It remains to notice the original symbols which are employed in the description of the struggle between the followers of Christ and the followers of anti-Christ. Here we have Death on horseback, slaying men, and Hades, also on horseback, receiving the slain (6:7–8). The souls of the martyrs are seen under the altar, —the altar, that is, on which their bodies had been slain (6:9). When the kings of the earth are to be brought together to Har Magedon unto the war of the great day of God, the spirits of the dragon, the beast and the false prophet go forth as *frogs* to deceive them (16:13). The destruction of Babylon is graphically set forth by describing the effect of it upon the kings, the merchants and the sailors, who, gathered from near and far, stand at a distance from the city and watch it as it burns (18:9–19). The suppression of Satan's influence is set forth under the figure of Satan bound with a great chain and put into the abyss, whose door was then sealed

Such briefly are the original elements in the symbolism of

the Apocalypse. In estimating their significance it is well to bear in mind that the entire Apocalypse is only about one-ninth as long as Paradise Lost, or one-third as long as Hamlet. Were there no originality in the book outside the passages which have been noticed, the Apocalypse would still rank with the few great products of creative imagination; but, as we shall see, this is not all. The use of Old Testament symbolism in the Apocalypse is everywhere suggestive of an independent and original mind.

STUDIES IN PALESTINIAN GEOGRAPHY.

By Rev. Professor J. S. Riggs,
Auburn Theological Seminary.

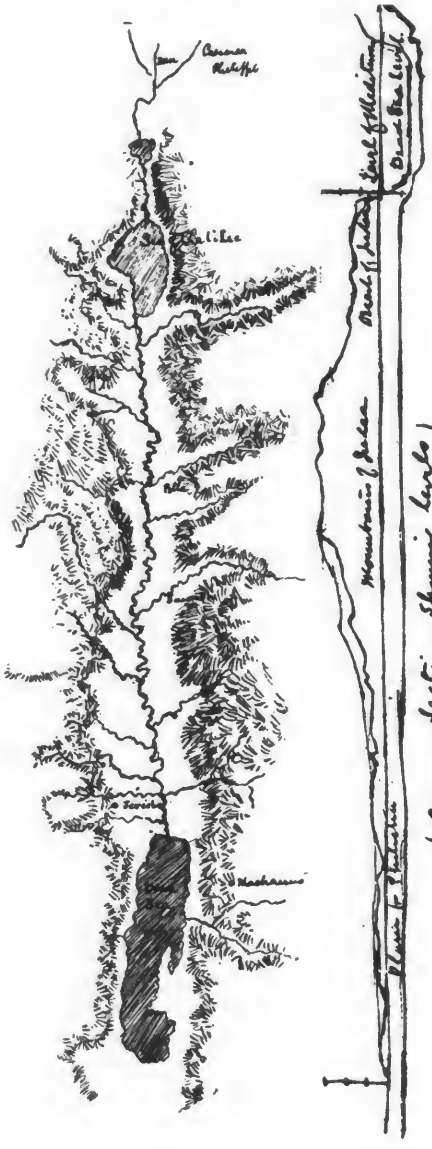
VI. THE JORDAN VALLEY AND THE PEREA.

Geological formation of Palestine.—The head-waters of the Jordan.—The Jordan between the Sea of Galilee and the Dead Sea.—The plain of Jericho.—The modern in contrast with the ancient Jericho.—The Dead Sea and its surroundings.—The district of Perea.—Remarkable and varied scenery of the Land of the Bible.

In order to gain some idea of the formation of the great cleft in which the Jordan flows, imagine the whole space now occupied by the mountains on both sides the river and the valley covered by the waters of the ocean. This, we are told by geologists (see Dawson's *Modern Science in Bible Lands*, Hull's *Mount Seir, Sinai, and Western Palestine*) was the condition in the Cretaceous Age, when the thick limestones of both the Lebanon and Judean hills were formed. Later the cretaceous beds underneath were "bent into folds," and the great limestone formations heaved above the water making the ridges which form the mountains of Western Palestine, on one side, and Eastern on the other, and leaving between them a great fracture which extended north and south for over 350 miles. On the western side of this fracture the earth's crust subsided and between the high mountains the deep hollow of Cœle-Syria, of the Dead Sea, and the Gulf of Akaba came into existence. The final form of this cleft was not reached, however, till that change in level which confined the Dead Sea to about its present dimensions and reduced the size of the Gulf of Akaba. Then came the order of sea, river-valley, lake and sources such as we now have them going from south to north. Taken all in all, it is not perhaps extravagant to say of it, as Humboldt once did, that "it is the most remarkable depression on the face of the earth." The

varied character of its lake, river, and plain scenery, the sharp descent of its rocky floor, the majestic forms of its mountain walls, the peculiarities of its climate, and the singular nature of its salt sea, make it full of interest apart from all historic associations. We can best come to these by a study of the physical features of the valley. Leaving out the Sea of Galilee which we have already briefly examined, we can for the sake of definiteness divide the remainder of the valley into three portions, (1) that from the sources of the Jordan to the Sea of Galilee, (2) that from the Sea of Galilee to the broad plain below Kurn Surtâbeh, (3) that of the broad plain itself and the Dead Sea.

Amid the varied and beautiful scenery of the slope of Mt. Hermon the Jordan begins, and its beginnings are in some respects as singular as its course and ending. It leaps into being from the great formations of Hasbeya and Banias and Dan, whose waters join in one stream in the plain of el-Huleh, just above the present lake of Merom. These springs are respectively 1700, 1140, 701 feet above the level of the sea, and out of each gushes a great body of cool, sweet water that hurries away to the plain. Just over us is the massive rock-front of Mt. Hermon whose summit is covered with snow. We are high enough to have all the products of a northern clime, and both Cesarea Philippi and the site of ancient Dan are justly noted for their rare natural positions. Of the latter it used to be said, "it had no want of anything that is in the earth" (Judges 18:10), and the spring that comes out like a river from the western slope of the mound on which the old city stood is said to be the largest single spring in the world. The fountain at Banias, where Greeks, Romans, and Jews alike have left traces of their presence, flows from under a mound which lies in front of a large cavern in the mountain side. This was the grotto of Pan, and Philip the Tetrarch who gave the place the name of Cesarea Philippi beautified the temple which Herod the Great placed by this fountain and grotto. What the fountain is to the region can be inferred from the words of another who describes the scene as it now is: "Everywhere around the ruins is a wild medley of


Cross section showing Lake

cascades, mulberry trees, fig trees, dashing torrents, festoons of vines, bubbling fountains, reeds and the mingled music of birds and waters." The traveler goes to this favored spot however, not so much because Herod and Philip built temples there, nor because the river begins there, but because the Lord came to it, after the Galilean ministry was virtually over, and there, away from the Pharisees, and amid surroundings almost wholly Gentile, received the confession of Peter which fully declared him. For several days the Lord remained here, talking of the sad issue so soon to come at Jerusalem, and once, at least, he climbed some spur of Hermon, where, in the solemn stillness of its exalted retirement, he was transfigured before them. Usually the modern traveler leaves "the Land" behind him, as from this place he mounts the ridge of Hermon on the way to Damascus, and the last prospect over the Upper Jordan Valley out upon the mountains of Upper Galilee and down toward the lake makes a happy conclusion of all his days of deeply interesting sight-seeing. Our study leads us to turn the other way, and going down through olive groves and oak glades we come to the plain of the waters of Merom, and keeping to the right we pass the marshes and the lake itself, and come to the rocks that hem in the river after it leaves this first lake. We have already made a considerable descent, for Banias is 1140 feet above the sea, and Merom only 373 feet. The lake of Huleh is about four miles long, and two and three-quarters broad, and the distance from it to the gorge is about two miles. As soon as the river strikes the edge of the narrow cleft between the precipitous hills which bound it on either side it plunges downward in a foaming, seething torrent over a course of about nine miles and descends nearly 900 feet to the level of the Sea of Galilee. For some distance before it reaches the sea it glides with smooth current through the delta it has formed, and passing the site of Bethsaida Julias and the plain, enters the lake. This part of the river has no special biblical interest. The great Damascus road crosses it about two miles below Lake Huleh.

Three times the perilous journey in a boat down the Jordan

from the Sea of Galilee to the Dead Sea has been undertaken, and the interesting account of Lieutenant Lynch, U. S. N., the last who accomplished the task, in 1848, gives us a vivid picture of the sharp turns, the frequent rapids, the dangerous rocks, and precipitous banks which are found all down "the Ghor," as the Arabs call it. The valley differs in width and general character at different points, being for the first thirteen miles below the lake not more than four miles wide, then expanding to a width of over eight miles, which holds until we come to Tell Sakut (Succoth) when it narrows again to about one mile and so continues to the Wady Fârah when it broadens out considerably again, until south of Kurn Surtâbeh it opens into the "Circle" of the Jordan reaching a width of fourteen miles. The great plains are therefore opposite the valley which leads up to Esdraelon and over against the road which leads past Jericho up to Jerusalem. Why should this fertile valley be called Arabah, or desert, and in the New Testament the "Wilderness" (Mark 1 : 4, 5)? Partly because of the heat ; partly because of wild beasts which infested it, and partly because of the reaches of unhealthy soil in it, and the impossibility of irrigating certain portions of it. Speaking of this impossibility and of the trouble of wild beasts calls to mind the actual bed of the river itself. From the hills back of Jericho one can easily trace the course of the river through the plain by the tamarisks and semi-tropical trees that fringe its shore, and these do not stand up clear from the common level of the plain, but are in a depression which, opposite Jericho, is 200 feet deep, and sometimes one mile broad. In such a cut the river finds its way all down the valley and the banks of it are mostly white marl. This is the space the river floods, and amid these trees and tangles of bush and brake wild beasts made their hiding places. This was "the pride of the Jordan," meaning the "luxuriance" of growth along its immediate banks. Upon this level the receding floods left the wreckage of driftwood and overturned trees, and their deposits of mud. And when you come to the river itself, its turbulent muddy current is anything but inviting. This is particularly true of its lower portion. The bathing place of the pilgrims, as we saw it one bright afternoon

in April, was no such quiet inviting spot as pictures have made it, for the reason that pictures can give little idea of the swift muddy current that at the time of harvest overflows the banks and then recedes, leaving behind mud and disorder. Indeed, the whole river compared with the broad, noble streams which we dignify by this appellation is unworthy of the name. In a land, however, which knows only such water-courses as find their troubled way down through mountain gorges it ranks among the greatest.

In the valley down which we have come to the opening of the Jericho plains, there are several places of interest. On the plateau just south of the Jarmuk which drains the Hauran stood Gadara, the chief town of the "country of the Gadarenes." Below, resting on a mound several feet above the level of the river and about opposite the slopes of the Valley of Jezreel, was Pella, to which the Christians fled before the siege and destruction of Jerusalem by Titus. At the point where the Jabbok enters the valley is placed Succoth, sacred to the memory of Jacob, and on the site of the modern Teller-Rameh stood the large town of Livias and Julias. "All up the east of the river you come across patches of cultivation, the property of various Bedaween tribes on the highlands to the east."

It is a pleasing view that opens to the traveler who goes "down from Jerusalem to Jericho" as he comes to the edge of the mountains over the plain. A large sweep of valley from the sea to the protruding mountains by Surtâbeh on the north, and across to the hills of Moab on the east, is within the range of vision. What it might be if it were perfectly irrigated and a just government gave protection to those who cultivated it! It is not a good place to live in, for the tropical heats are enervating, but it would nobly respond to diligence in cultivation. As it now is, the dreariness of it but adds to the weariness in crossing it in order to come to the traditional spots on the Jordan, or to go to the shore of the Dead Sea. Over there, near the northern shore of the sea, may have been the sites of Sodom and Gomorrah; right before us is the stretch of the Jordan that "rolled back," and "away," that the host of Israel might come over. But the

point of greatest interest is close to us at the foot of the mountains. Who could recognize in the name of the miserable, filthy village of er-Riha a form of the word Jericho? Such, however, it is, and imagination has something to do to transform the wretched mud village into the stately "City of Palms," that flourished near by in the days of our Lord. Josephus speaks of it as a "divine region," and says that the fountain near by watered a tract "seventy stadia long by twenty broad, covered with beautiful gardens and groves of palms of various species." There seem to have been three distinct sites for the city at different times of her history. Joshua found it near the present fountain of Ain es Sultan; in the time of Christ it was further south toward the Wady Keel and nearer the direct road to Jerusalem. The modern er-Riha commemorates the Jericho of the Crusaders. One only has to remember that Herod lived much in Jericho to realize what kind of a city came suddenly to view as one neared the sharp descent into the valley. Palaces, baths, and theaters reared their stately forms amid the beautiful gardens and palm groves. It was, as one has called it, "the gateway of a province, the emporium for trade, the mistress of a great palm forest, woods of balsam and very rich gardens." Now there is not a trace of it. Back of the city, and forming part of the western wall of the plain is Mount Quarantania, whose summit has been fixed upon as the place of the temptation. It is, of course, a purely traditional site. These very heights back of Jericho have been one part of her weakness. The enervating climate has been the other, and over and over again she became the spoil of the conqueror.

It is a ride of several hours from the site of the ancient city to the Dead Sea, though its blue waters seem very near. As we come to the level of it we are nearly 4000 feet below Jerusalem, and 1290 below the level of the Mediterranean. Add to this the depth of the sea itself at the northeast corner, 1300 feet, and one gets some idea of this stupendous cleft that divides Judea and Moab. The Dead Sea is about fifty-three miles long and has an average width of nine or ten miles. It has no outlet, and that means much. The water escapes only by evaporation, and

either shows itself by a haze over the glassy surface, or in mists that at times gather into clouds which break in terrific storms. The streams which pour into it all carry a bit of salt in solution. Down at the southeastern end a ridge of rock salt five miles long and 300 feet high adds its quantum of salt, and springs in the sea itself help to make the water five times more salty than the ocean and fatal to all life. It is rightly called the Dead Sea. There is no body of water like it. Like the mountains of Judea over against the plains of Jericho; the wilderness over against the fertile valleys of Hebron; snowy Hermon over against the plain of Gennesaret, it stands in vivid contrast to the Sea of Galilee whose waters it constantly receives. The rock walls on either shore go up over 2000 feet, and are pierced at intervals by deep gorges. These mountains stand splendidly against the deep blue of the sea itself, and if one will know their fascinating glory, let him from the tower on Olivet watch the sun cast his light upon them toward the time of his sinking behind the western hills. Another has said that the history of this unique desolate sea "begins with the story of Sodom and Gomorrah and ends with the massacre of Massada." It has almost nothing that is happy to tell us. The one incident of the New Testament which brings us near its coast is the shameless murder of John the Baptist, who, according to Josephus, was beheaded in the gloomy fortress of Machærus on the eastern shore.

Such is the variety of scene, of level, and of climate from Banias to Jebel Usdum. The Jordan was the great "divider" as well as the swift "descender." That rift was the real boundary of the western land. It is at your right at every view that you may have toward the east as you go northward from Judea. The high levels on the other side have always been, as it were, "apart." It was more than merely a river crossing to go "over Jordan," and while at times the river has not been the western boundary of the people, yet the sense of the dividing influence of the valley is clear enough in the Scripture.

Inasmuch as our Lord's ministry touched one of these divisions which, though east of the valley, was yet reckoned as one of the divisions of the western side, it will be well for a few

moments to look at Perea. As the name signifies, it is the region "beyond" the Jordan, and it could be used of territory of different limits. It probably extended from the Arnon to the Jarmuk. It was given by Herod to Antipas and was reckoned as with Galilee and contained a Jewish population. One could cross over the Jordan just below the Sea of Galilee and then back again to Jericho and so reach Jerusalem without going through Samaria. Into this region Christ came upon his final departure from Galilee (Matt. 19 : 1 ; Mark 10 : 11).

Such, in brief outline, is the geography of Palestine. One cannot come from journeying up and down through its valleys, and over its plains, without realizing how great is the variety in the small territory which the whole land embraces.

Not only for its central position, but for its own self, it was chosen in the providence of God. Mountain, valley, river, lake and sea; heights far enough above the sea to have the glory of a snow crown, depressions far enough below the level of the sea to yield the fruits of the tropics; wildernesses desolate in their barrenness and plains with all variety of products; springs that give a perpetual outflow of life, and fountains that make rivers, and a lake that called about it a varied activity. All these are reflected in the imagery of the Book whose history is inseparably associated with them, and whose pages in their very settings of truth have something for all lands and climes.

Comparative-Religion Notes.

NOTES ON CURRENT ANTHROPOLOGICAL LITERATURE.

By Frederick Starr,
The University of Chicago.

It is purposed in these notes to call attention from time to time to the most important current literature upon anthropological subjects, especially that which bears upon the study of religion. Much of this literature is published where it is not accessible to the general reader, and it will be the especial aim of these summaries to render that material available. The following series includes articles and books appearing within the last six months, July to December, 1894.

J. Walter Fewkes (*Journal of American Ethnology and Archæology*, Vol. IV.) presents an important contribution to our knowledge of the famous Snake Dance of the Mókis. The title is "Snake Ceremonials at Wálpi." The ceremony is performed at the Indian towns of Wálpi, Micoñ-în-o-vi, Cûño-pa-vi and Oraibe once in two years. As they do not all observe the same year a "snake dance" takes place annually at one or other of these towns. At each village the "flute ceremony" is celebrated in the year when the snake dance is not. The Snake Ceremony, is probably but a subordinate part of a grand rain ceremonial which is under the direction of the Snake-Antelope Societies—secret religious organizations. Our author undoubtedly gives the most complete account of the whole ceremony ever printed. Like so many Indian ceremonies in that region this lasts nine days, the action for each day varying. Thus on the first day the sacred liquid and the symbolic mosaic of sand are made: the second day sacred prayer sticks are made and consecrated by the singing of sixteen traditional songs; these or similar songs are sung each remaining day of the celebration; on the third day the prayer-sticks are distributed to the gods and the first hunt for snakes is undertaken, this time toward the north; upon the three following days snakes are hunted, the region searched being in the west, south and east in order, one region for each day; on the seventh day a fresh sand painting is constructed, charm liquid and pellets are prepared and initiation into the sacred societies is held; on the eighth day the antelope race, a dramatization of the cosmogonic legend and a public ceremonial upon the plaza when the priesthood use cornstalks and gourds, are the three great features; on the ninth, last day, a dramatization, a ceremonial of the novices, a snake race, a snake washing, and, the snake dance itself,

followed by drinking an emetic and a feast, fill up the day. The next day the priests are purified. Fewkes does not attempt to explain the ceremonial; he simply puts before the student material for study and comparison. Nowhere else is there so painstaking an account of this weird rite. Those who wish to learn how definite and precise barbarous ceremonials are, how full of mystery and symbolism, how complex an outfit of utensils and sacred objects is necessary in them, how importantly and suggestively dramatization of old legends enters into them, will find Dr. Fewkes' essay worthy of careful reading.——— Frederick Starr (*Outlook*, November 3) describes the "Rain Dance at Cochiti." The ceremonial takes place annually upon the Saint's Day—July 14. The article is popular in style but gives in some detail the features of the day's performance which is a strange combination of pagan and Christian observances.———In the same region with these curious Indian worshipers is a stronghold of the "Holy Brotherhood" of Passionists. This consists of white men, Mexicans and probably some Indians, who celebrate each year the passion of Christ. A. M. Darley ("Penitentes of the Southwest") presents documents never before publicly printed perhaps. The brotherhood is far stronger in New Mexico Arizona, Colorado and Northern Mexico than is generally realized. This little book is particularly timely as the past year saw an unusual amount of unusually vigorous celebration. Lummis' description ("Land of Poco Tiempo") of the procession, flagellation and crucifixion at San Mateo in 1891 aroused much interest; this book containing the constitution and by-laws of the order, some of the sacred songs, formulæ, etc. and illustrated with most curious pictures drawn by a Mexican, should increase this interest. The flagellation, the processions, the tortures with cactuses and by dragging almost naked men with ropes over rocky places, and the punishment of renegades—all these and more are described in a straight-forward fashion.

In "The Book of the Dead and Rain Ceremonials" (*American Anthropologist*, July) Ellen Russell Emerson directs attention to many interesting similarities between the ideas and rituals of the old Egyptians and the modern North American Indians. The feather is symbolic of the life-giving power of light with both; the post, surmounted by the head of Anubis, guide in the way, is like the degree post in the initiation ceremonial of the Ojibwa Midewiwin; guard serpents occur in both; fir trees are near to these in Egypt and cedars in America. The serpent, associated with water in Egypt recurs almost everywhere in the Rain Ceremonies of America; the crook in Egypt is associated with the serpent of wind and water and among the Tusayan crooked staffs are used to represent the dead. In the Egyptian pictures live snakes are carried in the ceremonial; so they are in Tusayan. The medicine lodge and the kibva with its *sipapu* may be compared with the Egyptian sacred house. There is in both regions a relation between the dead and rain; in both, water is associated with the beginning of life. After making the comparison from which these resemblances proceed the author recognizes that they need not necessarily point to a community of origin for the two religions. "Man, what-

ever country he occupied, might resort to dramatization, mimicking those forces elemental or animal, which he believes create or contribute to life, this being done by means of symbols and adroit personifications, the universality of these customs becoming the fruitful source of parallel notions." That the Egyptian ceremonials considered, existing among a civilized people, point back to the time when they must have developed among a population in a culture stage akin to or lower than the Indians mentioned, is claimed, and we think justly. The Indians most commonly mentioned in the comparisons are the Ojibwa and the Tusayan Pueblos but the Mexican, Peruvian and Dakotan are called in as occasion requires. Any point established by too general selection of this kind is not strongly established. To compare a single tribe of Americans with the old Egyptians as presented in the "Book of the Dead," would have been sufficiently striking and more logical.

The Museo Arqueologico Nacional at Madrid owns two precious manuscripts of the old Mayas. One of these known as the "Codex Cortesianus" has been recently reproduced in facsimile, both as to form, designs and colors, in commemoration of the Quadri-centennial Exposition held in Spain's capital in 1892. The reproduction of this manuscript has placed hitherto inaccessible material in the hands of American students with the result of a considerable number of papers concerning it. Among these is J. Walter Fewkes' "A Study of Certain Figures in a Maya Codex" (*American Anthropologist*, July). Dr. Fewkes finds in this codex thirty-eight representations of a figure which he calls, with Schellhas, the long-nosed god. By an analysis of these representations and their surroundings he concludes that the figures represent a divinity, masked in a head-dress symbolizing the serpent, representing probably a god of water or rain. An interesting parallel is traced by the author between the symbolism here and that which he found in Tusayan. ——— From the same codex, Saville (*American Anthropologist*, October) draws evidence of the recognition of the sacred year of 260 days. ——— D. G. Brinton briefly discusses in the *Archæologist* (November), "What the Maya Inscriptions Tell About." He shows the codices to be chiefly concerned with time — the sacred year and its relation to other periods — and ceremonials. They reveal a curious mathematics and astronomy pursued, not for themselves, but for the service of religion.

Washington Matthews, "Songs of Sequence of the Navajos" (*Journal of American Folklore*, July–September), considers the songs sung by Shamans in their great religious celebrations. He emphasizes the importance to the Indian mind of accuracy in every word and shows the prodigious exercise of memory apparently demanded; this is still further increased by the fact that frequently the words sung are almost meaningless. He shows that there exists a mnemonic aid in the form of a myth key. — Stephen D. Peet (*American Antiquarian*, July) discusses "Sabaeanism, or Sky Worship in America." He discusses, among others, the following topics: Sabaeanism was prehistoric, not the first religion, the religion of agricultural peoples; the sky, variously

conceived, was filled with divinities, who held the powers of nature as subject to them; peculiar symbolic ceremonies precede the naming of a person; mysterious and secret societies are means to secure heavenly gifts; divination and magic, and special notions concerning the dead. The author says: "orientation was the all important factor in the symbolism of sky worship." The discussions go outside the American field. The points are not clearly made.—In "Transformation Myths" (*American Antiquarian*, September) the same author applies the idea of transformation, the change of gods into men, nature powers, and objects of all kinds—to the explanation of various carved and painted figures made by our aborigines.

The Memoirs of the International Congress of Anthropology held at the World's Columbian Exposition has recently appeared and for the convenience of students a list of the more important papers relative to religious subjects found therein is here presented: "Orientation," A. L. Lewis; "Secret Societies and Sacred Mysteries," Stephen D. Peet; "Ritual regarded as the Dramatization of Myth", W. W. Newell; "Some Illustrations of the Connection between Myth and Ceremonial," W. Matthews; "The Scope and Method of the Historical Study of Religions," Morris Jastrow, Jr.; "An Ancient Egyptian Rite Illustrating a Phase of Primitive Thought," Sara G. Stevenson; "A Chapter of Zuñi Mythology," Matilda C. Stevenson; "Museum Collections to Illustrate Religious History and Ceremonials," Cyrus Adler. Some of these are of great importance. Jastrow and Adler both strike the matter of museums of religious objects. The former believes that a museum of religious history should comprise three sections, the general, the special, and the comparative. In the first he would present diagrams illustrating the divisions of the subject, the sequence, geographical distribution and main elements of religions, and the characteristic traits of the races of mankind; in the second section there should be a representation by objects and otherwise of the religious life of primitive man and of the religions of civilization; in the last, duplicates of objects shown in the second but arranged to bring out points by comparison, and charts. Adler in this same direction urges scientific method in such museums and presents an historic sketch of the public museums and collections of religious objects and of the exhibition of such as Expositions of an international kind. In two appendices examples of classification of religious objects are given.

In *Melusine* (July-August) Henri Gaidoz presents one of his remarkable studies in folk-belief. The article is entitled "Saint Eloi" and its key-note is struck in the following passage:

> "Rien ne se perd dans l'histoire; et quand une religion en remplace une autre, la nouvelle absorbe et s'approprie l'ancienne; les anciennes croyances et les anciennes pratiques se continuent avec une étiquette nouvelle, et cette étiquette est pour elles un renouvellement de force et de durée; elles sont nees pour ainsi une seconde fois."

The saint is historically a goldsmith, who became a confidential minister to Dagobert. The historic character becomes confounded with an ancient

cult hero and assumes his characters. Then, as patron of all smiths his statue is revered by the mediaeval societies or guilds of metal workers; becoming pre-eminently the patron saint of blacksmiths and himself a blacksmith working miracles, pilgrimages are made to his shrine and processions of sick horses journey to his chapels. In this phase carried into Italy the sainted blacksmith assumes new characters, stealing them of course from some forgotten patron saint, and figures in encounters with the devil masquerading as a woman. The article is well worth reading.

In *Am Urquell* papers of interest and often of importance relative to the Jews are constantly appearing. In the numbers since July are several of this kind. The titles show their character and range; "Zur Volkskunde der Juden Böhmens," Ethnographie der ostgalischen Juden," "Volkskunde palästinischer Juden," "Reime galizischen Judenkinder."

The *Journal of the Anthropological Institute of Great Britain and Ireland* (Aug.–Nov.) devotes seventy pages of close print to a translation of the second part of Mikhailovski's *Shamanstvo*, under the title of "Shamanism in Siberia and European Russia." It aims to give a simple "characterization of Shamanism in Russia in order to compare it with similar institutions in other lands." The study is masterly. The distribution of Shamanism in Siberia is traced from tribe to tribe. Although so far as our information goes it varies from place to place, the fundamental principles remain the same. Everywhere the Shaman is a marvel. He is seen to summon spirits, to assume and to transfer disease, to unbind himself when tied with ropes; he falls into trances, visits the lower world in search of souls of the sick, ascends into the highest heaven, is clairvoyant and prophetic. So much crops out in the attempt to trace his distribution. The author now proceeds to study particular points of interest. The paraphernalia of the Shaman deserves attention. His tambourine is at once a summoner of spirits and a steed upon which the Shaman mounts to heaven; covered with strange pictures it possesses in itself great spirit power. The Shaman's dress, composed usually of at least four elements,—an outer garment with the strangest objects hung upon it, mask for the face, breast plate of metal, hat—is peculiar and assists in spirit dealings. It really serves a three-fold purpose—impressing spectators and marking off the officiating Shaman from other men, agitating bystanders as it is shaken in the dance and frenzy by its wearer, bringing by its mysterious symbolism the Shaman into direct communication with the spirits. The mode of becoming a Shaman is carefully described—the signs by which his calling is made sure, the preliminary steps, the course of instruction under direction of an older Shaman, the final ceremonial initiation. The functions and the doings of the Shaman as mediator, healer, priest, and wizard are traced. The position of the Shaman among men, the question of their belief in him and of his belief in himself are discussed. His burial and the worship of him after death by others is narrated. So much in Siberia. Nowhere in European Russia does Shamanism fully flourish now, but there are traces and survivals, at times very plain and

striking, here and there. These are fully described among the Samoyeds, Lopars (Norway and Sweden), Votyaks, Cheremises and Chuvashes, Mordvins, Kirghizes. In closing the author says: "Throughout the vast extent of the Russian Empire, from Behring's Strait to the borders of the Scandinavian Peninsula, among the multitudinous tribes preserving remains of their former heathen beliefs, we find in greater or less degree Shamanistic phenomena. Despite the variety of races and the enormous distances that separate them, the phenomena which we class under the general name of Shamanism are found repeated with marvelous regularity. In order to throw light on this regularity in a scientific manner, and explain more clearly the performances of the Shamans of Siberia and European Russia, we must glance at the analogous institutions existing on that continent which is separated from Asia by Behrings Strait." It is to be hoped that the *Journal* may translate this author's further work; the Shamanism of the Tlingits and their neighbors is very interesting.

Synopses of Important Articles.

THEOLOGICAL AIMS AND PROGRESS. AN ADDRESS TO THEOLOGICAL STUDENTS. By Rev. Professor J. S. BANKS, in the *Thinker* for November, 1894.

While the present age is often said to be unfavorable to theological study a century that has produced such works as Flint's *Theism*, Orr's *Christian View*, Bruce's *Humiliation of Christ*, Fairbairn's *Christ's Place in Modern Theology*, and the Bampton Lectures of Liddon, Sanday, and Gore can hardly be called a wilderness.

Theology must be separated from religion, but both are essential. There is a science of the religious as well as of other life, and that, too, of necessity. Every man who worships God as Father, Son, and Spirit as distinct and yet one, has a doctrine of the Trinity. Dogmas are human interpretations of God's dealings. They therefore are subject to revision in the light of increased knowledge. Theology is accordingly not unprogressive. It has, in fact, always shown itself responsive to the new thought of the day. From the days of the early alliance of the church with Greek philosophy, through the Middle Ages and Reformation, down to the present recognition of development in the teachings of the Scriptures, theology has always kept within the influence of extra-ecclesiastical thought.

Especially is the theology of today marked by the recognition of the fact that revelation was gradual. Sometimes this leads to extremes, but this should not lead to its condemnation. As in the field of physical science there are Christian evolutionists, so in the sphere of biblical criticism are there Christian evolutionists. In the recognition of this development do we see the superiority of later biblical teachings, as well as the best explanation of the moral difficulties of the Old Testament.

The effect of new discoveries is in the main to confirm old beliefs. New methods, in the main, do the same—as, for example, the latest studies in the canon. The new attitude towards miracles and prophecy contributes greatly to Christian faith. Miracles are no longer the mere credentials of revelation, but a part of it. Prophecy is no longer regarded as isolated, limited merely to prediction and its fulfillment, but is seen to pervade all Scripture.

Another new point of view of theology makes it Christocentric, *i. e.*, treats it from the doctrine and work of Christ as its center. In some instances this view would make Christ supersede the Scriptures. But this is untenable. The Christocentric treatment is possible only on the basis of Scripture. To

the dilemma, "Christ *or* Scripture," we oppose the conjunction, "Christ *and* Scripture."

A kindred tendency today is to magnify the Incarnation. In this there is nothing suspicious as long as it be not at the expense of the doctrine of the atonement. Many eminent writers, notably Westcott and Dorner, make the Incarnation independent of the Atonement. But while it is possible that the Reformation laid undue stress on the doctrine of sacrifice and redemption, and while we are thankful for the increased significance given to the Incarnation, it is even more necessary than ever today to maintain an objective atonement for sin. And here our day has so admirably distinguished between the fact and the theories of the atonement that it appears very possible, that we have too exclusively pressed the forensic side of the doctrine. Righteousness must not be severed from love.

Further we note that the ruling ideas of modern thought in many ways directly favor Christian doctrine. Thus miracles are no longer ruled out as impossible; and the unity of communities and the race is a principle largely recognized in science as well as in Scripture and theology.

For the young student of theology the mastery of these things is necessary: of Scripture, and therefore of the language of the Scripture; of Latin, as the language of the great theologians; of philosophy, which is vitally connected with theology. And above all should he, as a preacher, be absolute master of his own subject, as the source of fervor and the ground of conviction.

This article is an exceedingly fair outline of the characteristics of modern theological thought. Its positions are at once conservative and appreciative of the positive results of modern scholarship. The time is rapidly passing when such results are to be laughed out of court, or answered by some dilemma or parallel. The author is especially happy in his perception of the fact that the new criticism of the Scriptures tends to confirm all essential faith at the same time it clears away unessential traditions. S. M.

THE NEW SYRIAC GOSPELS. By J. RENDEL HARRIS, in the *Contemporary Review*, for November, 1894.

Examination shows that this codex, discovered by Mrs. Lewis in the convent at Mount Sinai in the spring of 1892, is closely connected with the Syriac version published by Cureton in 1859. But it is certainly an older text, and one worthy of the closest examination.

In point of omissions the MS. is important in that it corroborates the omissions in the earliest texts of such passages as John 7:53–8:11 (the adulteress passage), and the last twelve verses of Mark. In general it favors the shorter readings, being especially lacking in such passages as are generally held to be interpolations. In general, too, its readings are those of the best Greek uncials.

One or two additions should be noticed. Matt. 27:16 reads: "Which will ye that I release unto you? Jesus Bar-Abba, or Jesus that is called Christ?" In John 11:39 the MS. adds to the command by Jesus to take away the stone this question of Martha: "Why are they taking away the stone?"

But by far the most original feature of the MS. is its readings in the first chapter of Matthew. Thus Matt. 1:16: "Jacob begat Joseph; *Joseph* (to whom was espoused the Virgin Mary) *begat Jesus* who is called Christ."

1:18: Now the birth of Christ was on this wise: When his mother Mary was espoused to Joseph, when they had not come together, she was found with child from the Holy Ghost.

1:21: *She shall bear thee* a son, etc.

1:25: *She bare him a son* and *he called* his name Jesus.

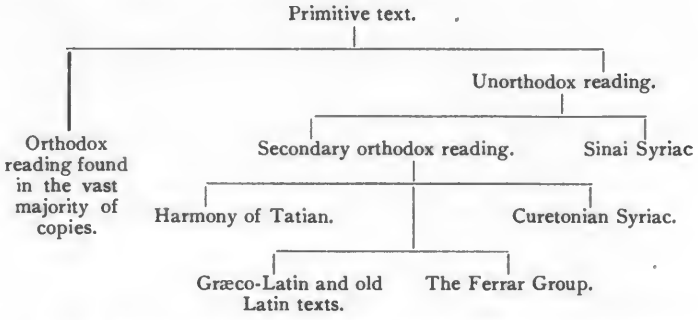
Do these readings represent the Gospel in the process of forming the final orthodox text, or do they show the contamination of the primitive text? Evidently the question is of great importance to theology, but it must be settled by the impartial processes of textual criticism.

1. The novel reading in Matt. 1:16 is not solitary in the MS., but is one of a series of readings, all betraying a similar tendency, and probably the same hand.

The Curetonian text of these passages ("To whom betrothed the Virgin Mary bare Jesus who is called Christ") is evidently an emendation in the service of orthodoxy. The existence of a text similar to this of the Sinaitic Syriac MS. is, further, at least suggested by the opposition of Chrysostom to similar readings.

2. This series of readings was in the line of ancestry of a great variety of MSS.

This is seen by the diffusion of the secondary readings they have provoked. Thus in the Tatian Harmony occurs the phrase, "He was living with her in purity." Whether the Harmony was based on the first Syriac Gospel, or *vice versa*, it is difficult to deny that the Syriac version, either at its source or near to the same, was in the form preserved in our MS. The reformed Curetonian reading is also approximated in the Ferrar group of Greek MSS. It was also current in the old Latin, and in the Armenian. Thus it is evident that in very early times there were two branches of text, one the orthodox, which we know by the accepted and almost universal Greek tradition; the other, a non-Catholic text in which Joseph was represented as the husband of Mary in a different sense from the Catholic acceptation. This line of unorthodox tradition again divides into two, one of which carries a reformed text (*e. g.*, the Curetonian), and the other which conserves the non-Catholic text (*e. g.*, the present MS.). To the secondary orthodox side belongs a large number of texts that bear the trace of reformation from unorthodoxy. This diagram may make this clearer:



3. This divergence in the primitive evangelical tradition corresponds in its first stage with a divergence of opinion in the primitive church.

The genealogies preserved in the canonical Gospels were compiled to confirm existing opinions, rather than to produce beliefs. It is quite possible that every school of thought, Christian or Judæo-Christian, had its Book of Generations. Indeed, we find historical traces of opinions concerning our Lord's origin other than those of the Catholic faith. These are chiefly: (*a*) He was the son of Joseph and Mary without any suggestion that his birth was doubtful or unusual (Cerinthus, Carpocrates and the Adoptionists generally). (*b*) The scandalous story that Jesus was the son of Mary by some unknown person, said to be a soldier named Panther (Talmud). This view, in which the term Panther is probably an anagram of Parthenos, supplies second-century evidence for the currency and acceptance of the doctrine of the Partheneity of Mary. This also appears from the denial by Cerinthus of the virgin birth as an impossibility.

But this does not prove that the doctrine was universally held. The Adoptionists (*i. e.*, those who held that the divine nature came upon Jesus at his baptism and not at his birth), certainly rejected it. Now, as we know from Epiphanius that Cerinthus and Carpocrates attempted to prove from their Gospel of Matthew that Christ was of the seed of Joseph and Mary, the present MS. ought to be described as an Adoptionist MS., or at least as a MS. colored with Adoptionist views. This conclusion is supported by further emphasis of such views in a passage containing variant reading of John 1:34, "I saw and bare record that this is the Chosen of God." This division of the early church over the question of the Incarnation is further illustrated by the controversies between the two parties, in which the Old Testament was made to support both positions.

4. Which are the more genuine readings—those of the MS. or those of the orthodox Greek text?

Plausible arguments based upon the wide dispersion of similar readings may be adduced to favor the genuineness of the readings of the MS. But

they are overbalanced by the probabilities that the ancestor of the Ferrar group of MSS. was influenced by a Syriac MS. of the Gospels, and that the same thing is true of the Tatian Harmony and the old Latin texts. Thus the Cerinthian readings (*e. g.*, those contained in this MS.), are behind the whole body of "Western" texts.

The arguments in favor of a later origin for these readings than that of the orthodox Greek text are: (*a*) The late term Virgin Mary; (*b*) the inconsistency of the MS. in its retention of Matt. 1:18, and the incident of the angel. We should have to reduce the Infancy section to shreds before it would satisfy an Adoptionist hypothesis.

It appears, then, that the writer of this MS. is not the original composer of the text, but some later person, very near in date to the first hand, who has attempted to make the story non-miraculous by a series of inadequate incisions and excisions in an already existing text.

In a communication to the *Academy* of November 17, Fred C. Conybeare rejects both this conclusion of Professor Harris, and its opposite. He argues that the MS. does not represent an original orthodox text being hereticized, because: (1) the genealogy finds its only logical conclusion in the form given in v. 16; (2) the genealogy so devised cannot be a later addition as is seen by a comparison of vv. 18 sq. with v. 1; (3) the idiosyncrasies of the MS. were once a part of a widely diffused and established text; (4) a heretic seeking to produce a naturalistic text would not have left v. 19 at least. On the other hand the MS. does not represent an original heretical text in the process of becoming orthodox, for (1) what orthodox person would have left in vv. 16, 21, 25? and (2) if the earliest account was naturalistic, how can we account for vv. 18–20, 22 and 23. He, therefore, attempts a mediating view by no means based on textual criticism and but imperfectly defining his position in regard to the age of the text. This view is, (1) the birth of Jesus is here described in accordance with the belief of Philo that the Holy Spirit was the giver of the soul or reason of all children, the flesh being the result of natural processes; (2) some overzealous, carnally-minded person introduced vv. 19, 20 as a gloss; (3) the expression in v. 16 the Virgin Mary (or Mary the Virgin) is an early term, and springs from the custom in Philo's time, in the Church of Smyrna A. D. 110, in the churches of Alexandria and Carthage A. D. 190, of calling widows who did not remarry but lived to God, "virgins."

Most persons will be cautious in accepting this clever method of clearing away the difficulty, especially as it is so thoroughly based upon the assumption that the usage of Philo is a sufficient explanation of difficulties in the synoptic history. An even more cogent objection to the acceptance of the text of the MS. as that of the primitive Gospel is the fact that such a view presupposes a history of the text entirely unsupported by any manuscript evidence. The only relevant facts are those mentioned by Professor Harris, for which his theory amply accounts. Mr. Conybeare is so under the influence of his purely subjective theory that it does not apparently occur to him to suggest such a history.

Another and quite as ingenious theory is contained in a communciation from F. P. Badham in the same number of the *Academy*. Mr. Badham takes Professor

Harris sharply to task for believing that the new MS. contains a perversion of an originally orthodox text, maintaining that no heretic would so flagrantly stultify himself as to leave in v. 18. He himself sees in the new readings only a sharper presentation of the difficulties long recognized in the received text, but which, as he has pointed out in his *Formation of the Gospels*, largely disappear when the Matthæan genealogy is not separated from the Virgin-birth, and the corresponding passage in Luke from the Annunication passage. Thus, according to this view, the author of the first chapter of Matthew held that Jesus was the son of Joseph and of Mary, only that the relation between the two parents was "abnormal," and "the instrumentality of Joseph, unconscious,"—while at the same time "the instrumentality of the Virgin was unconscious too." The obscuration of Joseph is due to his early death.

It will probably not require long thought to recognize the difficulty in the position of Mr. Badham, wholly apart from his subjective attitude as a critic of the text. Both his suggestions and those of Mr. Conybeare deserve consideration, but illustrate the difficulties in reconciling a naturalistic account of the event with the received text in Matthew and Luke. While the matter of the Infancy passages is a perplexing one —especially in the apparent ignorance of their existence on the part of other writers of the New Testament—the thorough-going, objective criticism of Professor Harris seems to make it certain that the oldest form of the story thus far received is not that of the new MS. but that of the received text. Until an older and variant text is discovered the problem is not one of textual criticism but of exegetical presupposition.

S. M.

Notes and Opinions.

The Power to Forgive Sin, John 20:22, 23.—This passage, and the presumably parallel ones in Matt. 16:19; 18:18, have not yet received an interpretation which sets at rest the matter presented by them. The Roman Catholic interpretation takes the passages literally, according to the meaning which they bear at first reading, understanding that the actual power to forgive sin was delegated by Christ to his apostles and their official successors. The Protestant interpretation gives a less perspicuous, figurative meaning to the words, namely, that the apostles did not receive a delegated power to forgive sin, but merely received the authority to declare that all who repented and believed in Christ were forgiven. Now there is a very wide and essential difference between the two. The Roman Catholic interpretation has the advantage of being what one would naturally understand by a first reading of the words, while the Protestant interpretation is much less clear and direct, having the appearance of being forced upon the passage in a dogmatic interest, and robbing it of the vital and explicit teaching which it seems to bear. Professor W. G. Blaikie, D.D., LL.D., discusses the problem afresh in the *Thinker* for October. He adopts the current Protestant view that it is not forgiveness and retention of sins in the absolute sense that it is intended, for (1) that prerogative is God's alone, (2) we never read of the apostles actually forgiving sin, (3) in the case of Peter versus Simon Magus (Acts 8:22) Peter puts the responsibility of forgiveness upon God. He thinks therefore that the apostles were only authorized to declare sins forgiven by God according to the provisions and conditions of the Gospel. But he adds the idea that "men were thus brought up, through the instrumentality of the apostles, so close to the Saviour that they *must* either accept or reject him. . . . The decision lay with the hearers, but the act that compelled the choice was the act of the apostles (cf. 2 Cor. 2:14–16). . . . So close was the connection of the apostles with the forgiving or retaining of sin as to justify the language used by the Lord." Well, perhaps so, and perhaps loyalty to Protestantism requires us to think so, but such an interpretation makes a very insipid and commonplace affair of statements of Jesus which seem from their plain meaning and connection to have a supreme and special import. Undoubtedly there are difficulties with taking the statements at their face value, but the current way of getting around those difficulties does not seem to deal fairly with the words of Christ as they have come down to us.

The Second Coming of Christ according to the Johannine Writings.—This is the subject of the October installment of Professor Beet's interesting series of articles which have been recently appearing in the *Expositor*. In the fourth

Gospel the great passage is 5:25–29, where "Christ puts in close juxtaposition two very different resurrections, each ushered in by his own voice, a spiritual resurrection in which those who accept the Gospel enter at once into spiritual life, and a resurrection at the last day when all the bodies of men laid in the grave will go forth, to life or to judgment, according to their works." In 6:39, 40, 44, Christ says he will "at the last day" raise those who now believe in him and who thus already have eternal life. See also 11:24; 21:22. This mention of the last day carries forward the resurrection of the just to the close of the present order of things. So far there is agreement among all the New Testament writers. But John 14:18–20; 16:16, 22, 23, 26 seem to speak of only a brief separation and a speedy return of Christ to his disciples. "These words, in their full sense, refer evidently to the gift of the Spirit promised so conspicuously in 14:16, 17; 16:13–15, immediately before the words quoted above. And they were abundantly fulfilled in the outpouring of the Spirit on the day of Pentecost. On that Day and in that Spirit Christ entered into a fellowship with his disciples far closer than that which they had enjoyed during his life on earth; and in this sense returned to them after the separation caused by his death. We have here an inward and spiritual coming of Christ. . . . The fulfillment of the promise before us began in Christ's appearance to his disciples on the day of his resurrection, and was completed in the gift of the Spirit on the Day of Pentecost. To this latter refers probably the phrase 'in that day.' The spiritual return was a real anticipation of the bodily return for which his disciples were eagerly waiting." According to the First Epistle of John (2:18) "the Christian dispensation, which in one sense is the beginning of a new and glorious era of eternal life, in another aspect is the last portion of the present order of things."

The Book of Revelation (1:7; 3:11; 22:20) teaches the visible and speedy return of the Lord. Chapter 20, which is supposed by many to teach a two-fold resurrection, is by Professor Beet interpreted in accordance with John 5:25–29. The "first resurrection," therefore, of Rev. 20:4–6, in which only the saints partake, is not a resurrection of the bodies of the saints at the beginning of the thousand years, but it is simply a reigning with Christ (*where* they will reign is not said, presumably in heaven where Christ sits at the right hand of God, not on the earth) in the spiritual resurrection life which they obtained when they became Christ's disciples, according to the teaching of the Fourth Gospel. The "second resurrection" of Rev. 20:7–15 is the universal bodily resurrection to judgment at the end of the present world age. The binding and loosing of Satan Professor Beet understands to mean that "the earlier victories of the Gospel will be followed by a removal, through an extraordinary manifestation of divine power, of the hindrances which the god of this world has been permitted to put in the way of its further progress." This will be followed by an apostasy (Rev. 20:8–10) and "Christ at his coming will find the world in deep sin, and to many who expect him not, his coming will be sudden destruction.

In the November number Professor Beet shows at length the objections to Millenarianism which arise when its interpretations of Rev. 20 are examined in comparison with the teachings of the other New Testament writings. For instance, the Synoptic Gospels (Matt. 24:29; Mark 13:24, 25) predict a dissolution of nature at the time of Christ's return, and Revelation (6:12–17; 20:7–11) announces such a dissolution after the millenium. Christ's return cannot therefore be before the millenium, taking for granted as our author does that there can be no conflict between the views in the Synoptic Gospels and the Revelation. Again, the pre-millenial return of Christ is impossible because according to Matt. 25:31–46 the final judgment and separation of good and bad take place immediately upon his return, leaving no period of "a thousand years" between the two events. The same contemporaneousness of the resurrection and judgment of both good and bad is clear from John 5:28, 29. Paul's teaching does not admit the view of an earlier resurrection of the righteous, cf. 1 Thess. 4:16; 1 Cor. 15:23. Yet the two bodily comings of Christ, and the two bodily resurrections of men, first the righteous, and later the wicked, are essential elements of Millenarian doctrine. Throughout the New Testament we find no hint of these things. The only evidence which can be adduced for a pre-millenial advent of Christ is in Rev. 19:11, and for "a first resurrection" in Rev. 20:6. And these things can be well interpreted in a spiritual rather than a physical manner. "We are asked to modify and transform the abundant and various and harmonious teaching of the New Testament about the second coming of Christ in deference to an exposition of seventeen verses of the most mysterious and difficult book in the Bible. Even if this exposition were indisputable, we might fairly ask whether it is safe to throw into confusion, for such a reason, the plain teaching of the New Testament. But the exposition which is made to bear the burden of the issues so great is far from certain, or rather, is in itself improbable."

The Significance of the Living Christ for Justification, according to Paul.—A careful study of this subject was published recently in Germany, the author being Lic. G. Schräder. His conclusion, after a consideration of current views upon the subject and a thorough investigation of the Pauline teachings, is that Paul does not base the condition of the gracious activity of God, by which he declares a sinner to be justified, on any historical work of Christ as such, especially not on any event in the history of Christ, nor on the whole course of his earthly life, but on the superhistorical Jesus Christ himself, as he has manifested himself for the salvation of man in his life, death and resurrection.

The Epistle to the Romans.—As an introduction to the study of the theology of this Epistle, Rev. A. C. Headlam, in the *Expository Times* for November, treats of the usual preliminary questions. He regards it as Paul's, and as "representing substantially the original letter as it came from the hands of the apostle," that is, he does not find the arguments conclusive against the integrity of the book. It was written from Corinth toward the end of the year

58 A. D. As to the question whether the persons to whom the Epistle was addressed were mainly Jewish or mainly Gentile Christians, he thinks the main body of the Epistle probably does not throw any light, because (1) he identifies himself with the class in the audience to whom his remarks for the moment apply, (2) the Epistle is very general in its scope, (3) in chaps. 12–14 he is not dealing with the circumstances of the Roman Church, but is laying down great moral principles which he illustrates by specific cases, (4) the letter was suggested by Paul's own experience among the churches generally, and there is nothing to show that he had any special and official knowledge of the Roman Church. What can we discover from the Acts and from the Epistle itself regarding the church at Rome? That Christianity had not been preached there officially. Paul had never worked there (Rom. 15:22–24), nor had any other leader of the apostolic body (Rom. 15:20), and when Paul arrived in that city the Jews knew little about Christianity (Acts 28:17–23). The Gospel must have come to Rome through those who, having been converted elsewhere, drifted for various reasons to Rome, which was then the great metropolis. These converts, whether of Jewish or Gentile origin, had already become separated from the synagogue, wherefore the ignorance which is referred to in the Acts passage. There was probably no fully organized church in Rome at the time Paul wrote the Epistle. With many of the persons addressed he was already acquainted through previous relations elsewhere. His summary of the matter is this: "The Epistle to the Romans does not arise out of the special needs of the community to which it was addressed; it arises out of the circumstances of the church at large, and St. Paul, impelled by various motives, writes a formal treatise on those parts of the Christian religion which were now under discussion, to a church already rapidly growing in numbers, already getting its hold on the households of some of the great families of the city, but without as yet having had the benefit of authorized and formal teaching from a member of the apostolic body. To these people he writes and, as we shall see, gives an account of what he calls "The Gospel." This, as we shall find, is not a detailed account of Christianity as a whole. St. Paul assumes a knowledge of its primary facts. He deals with it rather in as far as it is the "good news" coming to each individual, and in so far as there was doubt or discussion about it. St. Paul deals in fact with the questions of the times, but he does not deal with them in a shallow or unmeaning way. He discourses on them in relation to the broad principles of Christian life, and so he appeals to us as he appeals to them."

Sources of the Synoptic Gospels.—Dr. P. J. Gloag reaches the conclusion of his study of the Synoptic Problem in the December number of the *Thinker*. Two things seem to him to be so generally agreed upon by critics that they may be regarded as settled: (1) the priority of the canonical Gospel of Mark, or at least a document closely resembling it; with a great probability that the first and third evangelists were acquainted with and used it; (2) there was a collection or collections of the sayings of Jesus, partly oral and partly written,

formed before the writing of any of the Synoptic Gospels. "It was most natural, indeed almost inevitable, that the apostles and early Christians would treasure up the sayings of Christ as of inestimable value. These sayings would often be repeated by them in their public assemblies, become indelibly fixed in their memories, and reduced to writing. . . . . Different collections of the sayings of Christ would be made in different localities for the use of different churches. The more Christianity was diffused, the greater would be the number and the variety of those evangelical fragments. They would be written, some in Aramaic, for the use of the Hebrew converts in Palestine, and some in Greek, for the Hellenistic converts. It is also possible that they might have been revised by the apostles and the immediate followers of our Lord. Such collections of the sayings of Christ, both in Aramaic and in Greek, must have been used by all three evangelists in the composition of their Gospels." To the objection that no mention is made by the early Fathers of such collections, it is replied that their existence was inevitable, not that there was any single authorized document containing the sayings of Christ, but only that fragmentary writings or detached narratives were dispersed through the churches, that a careful selection of them was made by the evangelists, and that their disappearance is accounted for by their incorporation into our Gospels.

Dr. Gloag dissents from what is at present the best opinion regarding the canonical Matthew, that it is a recension in Greek by an unknown disciple from an earlier Aramaic Gospel by the apostle Matthew. He thinks we have it exactly as Matthew wrote it. He agrees, however, that it is a compilation of a number of separate documents, and that in all probability Matthew made a free use of the previously written Gospel of Mark. As to the sources of the Gospel of Mark, he admits an intimate connection between this gospel and the preaching of Peter, as attested by the Fathers, but not to the extent of supposing either that Mark wrote his Gospel according to the dictation of Peter, or that it contains a mere repetition of Peter's preaching. Mark collected notes of that preaching, and from them constructed his Gospel. But he had also another source of material in the general oral tradition of the church. Luke had for the preparation of his Gospel two sources of information (cf. Luke 1:1–4), oral tradition and written documents. He had had peculiar advantages, by his two years' companionship with Paul while the latter was imprisoned at Cæsarea, for learning from the original apostles and actual followers of Christ what was known of the deeds and sayings of their Master. He had also many written narratives, more or less fragmentary, from which he drew material. One document in particular he had which the other evangelists did not, that containing the section Luke 9:51–18:14, the so-called Peræan material. These fragments Luke would work freely into his narrative. He thinks it quite probable that Luke's Gospel is to a certain extent dependent on that of Mark, and improbable that it sustains any such relation to the Gospel of Matthew.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

THE BIBLE STUDENTS' READING GUILD.

Local Chapters—The following topics, to be used at Chapter meetings during November, are suggested. Care should be taken to select such subjects as will make a complete and rounded programme, that is, touching every side of the subject. Not more than five subjects and a map drill should be upon any one programme:

1. A comparison of the preaching of Jesus and John the Baptist, (*a*) as to subject matter, (*b*) as to manner.

2. The Galilean cities of Nazareth and Capernaum.

3. Some possible reasons for Christ's selection of Galilee as a field of work.

4. A synagogue service. Describe it and picture the scene of the "rejection at Nazareth."

5. Christ's miracles of physical healing in the first and second periods of the Galilean ministry.

(1) The attitude of mind of those seeking to be healed.

(2) Christ's recorded motives in healing them.

(3) The method of healing.

(4) The results upon the patient and upon the spectators.

(5) The several charges to secrecy.

6. Did spiritual healing always accompany the physical healing? If so, what was the relation of the two, in time and as respects cause and effect?

7. The paralytic borne of four,—the house; the scene; the act of healing; the effect upon the beholders; the spirit manifested by the Scribes who were present.

8. Christ's attitude toward the social life of his time.

9. The Sabbath question,—its rise, and the reasons for its continued prominence.

10. The choosing of the twelve, their previous relations with Jesus; the purpose for which they were chosen; the reason why a small body of disciples was thus commissioned rather than all the disciples.

11. The ideal of Christian character, and the ideal of Christian living as set forth in the Sermon on the Mount.

12. Christ's ideal of righteousness *vs.* the righteousness of the Pharisees.

13. The circumstances attending the raising of the widow's son and of Jairus' daughter.

14. The significance of Jesus' answer to the messengers from John the Baptist.

15. Demoniacal possession: (*a*) its characteristics, (*b*) Jesus' methods of dealing with it, (*c*) the attitude of the evil spirits toward him.

16. Jesus' reasons for teaching in parables as stated or implied in the gospels.

17. The teachings concerning the Kingdom of Heaven contained in the "parables by the sea."

18. Formulate the charges made by the Scribes and Pharisees against Jesus, and the counter charges made by Jesus up to the close of the second period of the Galilean ministry.

19. The permanent principles embodied in Jesus' address to his apostles before sending them out to preach and to heal.

20. The death of John the Baptist as a commentary upon his life.

21. The miracle of the feeding of the five thousand and the resulting crisis.

22. The Bread of Life discourse from the standpoint of the listener of that time.

23. Jesus' position as to friends and foes at the end of this period.

24. A study of Matthew's quotations from the Old Testament.

25. The Map Drill should be continued from week to week.

For the convenience of those commencing the reading late the division of work for the year is given below:

October: Seidel—*In the Time of Jesus*, pp. 1–93, Edersheim—*Sketches of Jewish Social Life*, pp. 1–138; BIBLICAL WORLD (July) Geography of Palestine, (August) Editorials and Geography of Palestine. *November;* Seidel—*In the Time of Jesus*, pp. 93–192; Edersheim—*Sketches of Jewish Social Life*, pp. 138–295; BIBLICAL WORLD (September, October) Editorials, Geography of Palestine. *December: Harmony*—Parts I., II., III.; Hanna—*Life of Christ*, pp. 1–149; BIBLICAL WORLD (November, December) Geography of Palestine. *January: Harmony*—Parts IV. and V.; Hanna—*Life of Christ*, pp. 149–298; BIBLICAL WORLD (January) Teachings of Jesus, I. *February: Harmony*—Part VI., and Chapter XXV. of Part VII.; Hanna—*Life of Christ*, pp. 299–402; BIBLICAL WORLD (February) Teachings of Jesus, II. *March: Harmony*—Part VII., from Chapter XXVI; Hanna—*Life of Christ*, pp. 403–491; BIBLICAL WORLD (March) Teachings of Jesus, III. *April: Harmony* Part VIII; Hanna—*Life of Christ*, pp. 493–776; BIBLICAL WORLD (April) Teachings of Jesus, IV. *May: Harmony*—Part IX. Hanna—*Life of Christ*, pp. 777–861; Bushnell—*Character of Jesus;* BIBLICAL WORLD (May) Teachings of Jesus, V. *June:* Brooks—*Influence of Jesus;* BIBLICAL WORLD (June) Teachings of Jesus, VI.

PRIZE EXAMINATIONS IN HEBREW, NEW TESTAMENT GREEK, AND THE ENGLISH BIBLE, OPEN TO COLLEGE MEN AND WOMEN IN THE UNITED STATES AND CANADA.

Conditions of Entrance. No fee is required for any of these examinations.—The examinations in Hebrew and New Testament Greek are open to all students entering the first year class in a Theological Seminary in the Autumn of 1895, provided such students are college men or women whose graduation took place not earlier than June, 1894.

The examination in the English Bible is open to all college students in the Junior and Senior years of the course.

Application must be made on the official blank which will be provided by the Institute to all persons wishing to enter. [1] The signature of a member of the Faculty of the institution with which the student is connected when making application for the examination is required.

Dates.—The examinations in Hebrew and New Testament Greek will take place *October 10, 1895*, in whatever institution the candidate or candidates may be located.

The examination in the English Bible will take place *June 1, 1895*, in all colleges in which there may be one or more candidates.

Enrollment for the examinations in Hebrew and New Testament Greek should be made before April 1, 1895. Candidates will be accepted, however, as late as July 1, or even later if sufficient excuse for the delay is presented.

Enrollment for the examination in the English Bible should be made at once. Candidates cannot be accepted later than April 1.

The prizes for the Hebrew and New Testament Greek will be awarded December 1, 1895, and for the English Bible October 1, 1895.

Prizes.—The prizes to be awarded in these examinations are as follows:

1. $100.00 for the best paper in Hebrew.
2. $50.00 for the second best paper in Hebrew.
3. $100.00 for the best paper in New Testament Greek.
4. $50.00 for the second best paper in New Testament Greek.
5. $100.00 for the best paper in the English Bible.
6. $50.00 for the second best paper in the English Bible.

The name of the successful contestants, and of the institutions with which they are connected, will be published in the secular and religious press of the United States and Canada.

Judges.—In connection with each examination the best twelve papers will be selected and these twelve will be submitted to a committee of competent judges for further selection. All possible precautions will be taken in order

[1] This condition is simply to insure good faith on the part of the applicant, and as a guarantee of his eligibility. Special arrangements will be made in the case of applicants not connected with any institution at the date of application.

that the judges may have no clue to the identity of the writers. The prizes will be awarded solely on the intrinsic merit of the papers.

The judges of the Hebrew papers will be Professor Samuel Ives Curtiss, of the Chicago Theological Seminary, Professor William Henry Green, of the Princeton Theological Seminary, and Professor D. G. Lyon of Harvard University.

The judges of the papers in New Testament Greek will be Professor William Arnold Stevens, of Rochester Theological Seminary, Professor Charles F. Bradley, of Garrett Biblical Institute, and Professor J. S. Riggs, of Auburn Theological Seminary.

The judges of the papers in the English Bible will be President George S. Burroughs, of Wabash College, Professor F. K. Sanders, of Yale, and Professor W. W. Moore, of the Union Theological Seminary Hampden-Sidney, Virginia.

Method of Conducting.— The examinations will be conducted by a member of the faculty in each institution in which an examination is to be held. The questions, twenty in number, furnished him by the Institute, under seal, will be opened in the presence of the class, in a room which he shall name. Three consecutive hours at such a period of the day as shall be most convenient for examiner and candidates will be allowed for each examination. (For dates see above.)

The names of all candidates in his college or Seminary will be officially reported by the Institute to the examiner, one month previous to the dates of the examinations. The examiner will meet the candidates as soon as possible after that time, and will appoint the hour and place of the examination, and explain its necessary details. He will also notify all candidates who may be absent from the meeting.

Character of the Examinations.— It will be the endeavor of those preparing the questions to present a series of clear, definite and somewhat comprehensive questions, which will be a fair and approximately accurate test of the ability and knowledge of the student. They will be more difficult than an ordinary college examination in these subjects. It is suggested therefore that each candidate make a careful study of the outlines, which will be printed in the official announcement of the examinations, and test his knowledge of them.

N. B. The Institute reserves the privilege of withdrawing one or all of these examinations should an insufficient number of candidates apply. A total of twenty-five candidates in either subject will be deemed a sufficient number.

[1] For forms of application and announcements address the office of the Institute, Hyde Park, Chicago, Ills.

[2] As there is no income to the Institute from this work the courtesy of return postage will be appreciated.

Work and Workers.

THE course of lectures in theology which were delivered last year before the Chicago Theological Seminary by Rev. JAMES DENNEY, D.D., are soon to be published by Hodder and Stoughton (London), under the title *Studies in Theology*.

THE announcement of the INTERNATIONAL LESSONS for the year 1896 is that the first six months will be spent upon the Gospel of Luke, the last six months upon the Old Testament history of David and Solomon, covering 2 Samuel and 1 Kings to the twelfth chapter.

AFTER eleven years the STRACK AND ZÖCKLER COMMENTARY on the Bible has at last reached completion, the final volume being by Professor Strack himself upon the first four Old Testament books. The second and revised edition of the volumes upon the New Testament will be ready next year.

IT IS now definitely stated that the *Theology of the Old Testament*, by Professor A. B. DAVIDSON, will be issued by the end of next year. The *Expository Times*, in making this announcement, replies to a correspondent's inquiry that Schultz's *Old Testament Theology* (Scribners) is the best work upon the subject now, and one which will not be superseded by the forthcoming book, but must be used in conjunction with it. The standpoint, and therefore the view of the two writers, will be found to be quite different in many respects.

A GIFT of ten thousand dollars from Mr. T. Wistar Brown of Philadelphia to Haverford College (Haverford, Penn.) makes it possible for the president of that institution to announce the foundation of an annual biblical lectureship, to be known as the HAVERFORD LIBRARY LECTURES. The course each year is to be given in January, by some recognized scholar of America or England. The first lecturer on the endowment is to be J. Rendel Harris, M.A., Professor of Palæography at Cambridge University, England. This was an excellent thing for Mr. Brown to do, and many other men of means interested in other institutions, and in the ascertainment and spread of truth, might well follow his example.

INFORMATION received from the work being done by Dr. Bliss at Jerusalem under the Palestine Exploration Fund is to the effect that he has found the gate near the southwest angle of the wall to which the lately uncovered paved road led. This gate stood four feet higher than the road, and the sill is still in position. Upon going just four feet lower, Dr. Bliss

found a still older gate, which is clearly a part of the earliest wall. Thus he has opened the foundations of the times of the kings. Four large square towers have also been uncovered near the same corner. At the same time Herr Schick reports the discovery of the gate called, as early as the twelfth century, the Leper's Gate. This is in the present northern wall, and seems to indicate that that wall never lay farther out than it does now. This has an important bearing upon the location of the sepulchre.

THE periodical which we used to know three years ago as the *Magazine of Christian Literature*, published by the Christian Literature Company of New York, has at last returned to its former state. It does not seem to have found satisfaction in its conjunction either with the *Thinker*, which was tried one year, or with the *Review of the Churches*, which was tried the second year. So it has resumed its original characteristics under the title *Christian Literature*, and will as before reprint from current periodicals some of the best articles on biblical and theological subjects, according to a principle of selection which was always approved by its readers. The departments of book reviews, current literature, and chronicles are also present in their former excellent style. The magazine is to be congratulated upon its return after two years of wandering—its original form was its best and most useful form.

THE annual meeting of the American Society of Church Society was held in Washington, December 27 and 28, at the Columbian University. The following papers constituted the programme: Ritschl's Place in the History of Doctrine, by Professor C. M. Mead, Ph.D., D.D., of Hartford Theological Seminary; Letters from John Hus to his Church in Prague, by Rev. M. J. Cramer, D.D.; Some Elements in the Making of the United States, by Rev. C. H. Small; The Last Days of Thomas Paine, by Professor A. C. Thomas, of Haverford College; Philip Schaff, by Professor George P. Fisher, D.D., LL.D., of Yale University; Samuel Sewall (1652–1730) and his Generation in Massachusetts, by Professor J. S. Ewell, of Howard University; The Death of English Presbyterianism after the Revolution of 1688, by Professor T. C. Johnson, D.D., of Hampden-Sidney Theological Seminary. The papers were excellent and well received.

A REQUEST comes to the BIBLICAL WORLD that it should advocate the preparation by Professor Thayer of an abridged edition of his *Greek-English Lexicon of the New Testament*. This is asked for on the ground that as a matter of fact the great majority of ministers will not use the larger work, but would use the smaller one. We are sorry not to be ably to comply with this request, but it does not seem the best thing. There are plenty of small, good and cheap lexicons to the New Testament (for example, Hickie's *Lexicon of the New Testament*, published by Macmillans at seventy-five cents) for all who wish merely to translate the Greek of the New Testament, and are unable or unwilling to use an adequate lexicon. But no competent or satis-

factory study can be made of the New Testament in the original without at least as much information as Thayer's *Lexicon* gives. The book should not be reduced to the level of minimum Greek Bible students, even though that class is large. The class itself must attain to the use of the present book if they would gain confidence and respect as teachers of the New Testament.

THE three most valuable Bibles in the world, says the *Sunday School Times*, are found in the British Museum, the National Library in Paris, and the Cloister of Belem, near Lisbon. The first is in manuscript, written by Alcuin and his pupils, and in 800 A.D. was presented to Charlemagne on the day of his coronation. In the thirties of the present century it was in the possession of a private gentleman in Basel, who offered it to the French government for 42,000 francs ($8,400). Afterwards it was sold to the British Museum for the comparatively small sum of £750 (about $3,750). The book is written in fine, small characters, and is decorated throughout with exquisite vignettes and arabesques. The chapter headings, as also the name of Jesus, are everywhere printed in gold. The Paris Bible was published in 1527, printed by order of Cardinal Ximenes, and dedicated to Leo X. One of the three copies, printed on vellum paper, was in 1789 sold to England for 12,000 francs ($2,400). Afterwards this copy was presented to Louis Philippe, and in this way was placed in the National Library. The third, or Belem Bible, consists of nine folio volumes, and is written on parchment. It was stolen by Junot in 1807, and taken to Paris. Madame Junot, when Portugal wanted to buy the Bible back, asked 150,000 francs ($37,500) for it. Louis XVIII., however, made the Portuguese government a present of the precious volumes.

THE President of a university, which is not named, contributed to the *Independent* of November 8 an article relating the ignorance which he discovered concerning the Bible in a certain Freshman class. The density and breadth of this ignorance is surprising only to those who have no opportunity of seeing what college students know and do not know of the Bible. However, it is only fair to say that the test was made on the basis of historical details and personalities, the majority from the Old Testament. There are a good many things that it is more important one should know than that Moses smote the rock in the wilderness, or that the shadow on Hezekiah's dial turned backward, or that the moon stood still in the valley of Ajalon, or that Esau's hands were hairy, or that the priests of Baal gashed themselves, and so on, all points which were taken by this president as tests of how much the Freshmen knew about the Bible. Yes, perhaps more persons knew about these things a generation or two ago than now, but there is a great deal more to be known now, things which are of much greater importance than these matters of the minutiæ of Jewish history. The test cannot be considered a fair one. It should have been made upon the basis of matters which are of real significance to practical religious thought and life. If this president had

examined them as to how much they knew about the principles of Christianity, the chief teachings of Jesus and the main aspects of his life, he might have found that they were acquainted with that which was most essential. We have no right to expect that a Freshman, or for that matter a Senior, will have filled his mind with a thousand and one details even of Old Testament history. But the main point of the president's article is to be commended — we need more knowledge of the Bible, and the college student does not get a proper introduction to these masterpieces of religious literature. To get this needed acquaintance with the Bible, our writer recommends five things, all of which we thoroughly approve: (1) the reading of the Bible by every individual; (2) the reading of the Bible in the home; (3) the Sunday School teaching of the Bible should be more intelligent; (4) the American college must give adequate instruction in biblical truths, facts, and principles; (5) the different kinds of literature in the Bible must be recognized.

Book Reviews.

Introduction au Noveau Testament. Par F. GODET, Docteur en Théologie . . . . Introduction particulière. I. Les Epitres de Saint Paul. Neuchatel: Attinger Frères, 1893. Pp. xv, 737. Price 12 francs.

Introduction to the New Testament: By F. Godet, D.D., Professor in the Faculty of the Independent Church of Neuchatel. Particular Introduction. I. The Epistles of St. Paul. Translated from the French by William Affleck, B.D. Edinburgh: T. and T. Clark, 1894. Imported by Charles Scribner's Sons. Chicago: A. C. McClurg & Co. Pp. xiii, 621. Price $4.50.

This new contribution of Professor Godet to Isagogics is constructed upon an ample plan. In the chapter entitled "Preliminaries," Professor Godet discusses briefly, but instructively the nature of the science now commonly called Introduction to the New Testament. With Baur and Weiss, though on somewhat different grounds from those which Weiss urges, he rejects the view of Reuss which giving it a purely narrative character, makes it merely a chapter of ecclesiastical history; he maintains on the contrary that the science is critical rather than purely historical, the impulse that gives rise to it being not merely the desire to write a literary history of early Christianity, but to determine whether the church is justified in accepting the books of the New Testament as authoritative. On the other side he regards Baur's view as too inclusive, holding that introduction as a critical science (Weiss's word *historico-critical* would seem to express Godet's thought better even than his own word *critical*), is incompetent to decide the question of canonicity or authority, but can only answer those of origin and apostolicity, and must leave to another science the accomplishment of the remainder of the task demanded by the desire that gives it birth. This definition applies, however, only to Special Introduction as it is called, *i. e.* introduction to the several books. Introduction in the larger sense includes also history of the formation of the Canon, and history of its fortunes, and in particular of its text.

Equally interesting in their way are the discussion of the function of critical science in the life of the church, and the sketch of critical work accomplished down to the present day. The former especially tempts the reviewer to discussion, but limited space forbids.

The present volume belongs, as its title indicates, to special introduction and confines itself to the Pauline Epistles. To its discussion of the several letters in their supposed historical order it prefixes, as is necessary, a chapter on the life of the apostle until the writing of the first epistles. The author

employs for this purpose the testimony not only of the Pauline letters (Rom., 1 and 2 Cor., Gal., Phil., 1 Tim.) but also of Acts. The historical character of the latter he defends at every point, even to the extent, for example, of resolving the seeming contradiction between 9 : 7 and 22 : 9 by a distinction in meaning between ἀκούειν τῆς φωνῆς and ἀκούειν τὴν φωνήν. He maintains on the basis of the epistles (with which Acts of course agrees) that the appearance of Jesus to Saul in connection with his conversion was real and in the first instance objective; the revelation of Jesus in him was the sequel to the objective appearance. He holds that in these initial experiences of his Christian life the essential features of Paul's gospel and mission were already made clear to him. Godet thus takes as against Sabatier and others, the same view with respect to the development, or rather non-development, of Paul's theology which Professor Bruce maintains in his recent volume on the Pauline conception of Christianity.

Coming to the epistles, Godet accepts as genuine writings of the apostle all those attributed to him in the New Testament, and places them in the four commonly recognized groups. His treatment is, however, much more than a defense of their genuineness. He discusses in case of the epistles to the churches the founding of the church, the contents of the epistle, the circumstances of its composition, and finally its authorship. A somewhat full history of the criticism of the epistle is given under the discussion of its authorship, including even the latest phases of criticism, represented by Loman and Steck; naturally Godet pays special attention to the latter.

The Galatian churches Godet finds in North Galatia (he had not read Ramsay, or any of the literature called forth by his book) and places the writing of the letter at Ephesus, at the beginning of the year.

He holds that Paul wrote four letters to the Corinthians, one of these preceding our 1 Corinthians and another falling between our 1 Corinthians and our 2 Corinthians; the second visit to Corinth implied in 1 Cor. 13 : 1, he places between 1 and 2 Corinthians. He defends the integrity and unity of the epistle to the Romans. Colossians and Ephesians he dates from the first Roman imprisonment, and regards the latter as a circular letter to churches of Asia, not including Ephesus. Philippians is also, of course, from the first Roman imprisonment, but later than Colossians and Ephesians. The apostle was released from the imprisonment recorded in the last chapter of Acts, and in the interval between that release and his death, which occurred at latest in 67 (the year, according to Godet, of Nero's death!), visited Greece and Asia Minor again, probably also Spain, and wrote the letter to Timothy and Titus.

The book is thoroughly readable, not to say entertaining. It looks at its problems for the most part in the large, and while it considers at length the opinions of various writers and the arguments on all sides, it does not weary the reader with details of statistical arguments or strain his attention by a closely woven texture of reasoning, the premises for which are in passages

not quoted but only referred to in figures. Its defect, if it has one, is a certain generality of treatment which leaves the reader with the vague impression of not having grappled hand and hand with his problems. To one who wishes a somewhat ample, but not too minute treatment of the critical and historical questions connected with the Pauline epistles from a writer who knows well what has been said on all sides, is able to deal fairly with all, and yet has no aversion to a thoroughly conservative conclusion, the book may be heartily commended. The student who wishes to do more exhaustive and more purely scientific work will find the book useful, but of course not in itself adequate to his purpose, as perhaps, indeed no single book can be.

The English translation by Mr. Affleck is in the main clear and smooth, yet there are occasional infelicities and obscurities. On p. 228, the translation of Gal. 4 : 16, "because I tell you the truth," following the English version, obscures Godet's meaning. Godet's French should doubtless be read, as the Greek may also be properly rendered, "by telling you the truth." On p. 559, end of the second paragraph, the parenthesis should undoubtedly read, "in order that I may set out myself." On p. 584, line 20, "How precious were not some sure and devoted women for these various tasks," is certainly not idiomatic English. A curious blunder frequently repeated is the retention of the name of the well-known Berlin Professor von Soden in the French form which Godet gave it, *De Soden*. We should be interested to know whether our English friends consider it elegant to write *Is not it understood?* instead of *Is it not understood?* This seems to be a favorite form of expression with Mr. Affleck.

The name of the publishers of the translation guarantees that the mechanical execution of the book is excellent. The proof reading, however, is not quite perfect. Page 182 line 29, *read* fully; page 197, line 19, *read* ἀπὸ; line 30, *read* ἐμοί; page 378, line 20, *read* Tholuck; page 534, line 22, *read* Gebhardt; page 546, line 6, *read* regard; page 547, line 17, *read* these.

E. D. B.

The Incarnation and Common Life. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. Pp. xii.+428. Macmillan & Co., London and New York, 1893. $2.50.

In this volume of twenty sermons Bishop Westcott discusses with characteristic frankness and scholarly spirit the relations of Christian doctrine and life to some of the present problems of society. The practical character of these sermons will be seen in some of their titles: Social Obligations of the National Church; the Incarnation a Revelation of Human Duties; the Family; Socialism; Educational Value of Coöperation. The general position of the author may be seen in these words from the second sermon mentioned above: "The incarnation of the Word of God becomes to us, as we meditate upon the fact, a growing revelation of duties personal, social, national. . . . . It hallows labor and our scene of labor. . . . . The first word which the Lord

taught his disciples to use 'Father' (Luke 11:2), 'Our Father, which art in heaven' (Matt. 6:9), expresses briefly what the Incarnation has wrought for us as men." But as, indeed, might be expected Bishop Westcott is not a sentimentalist. He sees in the church the shaper of public opinion, and in the state the enforcer of the opinion thus shaped. The life of the Christ, the God-man, is to furnish the inspiration for all social progress. It is in full belief that such inspiration is possible that Bishop Westcott, in his sermon on Socialism, counsels his clergy to study social problems, and to appreciate the noble ideal that socialism in its various forms endeavors to apprehend.

Probably not all Christian thinkers could follow this elevation of the Incarnation to the supreme Christian doctrine. Here theological preconceptions are certain to modify emphasis in teaching. There is, too, a reasonable question as to whether in his effort to make the incarnation the centre of a remedial social philosophy, Bishop Westcott has not allowed his sociology to color his exegesis. But none the less is the helpfulness of these sermons apparent. Their balanced sympathy and their British common sense make them models of what the method of sociological preaching should be — a quality especially welcome because of the half-considered religious social teachings with so much of which we are at present exhorted and condemned.

S. M.

A Brief Introduction to New Testament Greek, with Vocabularies and Exercises. By SAMUEL G. GREEN, B.A., D.D., author of "Handbook to the Grammar of the Greek Testament." New York and Chicago: Fleming H. Revell Company. 16mo, pp. 128. 40 cents.

Students whose ambition is to understand the New Testament thoroughly will, it is to be hoped, still pursue the time-honored plan of acquiring a thorough knowledge of classical Greek as a basis for their study of the New Testament. Those to whom this is for any reason impossible may be recommended to study New Testament Greek alone. Even a little knowledge of it, provided only it be real and accurate knowledge, will be of service to them, chiefly, however, in that it will give to their reading of the New Testament a certain freshness, and will enable them to use commentaries otherwise inaccessible to them. Real and independent exegesis of the Greek Testament requires somewhat thorough knowledge of its language, as well as of the principles and art of interpretation.

One would be glad to see the number of those who study New Testament Greek without a classical basis — in this country, at least, a limited one — enlarged, if only the increase could be drawn from those who otherwise would learn no Greek at all. It is for this class of students that this book has been prepared. In the difficult task of condensing without obscuring, author and printer have coöperated, with the result of a book attractive to the eye, small in compass and reasonably comprehensive in scope. It is not, however, free from infelicities. It strikes one with surprise to be told (p. 14)

that the accents are not now generally noticed in pronunciation. America must be lagging behind England in this reform. The statement that when the subject of the verb is a personal pronoun it is not separately expressed unless emphatic (p. 19) requires qualification as applied to the New Testament. The phrase "object of the passive verb" (p. 108) is confusing and, especially to a beginner, misleading. The phrase "continuous and incomplete" is not a happy characterization of the conception which the imperfect gives of the action to which it refers. The classing of the infinitive of purpose along with the true object infinitive under the head object-infinitive confuses things that differ. The title of the book does not very accurately describe its character. "Elements of New Testament Greek" would have been more definitely suggestive of its actual content. E. D. B.

How to Study the English Bible [Present Day Primers]. By R. B. GIRDLESTONE, Minister of St. John's, etc. New York and Chicago: F. H. Revell Co. 1894. Pp. 120. Price 40 cents.

There is very much interesting and useful material gathered together in this little manual. It is very readable both on account of its fresh and vigorous style and for the judicious spirit and wise counsel that are so acceptable on every page. The book contains but 120 pages, yet the outline treatment of the subject is so clear and precise that one has, after reading it, a grateful feeling of satisfaction for having gained so much information in so short a time.

The allusions to the critical problems of biblical study are all of a conservative stamp; one would hardly know there was more than one side—which is undoubtedly a wise course in a book of so elementary a character. The discussion moves along without halt or hindrance of any kind, it includes a description of the English Bible; the character of the Bible, hints and rules for its study; its use for dogmatic as well as for devotional and practical purposes. Anyone would be interested in reading the book, either to refresh his memory on the facts or to gain a comprehensive view of the subject in a small space.

C. E. W.

The International Teacher's Edition of the Holy Bible. Appendix edited by REV. C. H. H. WRIGHT, Incumbent of St. John's, Liverpool, etc. New York: International Bible Agency.

This edition of the Teacher's Bible contains everything conceivable in the way of general and special introduction. There are general articles on How to study the Bible, Inspiration, the Ancient Versions of the Bible, etc; summary of the books of both the Old and New Testament, articles on the Apocrypha, special studies on topics peculiar to either Testament, such as the Hebrew Festivals, Messianic Prophecies, Harmony of the Gospels, Sermon on the Mount etc., historical sketches of the whole period, the Bible and the

Ancient Monuments, with excellent engravings of many of the pictures from Assyrian and Egyptian monuments, general articles on the Geography, Ethnology, Geology, etc. of the Bible; helps to devotional and practical study; maps, concordance, index, pronunciation of proper names, etc; everything, in fine, that a teacher needs for an intelligent handling of the Word of God. The only unfavorable feature about this otherwise perfect Appendix is the small type in which it is printed. The type is very clear indeed, but yet too small for other than strong eyes. The main portion of the book is in larger type, and printed in very attractive style. The text is in the version of King James.

Some of the articles in the Appendix are done by American scholars, such as President Harper, Philip Schaff, Bishop Vincent, but the most come from English hands. The work is all of the best, however, and this edition of the Bible ought to prove of great service to a teacher who is anxious to know the latest facts gained by the modern study of the Bible, the land, and the monuments.

C. E. W.

The Psalms (Expositor's Bible). By ALEXANDER MACLAREN, D.D. Vol. III. Psalms XC.–CL. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Pages viii. and 461. Price, $1.50.

When Dr. Maclaren put out his first volume on the Psalms in this series his readers were charmed with his expositions, and delighted with his methods. It seemed then that he was setting a high standard, to be carried through an exposition of the whole Psalter. We now have his third volume, completing his task, and are more than gratified to find that the same careful, critical examination of the original text, and the same elevated, striking spiritual exposition obtains to the last page of the volume. His position on certain critical questions is of interest to every reader. Regarding the authorship of Psalm 90 he says: "The arguments against the Mosaic authorship, apart from those derived from the as yet unsettled questions in regard to the Pentateuch, are weak." . . . . "The characteristic Mosaic tone in regarding death as the wages of sin, the massive simplicity and the entire absence of dependence on other parts of the Psalter, which separate this psalm from almost all the others of the Fourth Book [of the Psalter], are strongly favorable to the correctness of the superscription" (pp. 4 and 5).

The queston of the kenosis of Christ is brought forward in his treatment of Psalm 110. After stating that many who bow to the authority of Christ, think that his reference to this psalm does not foreclose a discussion of its authorship, he says, "It is urged that his object in his argument with the Pharisees, in which this psalm is quoted by him (Matt. 22:41–46 and parallels), is not to instruct them on the authorship of the psalm, but to argue from its contents; and though he assumes the Davidic authorship, accepted generally at the time, yet the cogency of his argument is unimpaired, so long as it is recognized

that the psalm is a Messianic one, and that the august language used in it of Messiah is not compatible with the position of One who was a mere human son of David (*Driver*, Introd., p. 363, Note). So also Dr. Sanday (*Inspiration*, p. 420) says that 'the Pharisees were taken on their own ground, and the fallacy of their conclusion was shown on their own premises.' But our Lord's argument is not drawn from the 'august language' of the psalm, but from David's relationship to the Messiah, and crumbles to pieces if he is not the singer" (p. 183 f.). Dr. Maclaren gives no uncertain sound to his words, and stands firmly on the ground of Christ's authority in this question.

His position on other points connected with the date and authorship of Psalms in this section of the Psalter, is defended by argument based on a broad and scholarly basis. He seems to be a truth-seeker rather than a theory-supporter.

The completion of these three volumes is cause for rejoicing on the part of biblical students, for here they find the candid, ripe judgment of a great preacher and careful student of God's word. Some one has said, that "next to reading the Bible we want to read Dr. Maclaren's sermons."

PRICE.

Current Literature.

BOOKS.

GENERAL.

Lagarde, A. de. Paul de Lagarde, Erinnerungen aus seinem Leben. (Göttingen, Dieterich's Sort., 1894.) M. 2.

Vigoroux, F. Dictionnaire de la Bible, contenant tous les noms de personnes, de lieux, de plants, d'animaux, mentionnés dans les saintes Écritures. Fascicule 6. Beck-Bigamie. (Paris, Letonzey & A.)

OLD TESTAMENT.

Cornill, C. H. Der israelitische Prophetismus. In 5 Vorträgen für gebildete Laien geschildert. (Strassburg, Trübner, 1894.) M. 1.

Darmesteter, James. Les Prophets d'Israel. (Paris, Calmann Levy.) 3 fr. 50c.

Dyer, A. S. Psalm Mosaics. (Elliott Stock.) 10s. 6d.

Exodus, der. [Aus: Biblia Hebraica, ed. Hahn.] (Leipzig E. Bredt, 1894.) M. 0.75.

Grau, R. F. Ueber das Buch Hiob. Aus dem Nachlass. [Aus: G., Gottes Volk u. sein Gesetz.] (Gütersloh, Bertelsmann, 1894.) M. 0.40

Grau, R. F. Gottes Volk und sein Gesetz. Bruchstücke e. bibl. Theologie Alten Testaments. Nebst e. Vortrag. "Ueber das Buch Hiob" als Anh. (Gütersloh, Bertelsmann.) M. 2.

Müller, D. H. Ezechiel-Studien. (Berlin, Reuther & R.) M. 3.

Reuss, Ed. Das alte Testament übers., eingeleitet u. erläutert, hrsg. aus dem Nachlasse des Verf. v. Erichson u. Horst 36 (Schluss.) Lfg. (Braunschweig, C. A. Schwetschke & S.) M. 1.30.

Riehm, Eduard. Handwörterbuch des biblischen Altertums für gebildete Bibelleser. 2. Aufl. besorgt v. Frdr. Baethgen. Mit vielen Abbildungen, Karten u. Plänen im Text, etc. 2. Bde. (Bielefeld, Velhagen & K.) M. 24.

Rupprecht, E. Eine Rätsel des Fünfbuches Mose u. seine falsche Lösung. Eine Reihe krit. Einzeluntersuchungen u. Zeugnisse. Ein Beiträge zur Lösg. e. brenn. Zeitfrage mit eingeh. Berücksicht der Quellenscheidg. v. Strack. (Gütersloh, Bertelsmann, 1894) M. 2.

Schöpfer, Ae. Geschichte des Alten Testaments mit besond. Rücksicht auf der Verhältniss v. Bibel und Wissenschaft. 2. Halfb. (Brixen. Buchh. d. kathol.-polit. Pressvereins, 1894.) M. 4.

Staerk, Willy. Das Deuteronomium, sein Inhalt u. seine literat. Form. Eine krit. Studie. (Leipzig, Hinrichs.) M. 4.

Zahn, Adolf. Ernste Blicke in den Wahn der modernen Kritik des Alten Testaments. Neue Folge. (Gütersloh, Bertelsmann.) M. 2.40.

NEW TESTAMENT.

Ahlfeld, F. Der verlorene Sohn. Sieben Zeitpredigten. 3. Aufl. (Halle, Mühlmann.) M. 1.

Blass, F. Acta apostolorum sive Lucae ad Theophilum, liber II. Editio philologica. (Göttingen, Vandenhoeck.) M. 12.

Clemen, C. Die Einheitlichkeit der paulinischen Briefe; an der Hand der bisher in Bezug auf sie aufgestellten Interpolations - und Compilationshypothesen geprüft. (Göttingen, Vandenhoeck & R.) M. 4.80.

Dahle, L. Das Leben nach dem Tode und die Zukunft des Reiches Gottes. Autoris. deutsche Ausg. v. O. Gleiss. (Leipzig, F. Richter, 1894.) M. 3.50.

Dalmer, Johans. Die Erwählung Israels nach der Heilsverkündigung des Apostels Paulus. (Gütersloh, Bertelsmann.) M. 2.

Evangelien-Harmonie und erklärte Apokalypse. (Meran, Ellmenreich, 1894.) M. 2.

Godet, F. Kommentar till Romarbrefvet. (Upsala, Schultz.) kr. 2.

Grass, K. K. Das Verhalten zu Jesus nach den Forderungen der "Herrenworte" der drei ersten Evangelien. Untersucht und dargestellt. (Leipzig, Deichert Nachf.) M. 2.50.

Haupt, Erich. Die eschatologischen Aussagen Jesu in den synoptischen Evangelien. (Berlin, Reuther & R.) M. 3.60

Heinrici, C. F. G. Beiträge zur Geschichte und Erklärung des Neuen Testaments. (Leipzig, Dürr'sche Buchh 1894.) M. 0.70.

Klostermann, E. Analekta zur Septuaginta, Hexapla und Patristik. (Leipzig, A. Deichert.) M. 3.

Laehr, H. Die Dämonischen des Neuen Testaments. Eine Antwort auf Herrn Pastor Hasner's Schrift über den gleichen Gegenstand. (Leipzig, F. Richter, 1894.) M. 0.50.

Luther, M. Erklärung des Briefes St. Pauli an die Galater. Hrsg. vom Calwer Verlagsverein. (Calw. u. Stuttgart, Vereinsbuchh., 1894.) M. 1.

Meyer's, H. A. W. Kritisch-exegetischer Kommentar über das Neue Testament, begründet v. M. 10 Abth. Die Thessalonichenbriefe. Völlig bearb. v. W. Bornemann. 5. und 6. Aufl. (Göttingen, Vandenhoeck & R.) M. 9.

Neumann, W. A. Qurn Dscheradi. Studien zu Matth. 8:28; Marc. 5:1; Luc. 8:26, 37. (Freiburg i. B., Herder in Komm.) M. 1.50.

Oracles ascribed to Matthew by Papias of Hierapolis: a contribution to the criticism of the New Testament, with appendices on the authorship of the "De vita Contemplativa," the date of the Crucifixion and the date of the Martyrdom of Polycarp. (London, Longmans.) 6 s.

Schlatter, A. Erläuterungen zum Neuen Testament. 1, 3, & 5 Theile. (Calw. u. Stuttg. Vereinsbuchh. 1894.) M. 5.25.

Schnedermann, G. Jesu Verkündigung und Lehre vom Reiche Gottes in ihrer geschichtlichen Bedeutung dargestellt. 2. Hälfte. Die Lehre von den Geheimnisse des Königreiches Gottes. (Leipzig, Deichert Nachf. 1894.) M. 3.50.

Spurgeon, C. H. Das Evangelium des Reiches. Eine volkstüml. Erklärung des Evangeliums nach Matthäus. (Hamburg, Oncken Nachf.) M. 3.75.

Trenkle, F. S. Der Brief des hl. Jacobus erklärt. (Freiburg, i. B., Herder.) M. 6.

ARTICLES.

GENERAL.

Burkitt, F. C. William Robertson Smith. (Eng. Histor. Rev., Oct., pp., 684–89.)

Cheyne, T. K. Professor Lindsay's article on Professor W. Robertson Smith's Doctrine of Scripture. (Expositor, Nov. 1894.)

Strack, H. L. Bibelkonkordanzen. (Theol. Literaturblatt, Nov. 16.)

OLD TESTAMENT.

Guthe, H. The Historical View of the Old Testament. (Die Chr. Welt., 1894, No. 40, 41.)

Howorth, H. H. The Septuagint versus the Hebrew text of the Bible. (Academy, Nov. 3, p. 352.)

Kennedy, John. The result of Jonah's mission, in its bearing on the historicity of the narrative. (Thinker, Dec., pp. 490–97.)

Köhler, D. Zur Kritik des Alten Testaments. (Neue Kirchliche Zeitschrift, V. II., p. 865–87.)

Stalker, J. Parables of Zechariah. (Expository Times, Dec. 1894, pp. 110–13.)

Woods, F. H. Hebrew Prophecy and Modern Criticism, V. 2. (Expository Times, Dec., pp. 127–29.)

Zöckler, O. Zur Auslegung und Kritik des Buches Daniel. (Theolog. Literaturblatt, Nov. 23.)

NEW TESTAMENT.

Adamson, R. M. Wendt on the Norm of Genuine Christianity. (Expository Times, Dec., pp. 118–20.)

Badham, F. P. The old Syriac version of the Gospels. (Academy, Nov., 17. p. 401.)

Beet, J. A. New Testament teaching on the second coming of Christ. 6. Its spiritual significance (Expositor, Dec., pp. 450–57.)

Brown, David. Notes on select passages of the New Testament, Rom. 3:25, 26. (Expository Times, Dec., p. 30.)

Charles, R. H. The new Syriac MS. of the Gospels. St. Matthew 1:1–17 spurious both on external and internal grounds. (Academy, Dec. 1. pp. 447, 8.)

Conybeare, F. C. The newly found Sinaitic Codex of the Gospels. (Academy, Nov. 17. p. 400.)

Denney, J. Sadducees and Immortality. (Expositor, Dec. pp. 401–9.)

Gloag, P. J. The Synoptic Problem. 6. Concluding article. Sources of the Synoptic Gospels. (Thinker, Dec., pp. 507–13.)

Great Texts of Second Corinthians, 5:14, 15, etc. (Expository Times, Dec. pp. 122–27.)

Hering, A. Die dogmatische Bedeutung und der religiöse Werth der übernatürlichen Geburt Christi. (Zeitschrift für Theol. u. Kirche, V. 1.)

Harnack, A. Julian's des Apostaken Beurtheilung des Johanneischen Prologs. (Zeitschrift für Theol. u. Kirche, V. 1. pp. 92–100.)

Harris, J. R. The new Syriac Gospels. (Contemporary Review, Nov., 1894. pp. 654–73.)

Headlam, A. C. The Theology of the Epistle to the Romans. 2. The Gospel. (Expository Times, Dec. pp. 103–6.)

Lewis, W. M. The authorship of the Epistle to the Hebrews. Reply to criticisms, and Supplementary (Thinker, Dec. pp. 513–18.)

Nestle, Eberhard. How does the Gospel of Mark Begin? (Expositor, Dec., pp. 458–60.)

Pope, R. M. A Note on the Phrase "Upon this rock" (Matt. 16: 18). (The Thinker, Dec., p. 530.)

Simcox, G. A. St. Ignatius and the New Syriac Gospel. (Academy, Nov. 24, p. 424.)

Simpson, P. Carnegie. The Realist among the Disciples. (Expositor, Dec., pp. 429–38.)

Warren, W. Notes on some passages in the Pastoral Epistles. (Thinker, Dec., pp. 498–506.)

Whitefoord, Prebendary. The Way. (Expositor, Dec., pp. 439–49.)

Wilkins, A. S. The Western text of the Greek Testament. (Expositor, Dec., 409–28.)

Wright, Arthur. St. Luke the Historian of the Church. (Thinker, Dec., pp. 519–26.)

REVIEWS.

GENERAL.

At the Literary Table. Books of the Month. (Expos. Times, Dec., pp. 103–17.)

Dods Marcus. Survey of Recent Literature. (Expositor, Dec., pp. 461–72.)

Erdmann, O. Die Glaubwürdigkeit der hl. Schrift als des Wortes Gottes. (A. J. Theol. Literaturblatt, Nov. 9.)

OLD TESTAMENT.

Dillmann, A. Die Genesis. 6. Aufl. (K. Marti, Liter. Ctrlblatt; 1894–5.)

Driver, S. R. An Introduction to the Literature of the Old Testament. (E. Kautzsch, Theol. Stud. u. Kritik. 1894: 2. C. Bruston, Revue de theol. et des questions relig. 1894: 1.)

Duff, A. Old Testament Theology. (W. W. Moore, The Pres. and Reformed Rev. Jan., 1894. Church Quarterly Rev., Jan., 1894.)

Duhm, B. Das Buch Jesaia. (T. K. Cheyne, Jewish Quar. Rev. Apr., 1894. W. J. Beecher, Pres. and Reformed Rev. July, 1894. Th. De Visser, Theol. Studien, 1894, 4.)

Levin, S. Versuch einer hebräischen Synonymik 1. Intrans. Verba der Bewegung. 1. Hälfte (A. Kahlfs, Theol. Literaturzeitung, Nov. 24.)

Rosemann, M. Studien zum Buche Tobit. (H. L. Strack, Theol. Literaturblatt, Nov. 9.)

NEW TESTAMENT.

Bugge, F. W. Das Johannes-Evangelium. (E. L. Theol. Literaturblatt, Nov. 23.)

Clemen, Aug. Der Gebrauch des alten Testamentes im Neuen Testamente, *a*) in den Reden Jesu; *b*) bei den Evangelisten. Progr. (W. Wissenbach, Theol. Literaturzeitung, Nov. 10.)

Denney, J. Second Epistle to the Corinthians. (Salmond, Critical Rev. of Theol. and Philos. Literature, 1894. 3. Lutheran Church Rev., July, 1894.)

Swete, H. B. The Apostles' Creed. Its Relation to Primitive Christianity. (F. Kattenbusch, Theol. Literaturzeitung, Nov. 24.)