THE OLD TESTAMENT STUDENT.

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THE real sensitiveness of many to the criticism of the Old Testament arises from their loyalty to Christ. They fear lest in impugning traditional views concerning the written Word, the crown which adorns their Master may in some way be tarnished. Such a feeling is right. It is well that in connection with Old Testament study our attention should be turned to the life of Christ. Let us, therefore, study with inquiring spirit the gospels, seeking to learn just who and what manner of person Christ was. We know that he was the Truth; and he longs that His disciples may know the truth concerning Him. It may be that some of us will find that our idea of Him has come not from the narrative of the New Testament, but from the meshes of human speculation and theory that have been woven about Him, so that our Christ is somewhat different in many ways from the Son of Man who wandered as a Jewish rabbi through the land of Palestine.

SIDE by side with the work of investigation and exploration going on in the land of the Euphrates, another work no less interesting and important is being vigorously pushed in the land of the Nile. Our readers are acquainted with the work of the "Egypt Exploration Fund of England and America," of which Rev. Wm. C. Winslow, Boston (525 Beacon street), is vice-president and honorary treasurer for America. In another place there is given a list of the discoveries already made under the auspices of this "Fund," and of the books which it has published. Surely, two points will be conceded by all who are interested in this work of Bible illustration, for that is what it really is: (1) Such work should be done; and in view of the destruction which inevitably awaits all material not immediately

cared for, the sooner the work is done the better; (2) such work, in order to be done, must be supported. Large sums are not asked for. The total expenditure of the last year, including publication, was only $7,500; and as Dr. Ward has said, "the annual volumes published are abundant remuneration to the subscribers of five dollars."

THE study of the Bible-studies on the "Life and Times of the Christ," has been undertaken (1) by a very large number of Christian Endeavor Societies; (2) by College Y. M. C. Associations in many of the leading colleges; (3) by general Y. M. C. Associations in many cities; (4) by classes specially formed for their study in churches of various denominations; (5) by many Sunday-schools; (6) by hundreds, even thousands, of individual students. One serious difficulty, however, has arisen, a difficulty as unexpected as it is serious. In the Christian Endeavor work, and especially in the college work, there is a lack of teachers or leaders. There are scores of colleges from which the report has come: We can find no man able and willing to take the responsibility of guiding us. What is the trouble? The minister, in some cases, because he is overwhelmed by the demands of his parish work; in others, because he really does not know *how to teach*, and though a *preacher* of the gospel, is incapable of teaching it, refuses to accept the leadership. The professor, in some cases, because his regular tasks tax him to the utmost; in others, because he has no interest in the subject, or perhaps no knowledge of it, declines to serve. What shall be done? The crying need of the hour is men trained to do scientific Bible teaching. Why do not Christian students see this need, and prepare themselves for the work?

"THE Bible, whether we will it or not, is to affect us in a thousand ways. It is here and is bound to stay. Its influence cannot be ignored. Then why not act like men? Why remain in ignorance, and affect to scorn this beneficent, and at the same time most powerful instrument in the formation of the character of individuals and nations? Are not the arguments favoring it overwhelmingly convincing? Why then let prejudice overcome our judgment and bigotry our prudence? In the name of justice let us give the Bible a place in our college curriculum! Let it be taught of men who have been educated with this end in view. Men who have studied the Bible rather than theology. Men who cannot be held down by the narrow lines of sectarian creeds and dogmas. When this is done, the shame of graduating men and women who know more of the writings of Goethe and Shakspere than those of Job and St. John, who comprehend better the ethics of Spenser than those of the Bible, who understand better the philoso-

phy of Plato than that of Jesus Christ, will be done away. Then the Bible, appreciated by educated men and women, will hasten its good work—the civilization, elevation and regeneration of humanity."

This is the plea* of a member of the last graduating class of the University of Minnesota. Is it not worthy of the consideration of college instructors and trustees? This idea is growing. In very many colleges the Bible will be taught this year for the first time. In quite a number professors have been appointed who begin their work this month. Whatever may be said of state institutions it is difficult to understand how a denominational college,—and to this class most of our colleges belong,—can satisfy its constituency that there is a reason for its separate existence where this Book has no place in its curriculum of study.

"STUDYING biblical problems from a *believing* point of view"—the thought deserves attention and invites analysis. It does not mean bringing to the Scripture antecedent beliefs as to its particular phenomena, whether they be characterized by the strictest orthodoxy or the loosest latitudinarianism. Preconceived views of controverted questions, of details in the sacred narrative, though rigidly conservative, will not fail to make investigation into its true meaning largely barren. Not because they are conservative, not though they should be rudely rationalistic, but because they are pre-judgments, do they bar the way and handicap the endeavor of the earnest interpreter of the Word. Nor does the phrase mean the possession of a well defined doctrine of Sacred Scripture as a whole, which is to guide and rule investigation. A dominating preconception of what the Bible ought to be is as unfruitful in exegesis as similar views of details and portions of the truth. How then may "the believing point of view" be defined? What are its characteristics? To begin with, it implies candor, open-mindedness, willingness to be persuaded and convinced by facts and *by facts only*. It is more than that. It is a positive attitude of friendliness toward the Scriptures as having a divine element, as related to God, not a negative indifference or a critical levity in handling them. Yet again, he who comes to the word of God "must believe that He is." The true student is conscious of an ever-present, all-pervading divine Spirit inclining him, with reverence, with a humble yet fearless assurance of the best and highest results, to press on to the freest and most searching criticism of the Bible. Let the

* Published in the *Ariel* (June 7).

thoughtful investigator proceed in this spirit to this highest of all pursuits. Let him remember the wise words of Richard Rothe:

"Let the Bible go forth into Christendom *as it is in itself*, as a book like other books, without allowing any dogmatic theory to assign it to a reserved position in the ranks of books; let it accomplish what it can of itself entirely through its own character and through that which each man can find in it for himself; and it will accomplish great things."*

IN the last number of the STUDENT we called attention to a few coincidences in terms between the Talmud and the New Testament. But there is something more striking than these in the relations of these two literatures; that is, the difference between them in dignity, reserve and spiritual elevation. There can be no more convincing proof of the superiority and inspiration of the New Testament than that which a comparison of it with the Talmud presents. While there is much in this Jewish literature which is elevated and beautiful, it is equally plain that much of it is contradictory and childish. In large part it is the product of an unrestrained imagination. Nothing is too mysterious for the Rabbins to explore; no theme is too sacred for them to debate with the utmost coolness and confidence. The result is a literature full of extravagance, conceit and contradiction.

In no point is the lofty elevation of the New Testament above the Talmud more evident than in its conception of the purpose of God for the world. It is raised above all Jewish particularism. Not to be Abraham's son by lineal descent, but to be his son by a life of faith and obedience entitles to participation in the kingdom of God. Christianity contemplates, not a Jewish kingdom of God, but a kingdom of God composed of all trustful souls from every tribe and nation under heaven. Even the Apocalypse, the most intensely Jewish book in the New Testament and presenting most analogies to the Talmudic language and thought, is elevated above all Jewish narrowness in its conception of the kingdom of God as a city with gates on every side into which the people of earth enter from every land. If it is plain that Jewish thought explains some expressions and conceptions which have passed into the New Testament, it is equally plain that it can no more explain the New Testament literature in its essential contents and spirit than the launching of a ship off the coasts of China can explain the tidal wave which rises forty feet on the shores of California.

* *Still Hours*, p. 220.

WEBER ON THE ESCHATOLOGY OF THE TALMUD.*

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III. THE KINGDOM OF THE MESSIAH.

a. THE MESSIANIC AGE.

The Messiah will bring all Israel to glory, dominion and spiritual perfection. This will be the work of the Messianic age, or of the days of the Messiah. With these days begins the "coming age" (olâm habbâ), the eternal life of which the prophets speak. At the end of the Messianic period follows the general judgment, and time then passes into eternity. The "coming age" stands in contrast to "this age" (cf. Lk. 12:30; 18:30; 20:34,35; Titus 2:12). The "Messianic age" is the period which ensues upon Messiah's coming, and includes his reign and reconstruction of the nation. It forms the introduction to the great olâm habbâ which includes both time (from Messiah's coming) and eternity in itself.

The duration of the Messianic period is variously stated. According to one view it was to be two thousand years, so as to make with the two thousand years before the law and the two thousand under the law, a sabbatic week of thousand-year periods, terminating in the great eternal Sabbath. Others say: forty years, in memory of the sojourn in the desert; others four hundred, upon the analogy of the period spent in Egypt. There are various other estimates.

It is noticeable that these computations rest upon supposed analogies drawn from some period of Israel's history. Redemption from Egypt remains the great historic type of the coming Messianic deliverance. "In any case the Messianic age is thought of as a definite period which brings to its conclusion Israel's history in this world, and is designed to be a preparation for eternity—a preparatory week for the eternal Sabbath."

b. THE BUILDING OF JERUSALEM AND OF THE SANCTUARY.

Since Jerusalem lay in ruins it has been the fixed hope of Israel that the nation should yet inhabit the restored city of God. Zion should be again a habitation and the righteous should dwell again in their former homes. The city should be rebuilt with new grandeur. The contrast is drawn between the Jerusalem of this world and that of the Messianic age (cf. Gal. 4:25). At the Messiah's advent, the city is to be rebuilt. It shall then become the seat of the Messianic reign and the metropolis of the world. It is to be reared in matchless splendor (cf. Rev. 21:10–21), adorned with sapphires, pearls and various precious stones. The "Sabbath-limits" of the city, twelve miles square, shall be full of precious stones. One rabbi says that, when in this world one man owes another, they go before a judge who sometimes makes peace between them, and sometimes not. Often the two come out from the hall of judgment without having become friends.

* Continued from October number.

But in the Messianic age, when one owes another, he will say: We will go and present the matter before the king, Messiah, in Jerusalem. But when they have proceeded as far as the Sabbath-limits of the city, they find them full of pearls and precious stones. Then the debtor takes up two of them and says to the creditor: "Do I owe you as much as these?" And the creditor answers: "No, not half so much. Let the debt be canceled; you are set free from it." That is what is written in Ps. 147:14, "He maketh peace in thy borders." So rich is Jerusalem.

The height and size of Jerusalem shall be stupendous. It will stand far above all its surroundings, and its extent will be so vast that it can embrace all the vast multitudes of restored exiles. It will extend to Damascus on the north and to Jaffa on the sea. The pre-eminence of Jerusalem in the Holy Land shall be matched by the pre-eminence of the temple within the city itself. The city is to be rebuilt for the sake of the temple which gives to it its worth and significance. The rearing of the sanctuary by Solomon and its reconstruction after the exile is followed by the building of the far grander "third temple" by the Messiah. To this end it has been enjoined that, since the destruction of the second temple, the Jew must never fail to petition in his prayers for the rebuilding of the temple.

In the Messianic age the temple shall stand in its full and destined completeness. The vessels that had been taken away shall be restored and the departed glories of the place shall return. The last sanctuary shall be incomparably more glorious than the first. It shall fulfill its destiny as the gathering place of all nations. Its height shall be such that all the world can see it. "For the Holy One will pile three mountains upon one another, Carmel, Tabor and Sinai, and upon the apex of this elevation will he build the sanctuary." Light shall stream forth from the temple and illumine all the world. It shall be the great center of praise to God. To the hymns which shall sound forth from it, all the mountains and hills shall make answer in refrain. Thus shall the sanctuary of the latter days fulfill its glorious destiny.

c. TEMPLE SERVICE AND THE LAW IN THE MESSIANIC AGE.

The temple service is to be restored in the Messianic age for the spiritual perfecting of the people. Moses and Aaron will return to earth and the former will re-instate the service and appoint and clothe the priests for their ministry. The people will perform their service in accordance with the law and the traditions. The great difference between the service of the past and of the coming age is that, in the latter, Jerusalem is to be the place of assembling for all nations and the sanctuary is to serve for the worship, not only of Israel, but of all the nations of the world. Still it is only for an elect company from Israel and from the heathen nations that participation in this worship is reserved.

In the new temple the law will be held in highest honor and will be explained to the people by Jehovah himself. The temple service will not, however, exclude the use of synagogues and schools. When the law is taken up in that good time a new light shall shine into it; it shall become a new law because it shall be better understood. In that time, also, shall the mysteries in the law become plain and the disputed questions shall be settled. "The law will be new because it will appear in a new, God-given light and will be newly and fully understood." The Messiah will also himself fulfill the law. (Cf. Matt. 5:17 sq.) There will also be a Sanhedrin in the new Jerusalem, but it will be extended to embrace all the righteous men who shall make the spiritual welfare of the community their care.

d. RIGHTEOUSNESS AND THE BLESSEDNESS OF THE COMMUNITY.

The Messiah is called "our righteousness" because he gives to the people righteousness before God through his own personal holiness, his intercession for the people and the leading of the people to the fulfillment of the law. Through the Messiah is peace made between God and his people. In the Messianic age men will neither merit a future recompense from observing the law nor acquire a burden of guilt by disobedience, because the fulfillment of the law will be immediately rewarded and sin immediately forgiven. The inhabitants of the new Jerusalem enjoy a condition of perpetual grace and peace in the possession of the rewards of righteousness and the joys of forgiveness. When this condition is established, then can the blessing of God flow unhindered in all its fullness over land and people. The "world-empire" and its bondage are no more and all is freedom and peace.

The order of the physical world will be the same as now, only the fruitfulness of the earth will be greatly augmented. "Every man can eat cakes and be clothed in silk." Wheat will mature in two months; vegetables in one. The length of life will be greatly extended. Statements are found that the people of God do not die in this age, and yet death is spoken of. This contradiction seems to be explained on the supposition that the heathen, who shall be the servants of Israel, shall die after long life, but that the people of Jehovah shall not taste death any more. Thus is made good the loss which was experienced in Adam's fall. Immortality is restored. Man is again lord of creation and enjoys the condition which was forfeited by sin, attaining his completion and the goal of all his hopes.

e. THE DOMINION OF THE MESSIAH OVER THE NATIONS.

The Messiah, the Son of David, is destined to be the ruler of the world. To his eternal reign the prophecies refer. His kingdom shall supplant the Roman empire and he shall reign over all peoples. The significance of this empire was that it was sent of God into the world as a punishment for Israel's sins. But for these sins this world-empire would never have arisen, but the kingdom of David and Solomon would have become a world-empire. "When now, finally, Israel's sin is forgiven, and peace restored, then the heathen world-empire has fulfilled its destiny; then can the kingdom of David and Solomon appear again, and now, indeed, in its character as world-empire. For the world-kingdom of the Messiah is the renewal and fulfillment of that of David and Solomon.

The Messianic kingdom shall be universal and unlimited. The whole earth shall be its realm. Yet Israel and the heathen nations shall not dwell together. No one shall dwell among the people of God who serves idols. So far as the nations remain idolatrous, they must dwell apart, but are under Israel's dominion; for "the world is created for the Messiah." Heathen peoples as such continue to exist. The relations of the Jews to these peoples is variously conceived. Some represent that all will become Jews and thus be incorporated into the people of God. Others speak of a missionary activity on the part of the Jews toward them. The Jews shall teach them the law in their theatres. Others emphasize the continuance of opposition. In general, however, the representation is, that an elect portion of the heathen shall be incorporated into Israel, but that the great mass shall identify themselves with that anti-Messianic power which is called Gog and Magog. They shall, however, be subject and tributary to Israel, her laborers and servants. All that Israel had lost at the hands of heathen nations shall be fully restored.

f. GOG AND MAGOG AND THE END OF THE MESSIANIC AGE.

A last attack upon the dominion of the Messiah is that which is designated as Gog and Magog. This conflict occurs at the end of the Messianic period, fills up the iniquity of the heathen and leads up to the judgment and the end of the world. It represents the transition from time to eternity, to the olâm habbâ in the narrower sense of the word. The time of Gog and Magog comprises seven years. The meaning of the term is defined by the statement that "an evil spirit enters into the nations and they rebel against the king Messiah. He, however, slays them, smiting the land with the rod of his mouth and killing the wicked one by the breath of his lips, and he leaves only Israel remaining." (Cf. Gen. 10:2; Exod. 38:2; 39:1,6; Ezek. 38:5; 39:2; also, Rev. 20:8; 2 Thess. 2:8.)

Some representations place the days of Gog and Magog at the beginning of the Messianic age. Accordingly it is said that there are four great manifestations of God: in Egypt, at the giving of the law, in the days of Gog and Magog, and finally, in the days of the Messiah. The prevailing view, however, would reverse the order of the last two and make this catastrophe the final conflict against Messiah's reign, the signal for the judgment and destruction of the heathen, and the last act in the great drama of human history before time is merged into eternity.

THE STORY OF SAMSON.

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Character of Samson.—A singular character is Samson of Zorah. How perplexing its combination of Nazarite austerity and grotesque hilarity, divine inspiration and animal cunning, dauntless bravery and ignoble sensuality, bodily strength and moral weakness. Samson is the muscular, intrepid, religious, rollicking Hercules of sacred story. Witness his leonine exploit in the vineyards of Timnah; his playful riddle at the marriage feast; his boyish stratagem with the three hundred foxes; his grotesque slaughter of the thousand Philistines with the jawbone of an ass; his prankish striding away with the gates of Gaza; his frolicsome amours with Delilah; his grim humor in the very act of suicide. Yet this man, so jovial and mettlesome and wayward, is mentioned in the New Testament muster-roll of the Old Testament Sons of Faith, enshrined in the catalogue which contains such saintly names as Abel, Enoch, Abraham, Moses, Samuel, David and the prophets. Whenever we are tempted to pronounce an altogether unfavorable judgment, it is well to remember that there is One who (1 Sam. 16: 7) sees not as man sees; for man looks on the outward appearance, while Jehovah looks on the heart. David was right (2 Sam. 24:14): It is better to fall into the hand of God than into the hand of man; for Jehovah's mercies are great.

Outline of Samson's period.—In studying the story of Samson, let us attempt a swift outline of his period.

Glance, first, at the moral aspect. It was a period of profound religious degeneracy. Although Joshua had nominally conquered the promised land, yet the conquest was far from being complete. The land was still infested with idol-

atrous aborigines; the Canaanite was still in the land. Living on terms of more or less familiarity with these idolaters, the Israelites could not fail to catch the infection of their pagan vicinage. Accordingly, soon after the death of Joshua, monotheism—the distinctive religion of the Abrahamic race—began to decline, and ere long Israel completely forsook Jehovah, and served the Baalim, the Ashtaroth, the gods of Syria, the gods of Zidon, the gods of Moab, the gods of Ammon, and the gods of the Philistines. So profound was the apostasy that even Jonathan, a grandson of Moses, not content with usurping the functions of a priest, added to those functions the worship of teraphim, graven idols and molten images.

A moral deterioration so wretched of course entailed a political deterioration as wretched. It was a period of national dissensions, tribe arraying itself against tribe; a period of national servitude, Israel tamely submitting to the yokes of Ammonite and Canaanite and Midianite and Philistine; a period of national abjectness, Israel timidly creeping along crooked by-paths because there were no open highways, ignobly content with a troglodyte existence in caves and mountain dens. In brief, it was a period of national anarchy, when, as we are repeatedly reminded (Jud. 17:6; 18:1; 19:1; 21:25), there was no king in Israel; every man did that which was right in his own eyes. It was the triumph of the doctrine of individualism.

Nevertheless Jehovah did not utterly forsake his chosen people. Ever and anon, in times of special emergency, when the national distress was at its ebb, he raised up extraordinary deliverers, styled "judges." Although exercising unlimited military powers, these judges were not so much national dictators as they were guerilla chiefs, occasionally rising by force of personal prowess to the chieftaincy of one or more of the twelve tribes. Living in a debased and almost barbarous age, they shared in the deterioration of their times. Nevertheless, rude as these tools were, they were Jehovah's chosen instruments for delivering his people. The most conspicuous of these judges, excepting the great Samuel, was our hero Samson.

Outline of Samson's Career.—The story is graphically told in the Book of the Judges, chapters 13–16.

Forty years Israel had been writhing under the tyranny of the Philistines. Meantime Jehovah has been preparing a mighty deliverer. In the town of Zorah, on the confines of Judah and Dan, dwelt a Danite whose name was Manoah. His wife, cherishing that blessed promise of a Messianic motherhood which was the inspiration of every Hebrew bridal, was sad, because, like another Sarah and another Hannah and another Elizabeth, she was still motherless. Suddenly Jehovah's angel appears to her, and, as in the case of Elizabeth of Jerusalem and Mary of Nazareth many a century afterward, makes a glad announcement: "Thou shalt conceive, and bear a son; no razor shall ever come upon his head; neither wine nor strong drink nor unclean food shall ever touch his lips; for he shall be a Nazarite, separated unto God from the day of his birth to the day of his death; and he shall begin to save Israel out of the hand of the Philistines." Having made this annunciation, Jehovah's angel withdraws, ascending toward heaven in the flame of the sacrificial altar.

Months passed by, and the promised son was born. His delighted parents called his name Samson. We know nothing of his infancy or childhood or youth.

All we are told of these is this (Jud. 13:24): "The child grew, and Jehovah blessed him." Probably our imagination will not roam far astray if we picture him as growing up, like John the Baptist, in the seclusion of the Judean wilderness, true to the ascetic vow of the Nazarite, his locks unshorn,

> The moss his bed, the cave his humble cell,
> His food the fruits, his drink the crystal well.—*Thomas Parnell.*

And now, his austere training ended, the spirit of Jehovah began to move him in Mahaneh-dan (that is, the camp of Dan), between Zorah and Eshtaol.

Yet, strange to say, the very first time this consecrated Nazarite appeared in society, he appeared in the guise of a reckless wooer. Going down one day to Timnah, a town in possession of the Philistines, he saw there a maiden who instantly captivated him. Hastening back to Zorah, he begged his parents that they would secure her for his bride. The old patriotism was not wholly dead; for the parents testily replied: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou must go down and choose thy wife from the daughters of those uncircumcised Philistines?" But the young man was desperately in love, and insisted: "Get her for me; for she pleases me well." And here the inspired biographer records another of those providential mysteries which so often perplex us: "His father and his mother knew not that it was of Jehovah; for he (Jehovah) sought an occasion against the Philistines." Why God should choose to deliver his people by moving Samson to marry a Philistine girl, and thereby embroil him in a difficulty with the Philistines, with the view of turning him into their enemy and conqueror, is so roundabout a method as to be indeed an enigma of providence.

But the young man continued steadfast. The country was, as we have seen, in the grasp of the Philistines, and the land was overrun by wild beasts. On the occasion of one of his visits, as he approached the vineyards of Timnah, a young lion suddenly roared against him. What though he was weaponless? The spirit of Jehovah descended mightily upon him, and he rent asunder the lion as easily as though it had been a kid. If one of us had achieved a like exploit, we would not have kept it secret. But our hero made no mention of it, not even to his parents. Perhaps he was so accustomed to feats of this kind that he did not think it worth while to speak of it. Having visited his betrothed and returned home, he went down to Timnah again. On his way thither he, with a curiosity so natural that we can quite understand it, turned aside to see what had become of the beast he had so easily slain. There was a swarm of bees in the carcass of the lion, and honey. Being by no means a fastidious person, Samson gathered the honey, and having refreshed himself by eating some of it, he carried the rest to his parents, still omitting, however, to make any mention of his leonine exploit, or where he had obtained the honey.

And now the wedding day has at last come. Our hero goes down once more to Timnah, and according to the custom of the land and times, which demanded that the bridegroom's family rather than the bride's should spread the banquet, Samson made a great feast, which was to last seven days. The Philistines were not disposed to be less open-hearted than the foreigner, and so they brought to Samson thirty companions to be his groomsmen. But a feast of seven days, however epicurean the banqueters, cannot be wholly devoted to the dainties of the table. As now, so then, the festivities were varied with pastimes and charades and rid-

dles. The quick-witted Samson, we can easily believe, was more than a match for the notoriously stolid Philistines in mental games of this sort. Accordingly, early in the feast he said to his thirty paranymphs: "I will now give you a riddle; if any of you can find it out within the seven days of the feast I will give each of you a tunic and a mantle (it was before the days of banks and vaults, and personal property largely consisted in costly apparel);—but if you cannot find out my riddle within the seven days, then each of you must give me a tunic and a mantle." A proposition so liberal met, of course, with a liberal response. "Put forth thy riddle," they exclaim, "that we may hear it." We can imagine the grotesque demureness with which Samson propounded his riddle:

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

The Philistines grappled with the problem three days, but unsuccessfully. Meantime the young bride herself feels deeply annoyed. What though she has just been led to the altar? She is a Philistine and her husband is an Israelite; and her national pride is stung on seeing her countrymen baffled by a foreigner, and that foreigner a Hebrew and a subject. But she dissembles her pique. Resorting to one of those pathetic artifices characteristic of her sex, she weeps in the presence of her liege lord and murmurs: "Thou dost but hate me and lovest me not; thou hast put forth a riddle unto the children of my people, and hast not told it me." Samson, with the honest bluntness so characteristic of him, replies: "Behold, I have not told it my father nor my mother, and shall I tell it thee?" But the artful woman understands the power of tears, and so she continues her weeping through the rest of the feast. Meantime the thirty groomsmen, despairing of their ability to solve the riddle, bethink themselves on the seventh day of the young bride herself, and coming to her, exclaim: "Persuade thy husband to tell thee the riddle;" and then with a savageness which allows a glimpse into the awful lawlessness of the times, they add: "lest we burn thee and thy father's house with fire; have ye called us to impoverish us?" The bride, feeling her own personal pique uncomfortably reinforced by this dire threat of her neighbors, hastens again into the presence of her new husband, and coaxes and weeps more dexterously than ever. The good-natured, impetuous Samson can no longer resist such persistent feminine importunity, and in a moment of weakness tells her the secret. No sooner does she hear it than she hastens out and reports it to the sons of her people. And now, just as the sun is setting at the close of the seventh day, the thirty groomsmen triumphantly shout to the burly bridegroom:

"What is sweeter than honey?
And what is stronger than a lion?"

The nimble-minded, facetious Samson, still indulging in the grim humor which never deserted him, sententiously retorts:

"If ye had not plowed with my heifer,
Ye had not found out my riddle;"

in other words, "If this young bride of mine had not turned up the sod where I had hid my treasure, ye never would have discovered it." But although our hero has lost his wager, he keeps true to his promise. Again the spirit of Jehovah comes down mightily upon him. He is too observant of the rites of hospitality, however, to avenge himself on his Philistine guests. And so he rushes down to

Ashkelon, another city of the Philistines, and having slain thirty of its heroes and seized their attire, he comes back to Timnah and gives the promised thirty tunics and thirty mantles to his thirty groomsmen. But, although he has chivalrously paid his forfeit, the memory of his wife's ignoble treachery angers him and he immediately returns to his father's house. Meanwhile (and it is another glimpse into the awful coarseness of the times), Samson's perfidious bride has been given to the chief groomsman.

Time passes on, and the season of the wheat harvest is come. Samson, who is too thoroughly good-natured to nurse his anger long, again goes down to Timnah to visit his wife, bringing with him a kid in token of reconciliation. But her father, it may be fearing that his formidable son-in-law might inflict some personal injury on his daughter, does not allow him to enter her chamber. Yet he presumes to offer that son-in-law a strange proposal: "Is not her younger sister fairer than she? take her, I pray thee, instead of her." Samson is exasperated and exclaims: "This time shall I be quits with the Philistines, when I do them a mischief." Stealthily catching three hundred foxes, or rather jackals, he turns them tail against tail, ties a firebrand in the midst between every two tails, sets the brands on fire, and lets the jackals loose everywhere into the standing corn of the Philistines. The manœuvre proves as effective as it is ludicrous. The poor jackals, maddened with fright and pain, and unable to escape, succeed in thoroughly igniting not only the standing corn, but also the shocks, and even the oliveyards themselves. The sight of their ruined fields exasperates the Philistines, and they angrily demand: "Who has done this?" And the stern answer comes back: "Samson, the son-in-law of the Timnite, because his wife has been taken away from him and turned over to his companion." The stolid Philistines, regarding her and her father as the occasion of their disaster, rush to Timnah and brutally burn father and daughter alive. Samson, more furious than ever, shouts back to them: "If this is to be your line of action, I will take such vengeance on you as shall make me perfectly satisfied." Accordingly, he smites them hip and thigh with a tremendous slaughter. Nevertheless, he is prudent and secures for himself a secluded lair in the territory of Judah, known as the Cave of the Rock of Etam.

Time passes on. The Philistines, still smarting under the disaster so ridiculously inflicted by Samson's 300 jackals, again invade the territory of Judah and encamp in Lehi, a place not far from Etam. The men of Judah are terror-stricken, and cravenly expostulate, "Why are ye come up against us?" The Philistines answer, "To bind Samson are we come up, to do to him as he has done to us." Three thousand men of the tribe of Judah rush down to the Cave of Etam's Rock, and demand of the hiding Samson, "Hast thou forgotten that the Philistines are our masters? what then is this that thou hast done unto us?" And the stalwart champion athletically answers, "As they did unto me, so have I done unto them." Nothing more clearly or sadly indicates the profound degradation into which the Lion-tribe has fallen than their craven proposition to their famous countryman, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." Samson, grimly keeping his temper, extorts from them an oath: "Swear unto me, that ye will not fall upon me yourselves." They swear the oath: "We will bind thee fast, and surrender thee into their hand; but surely we will not kill thee." And now our mighty and jovial hero allows his cowardly countrymen to bind him with two new stout ropes and carry

him up out of his hiding place. The moment the Philistines catch a glimpse of their doughty foe, at last a prisoner, they rend the air with a mighty shout. Again the spirit of Jehovah comes down mightily upon Samson, and the ropes become as flax that is burnt with fire, and the cords drop off him as though they were melted. Disdaining the use of sword or spear, he finds a fresh jawbone of an ass just dead, and brandishing it as though it were a gleaming scimitar or ponderous battle-ax, he slays therewith a thousand Philistines. Our hero then vents his triumph in a punning couplet which it is impossible to reproduce in English, but which may be rendered thus:

> "With the jawbone of an ass, a (m)ass two (m)asses,
> With the jawbone of an ass have I smitten an ox-load of men."

Having indulged himself in this droll massacre and still droller pun, he flings away his fantastic weapon and calls the scene of his triumph Ramath-lehi, that is, The Hill of the Jawbone. No wonder that after his sportive slaughter of the chiliad our hero feels sore athirst. With the abrupt revulsion so characteristic of impetuous natures, Samson suddenly swings from pun into prayer: "O Jehovah, thou hast given this great deliverance by the hand of thy servant; and now shall I die of thirst and fall into the hand of the uncircumcised?" God graciously hears the prayer of his servant and miraculously opens a fountain in Lehi. Our hero slakes his thirst, and feeling refreshed, gratefully calls the spot Enhakkor, that is, The Spring of the Suppliant.

And now we enter on darker scenes. What though our hero is a Nazarite, consecrated to Jehovah from his birth to his death? He is a voluptuous man, an easy prey to his animal passions. Accordingly, he goes down to the Philistine city of Gaza and enters into criminal relations with a courtesan. The arrival of a warrior so redoubtable cannot be kept secret, and the news flies from mouth to mouth: "Samson is in town!" The Gazaites surround his lodging and lie in wait quietly all night, saying, "When morning dawns and he comes out, we will kill him." But our hero is too sharp for them. Rising at midnight, and either stealthily gliding by his liers-in-wait or else slaying them, he comes to the chief entrance of the city. Grasping the massive doors of the gateway, and the two side-posts, he tears them up, with the crossbar on them, places them on his brawny shoulders, and hilariously carries them up to the top of the mountain that is before Hebron.

Time passes on, and Samson has made the friendship of a woman in the valley of Sorek, whose name is Delilah. The five lords of the Philistines, hearing of this fresh infatuation, determine to turn it to their own advantage. Obtaining an interview with Delilah, they propose to her that she should worm out of him the secret of his enormous strength, and also of the way to capture him, each of the Philistine lords promising her the very handsome reward of 1100 pieces of silver. The wily courtesan is not slow to fall in with a bargain so tempting. "Tell me, I pray thee," she exclaims, "wherein thy strength is so great and how thou canst be bound." Samson replies: "If they should bind me with seven green withes that have never been used, my strength will leave me and I shall be like an ordinary man." The treacherous mistress finds some way to communicate Samson's answer to the Philistine lords, who immediately supply her with the green withes, and then lie in wait in an adjoining chamber. Taking the withes, she binds her lover therewith, and banteringly shouts, "The Philistines be upon

thee, O Samson!" And the strong man snaps the withes as a string of tow is broken when it touches the fire. So his strength is still a secret. But Delilah is not disheartened, and again tries to worm out the secret. Again he suggests: "Let them bind me fast with stout ropes which have never been used, and my strength will be gone." Obtaining the ropes, he demurely allows her to bind him, and then she banteringly shouts: "The Philistines be upon thee, O Samson!" And the strong man breaks the ropes from off his arms like a thread. But Delilah is persistent, and again begs for the secret. He now makes a suggestion which recklessly borders on the very verge of the secret: "Weave the seven locks of my head with the web in thy loom." Delilah weaves the seven long tresses of the Nazarite's hair as a woof into the warp of the loom standing in the chamber, fastens the loom with a peg, and banteringly shouts: "The Philistines be upon thee, O Samson!" The strong man, startled out of his nap, easily plucks up the peg fastening the loom, and disengages his tresses from the web. The piqued Delilah now murmurs: "How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." The persistent Delilah keeps pressing him day after day to disclose to her his secret, till at last his soul is vexed unto death. In a moment of incredible weakness and folly, he tells her the whole secret: "No razor hath ever come upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Delilah, with a woman's intuition, perceives that Samson has at last told the truth, and instantly sends for the Philistine lords, saying: "Come up this once, for he hath told me all his heart." The Philistine lords promptly arrive, bringing the promised reward in their hands. And now the treacherous harlot, apparently administering some drowsy potion, soothes the lusty hero to sleep upon her knees, shaves off the seven sacred tresses of his head, and once more, and this time triumphantly, shouts: "The Philistines be upon thee, O Samson!" Startled out of his sleep, the strong man exclaims: "I will go out as at other times, and shake myself." But he wist not that Jehovah had departed from him.

We come to the tragic close. The Philistines seize the nerveless Israelite, brutally bore out his eyes, convey him to their own Gaza, bind him with fetters of brass, and doom him to the bitter degradation of grinding, like a woman at the mill, in their Philistine prison-house. Meanwhile, however, the hair of our Nazarite begins to grow again, and with this growth his strength begins to return. And now the lords of the Philistines, overjoyed by the capture of their puissant foe, propose to offer on a vast scale a grateful oblation to their national deity, Dagon. Accordingly, they assemble in vast numbers in their temple, and praise their Dagon, exultantly shouting: "Our god hath delivered into our hand Samson our enemy, the destroyer of our country, even him who hath slain multitudes of Philistines." As their hearts grow merry, it may be with banqueting-wine, they brutally shout: "Call for Samson, that he may make us sport!" The blind captive is led forth from the prison-house into the temple, and convulses his insolent captors with his grotesque antics and droll jests. But there is a tragic irony in his grim humor. Wearied by his awkward gropings on a stage which to him is black as night, and stung to the quick by the coarse insults and ribald laughter of his heathen conquerors, the wretched prisoner says to the lad appointed to lead him by the hand: "Suffer me that I may feel the two pillars whereupon the

temple resteth, that I may lean upon them." The mighty throng of spectators renew their jeers as he is led to the center of the building. The despairing but resolute soul pours itself out in the tragical prayer: "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, that I may be at once avenged of the Philistines for my two eyes." Grasping the two middle columns upon which the temple rests, the one with his right hand and the other with his left, our blind and weary yet still mighty hero leans upon them. One more despairing but still resolute prayer goes up: "Let me die with the Philistines!" And the grim hero bows himself with all his might, and the two pillars sway, and the temple, filled with the lords of the Philistines and their friends, and bearing 3,000 men and women on its roof, topples with a crash; and the dead which Samson slays at his death are more than the dead which Samson has slain in his life. And now all his kindred come down to Gaza, and rescue his corpse from the ruins, and reverently bury him in the ancestral burying place between Zorah and Eshtaol.

Such is the comic yet tragic story of Samson, who judged Israel twenty years. The story, as every one knows, had a peculiar fascination for John Milton; why, one can hardly tell, unless it was because Milton shared somewhat in Samson's uxorious disposition, and was also himself blind. How powerfully he allegorizes the tragedy of Samson in his work entitled, "The Reason of Church Government Urged Against Prelatry:"

"I cannot better liken the state and person of a king than to that mighty Nazarite Samson; who, being disciplined from his birth in the precepts and the practice of temperance and sobriety, without the strong drink of injurious and excessive desires, grows up to a noble strength and perfection, with those his sunny and illustrious locks, the laws, waving and curling about his godlike shoulders. And, while he keeps them about him undiminished and unshorn, he may with the jawbone of an ass, that is, with the word of his meanest officer, suppress and put to confusion thousands of those that rise against his just power. But laying down his head among the strumpet flatteries of prelates, while he sleeps and thinks no harm, they wickedly shaving off all those bright and weighty tresses of his laws and just prerogatives, which were his ornament and strength, deliver him over to indirect and violent councils, which, as those Philistines, put out the fair and far-sighted eyes of his natural discerning, and make him grind in the prison-house of their sinister ends, and practice upon him; till he, knowing this prelatical razor to have bereft him of his wonted might, nourishes again his puissant hair, the golden beams of law and right; and they sternly shook thunder with ruin upon the heads of those his evil counsellors, but not without great affliction to himself."

But Milton's admiration for the character of Samson finds its chief expression in his "Samson Agonistes." The blind bard of the commonwealth has infused into this classic tragedy so much of his own grand personality as to transfigure the rough and sensuous Hebrew judge into quite a moral hero, who ends his life even sublimely:

> "Samson hath quit himself
> Like Samson, and heroically hath finished
> A life heroic."

Nevertheless, when we read the story of Samson, not as it is transfigured in the drama of an English poet, but as it is enshrined in the prose of the original chronicler, we cannot help feeling that the character of the Danite champion was on the whole gross and ignoble. True, the spirit of Jehovah was wont to come down mightily upon him; but this spirit-might was the lowest kind of force,—the

force of mere bodily strength. Milton finely expresses the idea when he makes his hero say:

> God, when he gave me strength, to show withal
> How slight the gift was, hung it in my hair.—*Samson Agonistes.*

The very austerity of his Nazarite vow in the matter of food and drink makes his sensuousness in the matter of lubricity all the more repugnant. He could rend a lion as easily as though it were a kid, and even in his weakness could topple down Dagon's temple. But he could not rule himself. His tragic suicide was the dread and punitive entail of his own fatuous sensuality. Here, in fact, is the grand meaning of this grotesque yet sombre story. The tragedy of Samson is a tragedy of Nemesis. Thus Samson himself is both his own riddle and his own solution:

> "Out of the eater came forth meat,
> And out of the strong came forth sweetness."

THE ASSYRIAN KING, AŠURBANIPAL.

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II.

Of this period, from the close of the Elamitic war till the king's death, we have very little knowledge. The king's own records of his campaigns close with the defeat of the Arabs at Damascus and the reduction of Elam to the rank of a province, about 648 or 647 B. C., and it was till lately supposed that he died about that time. This supposition was based on a statement in the Canon of Ptolemy that a certain Cinneladanus, a name quite unlike Ašurbanipal, reigned in Babylon from 647 to 626 B. C. But in his own annals, Ašurbanipal stated that after putting his brother Sa'ul-mughina to death, he himself reigned at Babylon; and Polyhistor affirms that Sa'ul-mughina was succeeded by his brother, who reigned in Babylon twenty-one years. No records of his successor are found to establish either conclusion, but it seems certain that Cinneladanus was one of several names by which he was known, either in Assyria or in Babylonia alone, and that a long period of peace followed the activities of the earlier part of his reign, in which little occurred that seemed to him worthy of record.

Such an hypothesis accords best with the wonderful advance made during this reign in the arts of peace, the evidence of which is not to be sought only in the chronicles of the time, but may be actually seen in the wonderful products remaining to us from this reign. He now had leisure for those great works for which the wars of his earlier years had furnished abundant means. This period was to Assyria what the age of Pericles was to Greece and the age of Solomon was to the Jews, and presents a much more pleasing aspect of the monarch's character. We now see him, not as a powerful and boastful warrior overrunning the territories of his weaker neighbors and glorying in the complete destruction he accomplishes, but as a patron of art and literature and a builder of magnificent edifices.

We will not go into a detailed description of Ašurbanipal's building enterprises, but merely enumerate them and state a few characteristics. His most important work in this line is his own great palace at Koyunjik. Beside this he made some additions and repairs on the palace of his grandfather Sennacherib, also at Koyunjik. He built several temples, two of which were for the Goddess Ištar at Nineveh and Arbela, and repaired many others. He is said by some Greek historians to have built the cities of Tarsus in Cilicia and Anchialus, but it is elsewhere claimed that Tarsus was built by Sennacherib.

The great palace of Ašurbanipal is one of the largest of Assyrian buildings, but is chiefly noteworthy for its peculiar plan, its wealth of ornamentation, and the beauty and delicacy of its sculptures. The common plan of Assyrian palaces is rectangular, but in Ašurbanipal's palace the main building is shaped like the capital letter T. It is to the sculptures and bas-reliefs in this building that we are mainly indebted for our knowledge of the private character of the king. Assyrian sculpture, as a rule, takes little notice of the common people except as they are brought into direct connection with the king, but in the palace of Ašurbanipal we find much attention given to portraying scenes of every-day life, as well as of battles and the hunting sports of the monarch. We can only attribute this to an interest on the part of the king in his people and in the state of business and the arts in his kingdom. It is true that many of these scenes may be intended merely to show how the royal table was supplied with the delicacies in which the royal palate delighted, as in the fishing scenes and where servants are bringing in hares and partridges; but previous rulers had been content to eat what was set before them, asking no questions. Ašurbanipal must have portrayed on the walls of his dining room the methods by which these things were set before him.

Ašurbanipal was interested in the works of nature. In his sculptures are found beautiful garden and river scenes, in which the backgrounds are filled out with all things appropriate, as birds in the air, fish in the waters and fruit on vines and trees, many of which are carved with great delicacy. Whether it can be said of him as of King Solomon that he "spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl and of creeping things and of fishes," it is at least evident that he was interested in them and had their species to some extent distinguished in his sculptures. The study of these sculptures is therefore no small aid in the interpretation of the tablets left us from this period, in which lists are drawn up of the principal objects of the animal and vegetable kingdoms as known to the Assyrians. These lists are very complete and show some attempt at scientific classification. Whether this implies any scientific study on the part of the king himself may be questioned; but it is reasonable to infer from it that the study of science was favored at his court; for in an absolute and despotic monarchy like that of Assyria, all life, social, commercial, literary and scientific, centers about the king. What he favors prospers, and what he neglects languishes.

The same question arises, and is probably to be answered in the same way, as to Ašurbanipal's literary character. The Assyrians were not a literary people. They were a race of warriors, and their inscriptions up to this period were confined to records of the monarch's wars or of his displays of wealth in the construction or repair of palaces, or of his piety in temple building. But in this

reign, there was a remarkable birth of interest in literature, and as is usual in such a renaissance, a revival or marked advance in the arts and sciences. Even the dry records of campaigns begin to show a literary style. Our most important evidence of this is the great library of Ašurbanibal, brought to light by Mr. Layard and afterward further explored by Mr. George Smith. In one of the halls of Sennacherib's palace at Koyunjik, the floor was found covered to the depth of a foot or more with the clay tablets of this library, many of them in very mutilated condition and seeming to have fallen from their shelves or other resting places when the palace was destroyed. The inscriptions on these tablets were estimated by Mr. Layard to exceed in amount all that the monuments of Egypt have to offer, and cover almost every department of human thought, commerce, art, architecture, zoology, botany, geography, astronomy and chronology, law, ethics and religion, as well as purely literary productions. Under the head of commerce, we have contract tablets of many kinds, records of loans and sales, from which it may yet be possible to construct a political economy of ancient Mesopotamia. Among these are the complete records of the banking firm of Egibi, presenting the minutest details of business. Under natural science, we have the lists of animals and plants and of the heavenly bodies; in geography, lists of nations and places; there are grammars and vocabularies and bi-lingual lexicons, designed to preserve the language and make available the records of an older civilization; in the department of ethics, religion and general literature, we find psalms and hymns, lists and genealogies of the gods with their descriptive epithets, calendars of sacred days with directions for their proper observances, and epic poems and legends of the gods and early history of the world. Most interesting among these is the series of twelve tablets containing the legend of Isdubar, including the creation and deluge tablets which so closely resemble the biblical accounts, and the descent of Ištar into Hades, reminding us of the Greek legend of Orpheus and Eurydice.

Most of these religious and literary tablets are copies of older works, as is proved by the frequent lacunae in them at places where the originals were mutilated or obscure. These originals doubtless came from Babylonia, and may first have attracted Ašurbanipal's interest on his invasion of that province to punish his rebellious brother. He must there have been struck with many novel ideas, and as prominent among them, with the contrast between Babylonia and Assyria in the affairs of religion. Babylonia was the ancient seat of their common religion, and the worship of the gods and the study of religion were there carried on to a degree unknown in Assyria. In the latter country, the temple was a mere attachment to the palace; but in Babylonia, it stood alone, and in several instances by its strength and weight has withstood the wear of time to this day, while the palaces are crumbled to dust. In Assyria we find no traces of ancient graves; while in Babylonia, vast cities of the dead, with well ordered streets and careful system of drainage and other provisions for the comfort of the dead, prove that to them the future life was as real as the present and the unseen world engaged a large share of their thought. Ašurbanipal's long reign in Babylon gave him ample time to acquaint himself with these interesting peculiarities of that country. Something of these thoughts he must have brought to Assyria, and had his dynasty been granted a longer period of power, the studies thus inaugurated might materially have changed the character of his people. But for this, the work was begun too late. Soon after Ašurbanipal's death, Nineveh was destroyed

by the Medes, and the magnificent library he had collected was buried in the ruins of the palace, there to be preserved two thousand years for our edification.

For Ašurpanipal's religious character we go to his own records. In these he everywhere styles himself the servant and favorite of the gods, and acknowledges their hand in all his successes. He regards himself as divinely appointed to make known their power to the nations round about. He is very ready to undertake these missionary enterprises, and once undertaken, he makes very thorough work of it. The enemies of Assyria are the enemies of Ašur and have insulted his power. These insults he, Ašurbanipal, is to punish, and it is his work to restore the gods to their former dignity. Thus in his conquest of Elam, he recovers and restores to her proper temple in Babylonia, to her great satisfaction, the goddess whom Kudurnanhundi, the father(?) of Chedorlaomer of Biblical fame, had carried away 1635 years before. Where enterprises of this kind, however, are so directly in the line of his private and political interests, it is difficult to say just how much we are to credit to personal piety. Ašurbanipal seems to have done little in temple building, only four such works being ascribed to him, whereas his father, Esarhaddon, built as many as thirty-six in his short reign of twelve years. But he was active in repairing many that had become ruined, and furnished both new and old most lavishly with statues of the gods and furniture of gold, silver, and rare kinds of wood.

The character of Ašurbanipal furnishes but another proof in history that devotion to religion and the fine arts may go hand in hand with great cruelty of disposition. None of the kings of Assyria can be called merciful; but Sennacherib and Esarhaddon had been comparatively mild in their treatment of their prisoners. Ašurbanipal in this respect took a backward step and imitated the deeds of the most cruel kings before him. In his earlier years he seems to have been more lenient. Necho and his fellow conspirators in Egypt were forgiven and restored to positions of power. Baal, perhaps for political reasons, was retained on the throne of Tyre. But in his later years, those that fell into his hands were put to death, and often with severest tortures. Mutilation was a common form of punishment. On the second defeat of the Elamites, their leaders experienced most cruel treatment. The grandsons of Merodach-baladan were mutilated, two of the allied princes had their tongues torn out, two of Teminumman's officers were flayed alive.

These and other cruel forms of torture we find not only recorded in exultant language in the inscriptions but portrayed also on the walls of the palaces. There we see pinioned captives led about by rings passed through the tongue or lips, and condemned men are buffeted in the face before being executed, or are led about the city with the heads of their friends hung about their necks.

Much of this cruelty, however, is to be pardoned to the customs of a rude age, and numerous parallels to it may be found in all the nations of that day. Ašurbanipal's cruelty was not the result of any meanness of character, like that of the coward who seeks by display of power over his inferiors to console himself for his enforced subservience to his superiors. It was, rather, due to the excess of animal spirits in the man and to his pride of station, which made insignificant the life and comfort of the common lot of men. It was often exercised for dramatic effect, to inspire his enemies with the sense of his power. It was akin to the old Roman's delight in gladiatorial sports, whose familiarity with suffering and blood in constant warfare hardened the heart to feelings of pity at other times.

It was with this same excess of animal spirits that Ašurbanipal enjoyed the sports of the chase. In these he found exercise for his splendid physical powers and daring courage. He shrank from no personal danger. Unfortunately we have no biography of him by contemporary and unprejudiced writers; but if we may credit his own statements, he was a marvel of strength and courage, of unerring aim with bow and spear, ready single handed and on foot to encounter the king of beasts and despatch him with a thrust of the short-sword. The calm dignity and ease with which his royal highness grasps the wounded and infuriated lion by the forelock or beard and drives the dagger between his ribs entitles him to a place in the tales of the Arabian Nights. In the bas-reliefs the king stands perfectly erect and at his ease, while the lion, whose dead-weight would be four times the king's avoirdupois, leans against him at an angle of forty-five degrees, without in the least disturbing his equilibrium. The sculptures representing such astonishing prowess have not always the courage to face our incredulity single handed. One of them, at least, is backed by an attendant in the shape of an inscription to the following effect: "I, Ašurbanipal, king of the nations, king of Assyria, in my great courage fighting on foot with a lion, terrible for his size, seized him by the ear, and in the name of Ašur and Ištar, goddess of war, with the spear that was in my hand, I terminated his life."

However much allowance we may think it necessary to make for the *ego* in such a passage as this, we cannot doubt that Ašurbanipal was a man of great physical courage in war and the chase, and possessed many noble qualities of mind befitting his high station. In almost every respect, as we now know him through the inscriptions so recently brought to light, he stands at the farthest remove from that character with whom he has so long been identified, the effeminate Sardanapalus of the Greek historians. The latter was renowned for his wealth, but was a weak and inefficient ruler, devoted to the pleasures of the harem and seldom setting foot outside his palace. Ašurbanipal, too, possessed great wealth, but he did not allow himself to become enfeebled by luxury; and although his practice of taking as wives and concubines the daughters of subject princes gave him a large harem, he did not lose his fondness for manly sports and recreations either bodily or mental.

In a despotic eastern monarchy, where the character of the people is more directly dependent on the character of the ruler than under a freer form of government, the king may be judged somewhat by the state of the nation. On this test, Ašurbanipal must be given a high place among the rulers of that age. In his reign, the kingdom attained its greatest territorial extent, Assyrian art reached its highest development, and science and literature, probably for the first time in that nation, were seriously cultivated. It is this last form of activity that more than anything else places Ašurbanipal above his predecessors, and entitles him to lasting fame and gratitude. The gathering of his great library, involving as it did the copying and translation of so much that was then old, as well as the production of much new material, has opened to us the doorway to a civilization far more ancient even than his own time. It may be that, as the contents of this library become better known, some Ebers in the field of Assyriology will find material from which to picture for us the home life of Terah and Nahor in ancient Ur of the Chaldees before the first great Pilgrim Father "gat him out of his country and from his kindred and from his father's house to go unto the land that the Lord would show him."

History is being added to at both ends. It is lengthening out toward the future, but it is also reaching back into the past. The monuments of Assyria, Babylonia and Egypt, the Moabite Stone and the Hittite inscriptions invite us to retrace the long journey that the human race has made since it left its primitive home in Eden and to explore those regions of history so long forgotten. Those that have burned the midnight oil in the toilsome endeavor to master the cuneiform signs are sometimes tempted to feel that all the information they can get out of them is fairly earned and they have only themselves to thank for it; but we should not forget our indebtedness to Ašurbanipal and other scholars of antiquity, who have gathered such vast amount of material for our study, who have filled with such rich treasures the fields in which we are now so eagerly plying the spade.

OLD TESTAMENT WORD-STUDIES: 3. MORAL GOOD.

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In the following group of words the general conception of moral good is made sufficiently comprehensive to include terms which a more rigid classification would place in other categories. It is to be understood simply as a convenient phrase under which a number of words, very prominent in Old Testament usage, may be gathered together for brief consideration.

Qādhăsh *to be holy.*

The primary meaning of qādhăsh has been much disputed. Many writers have connected it with ḥādhăsh *to be new, to come to light*, as the new moon, and have inferred that originally it meant *to be light from the very first*, hence pure, untarnished, splendid. This derivation seems to find support in the fact that the conception of the divine holiness is so often associated with that of the divine glory; "[The tabernacle] shall be sanctified by my glory," Exod. 29:43. "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory," Isa. 6:3. "Light is the earthly reflection of God's holy nature; the Holy One of Israel is the Light of Israel (Isa. 10:17). The light with its purity and splendor is the most suitable earthly element to represent the brilliant and spotless purity of the Holy One in whom there is no interchange of light and darkness." (Keil on Exod., p. 29.) This derivation, however plausible, has been almost wholly abandoned by recent writers, who refer qādhăsh to a root qd *to cut, sever*, hence to separate. This seems to be the sense in which the word is employed in in respect to Jeremiah's divine appointment to his prophetic work, "Before thou camest forth from the womb, I separated thee; I have appointed thee a prophet to the nations," Jer. 1:5. Separation involved a two-fold idea; that of separation *from* the common mass, *from* imperfection, impurity, and sin, and of separation or dedication *to* some specific work, person, or deity. It may be a little difficult to realize the original simplicity of this idea of holiness, expressing, as Wellhausen says, "rather what a thing is not, than what it is;" but from this meager foundation has been developed a series of the most pregnant significations in the whole range of Old Testament revelation.

Qŏdhĕsh *holiness.*

The most frequent of these derivatives is the substantive qōdhĕsh, which occurs over 400 times, and is especially characteristic of the Pentateuchal legislation, of the Psalms, and of the writings of Ezekiel. Here, as in the verb, the fundamental thought is that of separation, leading on the one hand to the concept of moral purity, or holiness, the state of being opposed to, or set apart from, the unclean, the profane, the wicked, and the abominable; and on the other hand, to the idea of consecration, or dedication, the state of being set apart for sacred uses. The term has therefore a very wide range of application. It attached to the ground about the burning bush, Exod. 3:5; to an unredeemed field, Lev. 27:21; to the land of Palestine, Zech. 2:12(16); to Zion, Ps. 2:6; Joel 3:17; to Jerusalem, Isa. 52:1; to the Sabbath, Exod. 16:23; Neh. 9:14; to the sanctuary with its furniture and utensils, *passim;* to the official garments worn by the priests, Exod. 28:2; to the food eaten by them, Lev. 22:7; to the offerings and sacrifices, Exod. 28:38; Lev. 7:1; to the priests, Ezra 8:28; and to the whole people of Israel, Exod. 22:31(30); Isa. 62:12. In all these applications of the word the quality of holiness is seen to rest, not on any natural or inherent property in the persons or things, but on their relation to Jehovah, the covenant God of Israel. They are holy because they are specially dedicated to his service, or because of their proximity to the place where he reveals himself. A place or thing becomes more sacred in proportion to its nearness to Jehovah, so that it may even come to be designated qōdhĕsh hăqqŏdhāshîm, holy of holies, because this quality is reflected from it in the highest degree. The term cannot be pared down to mean "spiritual," or "priestly," in opposition to divine, as Wellhausen holds (Proleg., p. 422), nor does "holy" mean "almost the same as 'exclusive,'" (ib. 499). For while the nearness of persons or things to God, or their consecration to his service, does indeed remove them out of their ordinary worldly relations and sinful concomitants, nevertheless through these same consecrated persons and things God enters into the sphere of human life and earthly relations and makes the fullest revelation of himself that the condition of the world admits. We are thus brought to the fact that the Old Testament on almost every page exhibits the holiness of God as his supreme and central attribute, "Who is like thee, O Lord, among the gods,.... glorious in holiness?" Exod. 15:11. The beauty of his holiness demands from his creatures the loftiest praise, 2 Chron. 20:21. At the same time its manifestation to the sinner never fails to awaken a consciousness of guilt, of terror, and of desire to escape from his presence so long as the guilt has not been removed by atonement. Holiness is reflected from the throne upon which God sits, Ps. 47:8(9), and from the heaven in which he dwells, Ps. 20:6(7). This attribute of the Divine Being appears most conspicuously in the adjective

Qādhôsh *holy.*

Unlike qōdhĕsh, this word never applied to things, but only to persons, and pre-eminently to God in whom holiness inheres supremely and infinitely. It is the term which Jehovah employs when he would concentrate into a single word a description of his own inmost nature, and by means of which he would enforce upon his people Israel a separation from moral evil, and from contact with the social and religious corruptions of the surrounding nations. "Ye shall be holy unto me; for I the Lord am holy, and have separated you from the peoples, that ye should be mine," Lev. 20:26, is accentuated again and again. The attribute

expressed by this term becomes a frequent, and in Isaiah a stereotyped, designation of Jehovah as the Holy One, or more fully, the Holy One of Israel. It even assumes the form of a proper name without the article. "I have not denied the words of Qādhôsh," Job 10:6. "Thus saith the high and lofty inhabiting eternity, and his name is Qādhôsh," Isa. 57:15.

Another term, qādhēsh, fem. q'dhēshāh, furnishes an interesting illustration of the process by which derivatives from the same root may develop into the most opposite meanings. As qōdhĕsh and qādhôsh have risen into a designation of the highest possible conception of moral purity, so qādhēsh and q'dhēshāh have fallen into a designation of the deepest abyss of moral infamy. Originally they denoted the youths and maidens who, from a religious motive, made sacrifice of their innocence in honor of the goddess Astarte, many of whom became permanently attached to her debasing cultus. They were dedicated to her worship in the same manner as the *hieroduli* at Corinth were consecrated to the service of Aphrodite Pandemos. It was only a step from this meaning to that of public libertines and harlots which the words soon came to denote.

Ḥĕsĕdh *love, grace.*

The only place where this word seems to be used in the sense of physical beauty or loveliness is Isa. 40:6, "All flesh is grass, and the ḥĕsĕdh thereof as the flower of the field." In every other place it refers to a friendly, loving disposition, pre-eminently to God's condescending love toward man. The display of this undeserved love in the bestowment of material and spiritual blessings is more precisely described in the word răḥ'mîm, mercies. Ḥĕsĕdh denotes a pure and unselfish love, entirely unlike that set forth in 'āhêbh and its derivatives, which like *amo, amor*, emphasizes rather its sensual aspect, a meaning which survives in our word amorous. It is not, therefore, a designation of love in general, but of the love exhibited by a superior to an inferior, a compassionate pity that seeks to relieve the poor and distressed. Ḥĕsĕdh, in the sense of unselfish love, free grace, is then attributed in its highest and fullest degree to God, and its exhibition on the part of man toward God or toward his fellow-man is but the reflection of the divine attribute. In Israel this grace was especially revealed in the covenant which united Jehovah and his people. "Jehovah and Israel formed as it were one community, and ḥĕsĕdh is the bond by which the whole community is knit together. It is not necessary to distinguish Jehovah's ḥĕsĕdh to Israel, which we would term his grace, Israel's duty of ḥĕsĕdh to Jehovah, which we would call piety, and the relation of ḥĕsĕdh between man and man which embraces the duty of love and mutual consideration. To the Hebrew mind these three are essentially one, and all comprised in the same covenant. Loyalty and kindness between man and man are not duties inferred from Israel's relation to Jehovah; they are parts of that relation; love to Jehovah and love to one's brethren in Jehovah's house are identical." (Robertson Smith, *Prophets of Israel*, p. 162.)

Tsĕdhĕq, ts'dhāqāh *righteousness.*

Tsĕdhĕq denotes righteousness considered as an abstract virtue; ts'dhāqāh is righteousness in the sphere of personal activity. No words in the Old Testament are more important than these, and none have called forth such a large

and constantly growing literature. Their adequate discussion would require a separate treatise, and we can notice therefore only a few of the more salient points of interest connected with them. The primary meaning presented by the root tsdhq seems to be fastness or fixedness, and hence internal compactness and solidity. When this conception of fixedness is transferred to the domain of morals, we have fixedness and solidity of character, steadfastness in the exercise of goodness; its opposite is rāshă' *to be lax, loose, wicked.* From this primary meaning all higher moral significations are deduced. (Ryssel, *Synonyma des Wahren und Guten*, 1872, p. 24.) Kautsch (*Die Derivative des Stammes* צדק *im A. T. Sprachgebrauch*, 1881) disputes this derivation and endeavors to prove that the original meaning is "conformity to a norm." Righteousness of character is therefore conformity to an external rule of action, and in the case of man this rule is the standard established by God. God's righteousness cannot of course consist in agreement with a norm outside of himself, but with his own free and holy nature. When, therefore, God in his judicial activity is spoken of as righteous it means simply that he is unswervingly true to the rule of conduct that he has set up for man, and that roots itself in a holiness that cannot be deflected toward evil or wrong. But this "conformity to a norm" of necessity carries us back to the root idea of fixedness, that which stands fast and solid amidst all tendencies to moral unsteadiness and flaccidity.

The holiness of God was chiefly revealed in the sphere of the theocracy, but his ts'dhāqāh extended to the entire government of the world. In virtue of his covenant relation to Israel this word took on a narrower meaning within the theocracy than outside, denoting not so much a personal righteousness in reference to the divine standard, as a righteousness determined by conformity to the provisions of God's covenant with his people. Israel's righteousness consisted in a strict performance of the conditions which the covenant involved. That the Old Testament did, however, attach a much profounder meaning to the term than mere rectitude of conduct is plainly seen in passages like Gen. 15:6, and Jer. 23:6, where righteousness is not predicated as the result of conduct, but is imputed as a divine gift in consequence of faith. In this sense it corresponds to the New Testament *δικαιοσύνη.*

Yāshār *upright.*

The primary force of the verb yāshăr is to make straight; "I will make the crooked places straight," Isa. 45:2. Applied to conduct, it denotes that which is straightforward to the observer's eyes, hence right or pleasing. Yōshĕr is the abstract noun and signifies straightness, Prov. 2:13, hence uprightness. The most frequently occurring derivative is the adjective yāshār, which describes a man who moves in straight lines for the accomplishment of his purposes, i. e. an honest, fair, upright man. While it commonly refers to conduct, this uprightness in external relations springs from uprightness in heart, Ps. 7:11. The precepts of the Lord are y'shārîm, "both when viewed as *norma normata*, seeing they proceed from the upright, absolutely good will of God, and as *norma normans*, seeing they lead along a straight way in the right track" (Del. on Ps. 19:9). The quality of uprightness is not absolute, but determined by the moral stand-point of him who pronounces upon it. "The way of the fool is yāshār in his own eyes," Prov. 12:15, and evil advice was yāshăr in the eyes of Absalom because it pleased his evil mind, 2 Sam. 17:4.

'•měth *truth.*

The root idea, according to Ryssel, is both transitive, to support, and intransitive, to be supported; hence to be firm, secure, and in respect to any one's disposition and tendency, to be true, faithful. '•měth is that which endures, possesses continuance, therefore that which bears the test of experience, viz. reliability, faithfulness, truth. As descriptive of one of the divine attributes it is often associated with ḥěsědh, the compassionate love of God, "Blessed be the Lord, who hath not forsaken his grace and his truth toward my master," Gen. 24:27. In such connection it refers to the fidelity with which Jehovah fulfills his promises to those who walk in his ways. Cf. Pss. 25:10; 53:3(4).

Tôbh *good.*

This word passes also from the designation of physical excellency, which is its common meaning, to the designation of moral good. God is not only good but the supreme goodness, Ps. 34:8(9); Jer. 33:11, and many other places; and this seems to be the Old Testament equivalent of the New Testament declaration that God is love, for love wills only good to those whom it embraces.

THE BIBLICAL DOCTRINE OF INSPIRATION.*

BY PROF. CHARLES RUFUS BROWN,

Newton Centre, Mass.

The purpose of this volume, as gathered from several statements in it, is to offer to those of all Christian denominations who believe that the Bible is inspired, though they may differ in theories of inspiration, a view of inspiration drawn from a candid examination of the facts of Sacred Scripture. The very title suggests this. The same ring is heard again and again throughout the book. "It is easy," says Dr. Manly, "to present theories. But the question is one of fact and not of theory. The Bible statements and the Bible phenomena are the decisive phenomena in the case." "I have been desirous to examine all sides of the question, and to seek for truth whether old or new; resolved neither to cling slavishly to confessional or traditional statements, nor to search for original and startling ideas.....But there may be, after all, honest independence of inquiry, a careful sifting of opinions, a fair recasting of views in the mould of one's own thinking, and a subordination of the whole simply to the controlling authority of God's Word" (Preface). Speaking on p. 110 of the direct evidence to be expected, he says, "The testimony is also found in the phenomena apparent on the very face of Scripture; and accordingly the true doctrine of inspiration is to be gathered by legitimate induction from these, as well as from express assertions. This is the only truly scientific, as well as the scriptural, method of arriving at the genuine doctrine of inspiration. All the evidence should be

* THE BIBLICAL DOCTRINE OF INSPIRATION EXPLAINED AND VINDICATED. By Rev. Basil Manly, D. D., LL. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. with complete indexes. New York: *A. C. Armstrong and Son.* $1.25.

admitted, all the classes of phenomena should be examined." Referring to those who make their own preconceived notions the gauge by which inspired and uninspired Scripture are to be measured, he quotes from Mr. McConaughy (in *S. S. Times*, 1880, p. 551) as follows: "There are those to-day who know just what God ought to do, and their judgment, rather than what he pleases, is their criterion. They measure their God with a yardstick.....They regulate him according to right reason,—that is, their own. They prescribe the exact limits within which he may work; and then....they fall down and worship the God of their own hands" (p. 256).

These sentiments, so just and searching, are exactly what we should expect from the distinguished author. They imply that he began his inquiry with the determination to set himself free both from the Rationalism of Conservatism and that of Radicalism, and to receive with meekness that view of the Bible which the phenomena of the Bible itself, when carefully examined, might present. The uniform gentlemanliness and generosity toward opponents, so difficult to maintain in a controversial work, unless one be "to the manor born," and so apparent in this book, are worthy of cultivation by writers on such themes. He does not once say, "You can not be true to the Bible unless you accept my doctrine of the Bible." Far from it. What he does say is more like this: "I honor you as Christian brethren true to your convictions, and so I make an honest effort to convince you that you are wrong by presenting considerations which may not have occurred to you." Such an attitude is worthy of all praise and makes this book an "epoch-making" one. We who are younger than Dr. Manly may well learn from him this lesson, that no amount of painstaking scholarship will compensate us for an absence of courtesy and brotherly love in the discussion of lofty topics.

In part first, the idea of inspiration is carefully distinguished from other more or less closely related ideas which sometimes have been confounded with it; as, for example, that of correct transcription of the inspired word, and the misconception that inspired men should be perfect in character, or have perfect knowledge of any subject. Very little exception can be taken to this part of the work. The inspiration of the Bible is here twice defined; once, as "that divine influence that secures the accurate transference of truth into human language by a speaker or writer, so as to be communicated to other men" (p. 37); and again, the Bible, while truly the product of men, is declared to be "truly the word of God, having both infallible truth and divine authority in all it affirms or enjoins" (p. 90). It will be observed that these statements are laid down at the beginning; but, if the reader should feel, after an examination of the evidence farther on, that they express a fair induction from the facts, no complaint need be made that they precede rather than follow the inductive examination.

Part second is devoted to the direct proofs of inspiration. Here there are some very strong arguments for the fact of inspiration, admirable, unanswerable arguments; but the very men whom Dr. Manly seeks to convince are already convinced of the fact of inspiration and of the value of just these arguments, and are only in doubt in regard to the unerring accuracy of the Scriptures in every particular. It seems to the writer that our author rather assumes that the inspiration involved in what he says is identical with infallibility than proves that they are the same. To pass beyond the presumptive argument, which is purely *a priori*

and must stand or fall as subsequent facts may determine, the treatment of a single passage may make this clear. Take the familiar one in 2 Tim. 3:16: "All Scripture is given by inspiration of God," etc., or "every Scripture, inspired of God, is also profitable;" etc. The conclusion is evident; all the sacred writings are inspired, and Dr. Manly insists that it is so. But the question naturally arises, Have we conservatives had a misconception of what was necessarily involved in inspiration, or not? Those who differ with Dr. Manly think we have. In his treatment of the passage, he tacitly assumes, without attempt at proof, that we have not. To satisfy an opponent he would have to prove from the passage not only that all of Scripture is inspired, but also that it is absolutely free from error. His reasoning seems to be this:

Men divinely inspired can affirm only infallible truth.

The Scripture writers were divinely inspired.

Therefore the Scripture writers could affirm only truth without mixture of error.

There are men who claim that the major premise is rationalistic. It is at least not proved in this part of Dr. Manly's book.

Part third considers many classes of objections which have been made to the doctrine here stated. The limits which Dr. Manly set to himself did not permit him to give a full answer to these objections; and therefore, though he does not seek to shun a discussion of them, his treatment is so brief as to be somewhat unsatisfactory. It is to be hoped that some time he will make his work more complete by an exhaustive examination of the difficulties in the way of a hearty acceptance of the doctrine he has here presented to us.

SYNOPSES OF IMPORTANT ARTICLES.

Two Discussions of Job 19:23-27.—I.* The interpretation of this passage is closely related to the idea of the Book of Job as a whole. Three current beliefs of the age appear in the book. 1) Everything is traced directly to God. 2) God is just in character and dealings with men. Hence suffering is a penalty and consequence of sin. Both Job and his three friends accept this. 3) God's relations to men come out in this present life. The problem of the book is to reconcile these three views with the facts of the case, Job's seeming uprightness and his actual suffering. Job, first, questions the justice of God, but he cannot root that belief out. Then he must modify his idea of God's relations to man as confined to this life. He is convinced that there is no recovery for him in this life. Then there flashes into view the new thought and faith; he shall have dealings with God and be justified in the future life. The views that he hopes to see God, i. e. enjoy his favor in this life either as a mere mass of flesh or when disease shall have reduced him to a skeleton are untenable, because both conditions would not be a sign of God's favor. The view that he hopes for restoration in this life is opposed because of the fact that the whole tenor of the book, especially of Job's speeches, is characterized by hopelessness in this respect. It is taken for granted that his disease is incurable. The view that he expects a resurrection body is alien not only to the book but to the spirit and knowledge of the times. There remains the view that he will see God after death in a spiritual existence. In regard to this, (1) it was for him the only conceivable solution; (2) he had had previous glimpses of this truth; (3) the epilogue which restores Job becomes a natural and artistic conclusion in the light of the whole book; (4) the emphasis is laid not upon the manner or the form, but upon the fact of seeing God; (5) thus Job makes a valuable contribution to the problem of suffering.

II.† This passage may be viewed as "the triumphal arch of Job's victory." Casting aside as untenable the view of a resurrection body we have two main interpretations. 1) Job hoped for restoration in this life. In favor of this: (1) the language requires it; (2) arguments in favor of the "resurrection body" view apply also to this; (3) the utter silence of Job and his friends and Jehovah elsewhere concerning a future life; (4) the whole discussion is limited to the sphere of this world; (5) a mark of great faith in Job; (6) the thing that was absolutely needful for his vindication; (7) the epilogue. 2) Job expected to see God hereafter in a disembodied state. In favor of this, (1) a sign of great faith; (2) the language requires it; (3) vs. 23,24 demand it; (4) Job expected no restoration in this life. Reply to these latter arguments: (1) no greater faith demanded in the one case than in the other; (2) the language does not necessarily require it; (3) in vs. 23,24 Job simply wanted future ages to know that he had been restored; (4) Job's language is as inconsistent as his feelings are fluctuating. How different his endurance of suffering if he had known that there was release in Sheol. Conclusion: Job expected restoration in this life.

* By Rev. W. B. Hutton, M. A., in *The Expositor*, Aug., 1888, pp. 127-151.
† By Prof. W. W. Davis, Ph. D., in *The Homiletic Review*, Oct., 1888, pp. 358-362.

The Pentateuchal Story of Creation.*—Discrepancies are often found in a comparison of the record of creation in Genesis with certain conclusions of geological science. These discrepancies arise from various misconceptions of both the Bible and the facts of science. It is to be noted, 1) Genesis is sacred history, geology is human science, hence each omits facts not essential to its representations; 2) the former account is brief and stated in general terms; 3) Moses' interpretations or knowledge of what he wrote by inspiration is not our standard; 4) the language of Scripture is that of common life. With these facts in mind the pentateuchal history of creation is examined. 1) The introduction, Gen. 1:1. Here is taught the existence of one God, his creation of matter, his existence apart from his creation. Science is in harmony with this. 2) The history down to the creation of man, Gen. 1:2-25. The word "day" is shown by several reasons to be intended to mark an indefinite period of time, characterized by a special work. The works of the several days are described. The religious uses of the story are, (1) no quarter given to idolatry, (2) the revelation of the Divine Being as a loving and wise Father. A particular examination of the account shows not only no contradictions to science, but even harmony with it. 3) The creation of man, male and female, Gen. 1:26–31; 2:1-7,18–25. (1) This is no myth, but plain history; (2) it all has a profound religious significance; (3) it agrees with the best science in putting man last and highest in creation and in the assertion of the unity of the race. 4) Conclusions: (1) interpreting the documents with regard to the object of their writing, just the facts are found in Genesis, as would be expected; (2) because geology does not confirm some of these and does reveal others is no ground for claiming discrepancies; (3) where Geology is parallel with Genesis the accounts harmonize; (4) the character of the statements of Genesis mark it as a divine revelation.

The subject is too large for adequate treatment in the space given. Hence many generalizations are made without sufficient proof. The positions of the writer are, however, those commonly accepted. The main feature of this argument is its insistence upon the special object which ruled the writer of the sacred record and determined both his selection of facts, their arrangement and the form of their presentation.

Idea of O. T. Priesthood Fulfilled in the N. T.†—The Priesthood held a central and dominating position in the O. T. economy. What is its fulfillment in the N. T.? Its sphere is not in ordinances and institutions, but in Christ and his church as a body realizing the Christian Dispensation. This is established by the testimony of Paul (Rom. 10:4; Gal. 2:19; 3:24; 1 Cor. 5:7,8) and of John's Gospel (ch. 6). This fulfillment is: 1) in Christ himself (cf. Epistle to the Hebrews) as High Priest, (1) by his personal qualifications, (2) by his work, (3) because by and in him we draw near to God; 2) in his Church as a whole, as follows from the principle that he instituted an organized body to represent him, (1) in her qualifications and character (a) as called of God, (b) sympathy with the suffering, (c) holiness. 2) Whether her work is priestly will be hereafter considered.

The article is one of a series by the author which is appearing in this periodical. It is a careful, weighty treatment of an important theme without much that is new or striking. Perhaps too great stress is laid upon the importance of the idea of the priesthood in the N. T.

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* By Geo. D. Armstrong, D. D., LL. D., in *The Presbyterian Quarterly*, Oct., 1888, pp. 345-368.

† By Rev. Prof. W. Milligan, D. D., in *The Expositor*, Sept., 1888, pp. 161-180.

BOOK NOTICES.

YALE LECTURES ON THE SUNDAY SCHOOL.*

Thirty years ago the author of this book entered upon the Sunday-school field as the field of his chosen life work. These lectures are the ripe fruit of his experience and investigations during that period. They treat of the membership and management of the Sunday-school, of its teachers and their training, of the relation of the pastor to the school, of the auxiliaries of the Sunday-school, and of the importance and difficulties, and the principles and methods of preaching to children. We desire to call special attention to the lectures on the origin and varying progress of the Sunday-school. The facts presented in these will be a real surprise to many readers. Dr. Trumbull finds the Sunday-school to be no modern institution; but, as "an agency of the church where the Word of God is taught interlocutorily or catechetically to children and other learners," it is of Jewish origin and as old as the Synagogue. Jesus himself in his childhood was a Sunday-school scholar and later on a Sunday-school teacher. He gave the command to start Sunday-schools everywhere. This is in the great commission (Matt. 28:19,20). "The direction therein is to organize Bible-schools everywhere as the very basis, the initial form, of the Christian Church. Grouping scholars—the child and the child-like—in classes, under skilled teachers, for the study of the Word of God by means of an interlocutory co-work between teacher and scholars; that is the starting point of Christ's Church, as he founded it. Whatever else is added, these features must not be lacking" (p. 37). This ancient origin of the Sunday-school and such an interpretation of Scripture, Dr. Trumbull does not present as a surmise, speculation or theory, resting on general principles or commending itself by its own sweet reasonableness, but he firmly establishes his view by presenting the facts upon which it is based. It is a delightful characteristic of Dr. Trumbull's work as a writer, that he buttresses his positions by constant reference to authorities and quotations from them, showing most careful inductive research and study. One notices especially in this work the use made of Jewish writings.

Another striking fact brought out in these lectures is that catechisms were not designed by their framers to be unintelligibly committed by children to memory as a means of storing away religious truth. "It would seem in short that the very method of 'learning' the Westminster Catechism, which has been more common than any other in the last two centuries, and which even has many advocates and admirers to-day, is a method which the Westminster Divines themselves stigmatized as 'parrot' learning, and as contrary to the light of nature and natural reason" (p. 83).

We wish this work might be in the hands of every Sunday-school teacher and pastor in our land. It is attractive in form and furnished with copious indexes.

* THE SUNDAY-SCHOOL; its Origin, Mission, Methods and Auxiliaries. The Lyman Beecher Lectures before Yale Divinity School for 1888, by H. Clay Trumbull, Editor of the *Sunday School Times*, Author of Kadesh Barnea, the Blood Covenant, Teaching and Teachers, etc. Philadelphia: *John D. Wattles*, Publisher, 1888.

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