VOLUME XXII NOVEMBER, 1903 NUMBER 5

THE BIBLICAL WORLD

Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

—MICAH 6:6, 8.

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THE TEMPLE AREA AS NOW SEEN FROM THE MOUNT OF OLIVES.

THE BIBLICAL WORLD

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THE BIBLE AND PERSONAL EXPERIENCE.

BIBLE study is the act of furnishing nourishment to the divine life which exists in the individual soul; or, we may describe it as the force which keeps alive the spark of divine life, increasing its brilliancy and constantly adding to its power. Three things are true: (1) The spiritual life within us stands just as much in need of nourishment, of assistance in its growth, as do the physical life and the intellectual life. We may not say that the religious or spiritual life will take care of itself because it is divine. God has given us bodies and minds, but they are so constituted that they will starve and die if not fed; the same law holds good in the religious life. (2) Everything which contributes toward the legitimate development of the inner religious life will deepen and enrich one's personal experience in all of its phases, the outward as well as the inner. (3) Of all agencies which may serve as sources of help in the training and strengthening of the religious life, the Bible when studied is the most helpful and is indispensable.

THE NEED OF SPIRITUAL SUSTENANCE

For the cultivation of the devotional spirit, no literature, not even the literature of modern Christian nations, contains such helps to prayer and praise and holy communion with the Spirit in and around us, as do the pages of the Bible. We realize that for most of us the ritual of ancient Israel has been supplanted by the simpler ceremonial of New Testament times. But we do well to remember that the old ritual as it stands in Holy Writ was one used largely

THE BIBLE AS AN AID TO DEVOTION

by Jesus himself; that this ritual, complex and mysterious as it may now seem to be, was at one time the honest and sincere expression of the relationship of man to God and of God to man on the part of a people rightly called holy because they had been the agency chosen by God himself for the revelation of himself to all humanity. This ceremonial, expressing the religious life which was the divinely authorized precursor of the Christ, must contain rich food for those who, like all the people of those times, have not yet reached in their religious growth the higher things of Christianity. Even believers require different kinds of food: some may be ready for the strong meat of the gospel, while for others a better diet will be found in the milk of an earlier stage of development. We make bold to say that even today children and many adults will be better nourished if they take their food in the order God has seen fit to give it to man, viz., "first the blade, then the ear, then the full corn in the ear."

Further, the study of the Bible when properly presented is inspirational. For the intelligent acceptance and appropriation of its materials, incorporated into creeds, has moved and controlled the greatest spirits of nineteen centuries, and through them the civilized world. No great man has wrought among his fellows, no nation has made history, except under the influence and inspiration of these books we call the Bible. Time permits no illustration, but recall how the Roman empire passed into Christian hands, recall the great movements ever since—the Reformation, the War of Independence, even the French Revolution. This Bible of ours has been the incentive; the truth gathered from its pages, even when mingled with the error of human interpretation, has been the basis of the world's most helpful, most efficient, and most startling forward steps through all these ages. And it has happened thus because this truth has entered into religious life and experience. If it has affected the lives of men in days gone by, if it is affecting their lives today, we may well believe that we, as well as they, may receive from this

Modern Civilization Due to the Influence of the Bible

Book inspiration and direction; that the study of the Bible will lift us to a higher plane of usefulness to our fellow-men.

THE TRUE STANDARD OF LIFE

When we seek a standard of life, to regulate our conduct, where else than in the Bible is there to be found more vivid presentation of life as it should be lived, and of life as it should not be lived? Where else is there given such pathetic illustration of the consequences of sin as is contained in the story of David's life; or more definite presentation of the rewards of righteousness? One may study history outside of the Bible and fail to find anywhere a commingling of the various elements which make up the religious life in any true proportions. Sin has made such headway in the world that apparently no instance may be found of well-rounded religious life perfect in every particular. We look in vain for a nation that has produced or expressed this ideal religious life. We look in vain for an association or organization of any kind that has furnished the world an experience that might be accepted as the true type. Individual men have approached this ideal more nearly than nations or organizations. But the men who have reached the highest place in this effort of transcendent interest to all humanity have, after all, exhibited characteristics of weakness and evidences of innate sinfulness which have made it clear that humanity in itself may not attain this supreme goal.

JESUS TAUGHT AND EXEMPLIFIED THE HIGHEST IDEAL

Does it follow, then, that the world has seen no perfect example of this life? In order that the world might have such perfect illustration of it—an illustration which all men might see and study, and by which humanity might be lifted to a still higher plane than that which it had reached through the divine help already furnished in other ways—Jesus Christ lived, taught, and died. His attitude of reverence and homage toward God, in its simplicity and sublimity, in its prayerful dependence, and in its irrepressible aspiration, was the perfect presentation of the true worship in itself and in its relation to the other factors which constitute the religious experience. His teaching concerning God as Father of the world; of humanity as a single, closely related family,

every member of which had responsibility for every other member; of the kingdom of heaven, that ideal social life in which justice and peace shall reign—these truths constitute a creed from which nothing may be subtracted; while the making of additions to it, as history has shown, leads surely to confusion and controversy.

His life in the perfection of its purity, in the pathos of its self-sacrifice, in the loftiness of its unselfish achievement, has furnished to the world principles which underlie and control all right living. In proportion, therefore, as the worship of nations, or of organizations, or of individuals is as sincere and honest as that of Jesus Christ; in proportion as their belief is as broad and deep and true as was his belief; in proportion as their life is as pure and self-sacrificing and lofty as was his life—in just such proportion will nation or organization or individual give illustration of the true religious experience.

THE BIBLE ALONE MEETS OUR SPIRITUAL NEEDS

Suppose that a man of earnest religious temperament could find elsewhere than in the Bible the material which would serve him fairly well for purposes of devotion, for a basis of belief, and for a standard of ethical life. What shall then be said in reference to the material which will serve his purpose in the realm of his inner religious life, the experience of the consciousness of sin and the longing for righteousness, the experience of a sense of fellowship with God, and appreciation of receiving God's help in time of trouble; the experience of love for God and love for man? Can the best material for the nourishment of spiritual life along these lines be found elsewhere than in the sacred Scriptures?

NO OTHER LITERATURE IS OF EQUAL WORTH

We wish to answer here a point sometimes made against the necessity of Bible study. It is said with apparent plausibility that, in one form or another, our modern literature contains all of the biblical element really needed for the nourishment of the divine life in man; that in the lines of poetry and the discussions of philosophy, in the treatises on ethics, and in the pages of history, one may find a really excellent substitute for the prophecies of Isaiah and his disciples, the utterances of the sages, the ethical narratives of the

Old and New Testaments, and the letters and discourses of the apostles and their co-workers. But the very fact alleged shows all the more clearly the power of the Scriptures, for if they possessed not a special power and value given from on high, their influence could not have permeated as it has all modern literature; and beyond this it is to be noted that the source of this wonderful influence thus exerted is conceded by all to have been and to be the Bible. *In these days, if never before, we are expected to go to the original sources for our information.* The one source, as well as the original source, for religious help is the Bible.

Let us not waste our time and strength in the effort to find this most precious material in a diluted form when we can so easily obtain it pure. Let us also remember that the dilution of a pure article is often only another term for adulteration. It is not an uninteresting piece of work to follow this or that author in his effort to reproduce the truth of the biblical writings according to his own fancy; but it is a far more profitable thing to study the biblical writings themselves, writings so strong, and so helpful, and so necessary to man's true life that even in diluted form they have been found most valuable.

THE SUPREME REVELATION OF GOD

No one can deny that in our Old and New Testament Scriptures we find the fullest and clearest presentation of the character of God. We may interpret this revelation in one way or in another, but, whatever way we adopt, the fact remains that the material to be interpreted is biblical material. If God is himself the ultimate source of all religious experience, it may surely be predicated that the richest and fullest experience will come, can come, to those only who best know him as he has made himself known, to those only who by such knowledge are in closest touch with him. In the olden days the prophet Hosea repeated pathetically the bitter complaint: "My people are destroyed for lack of knowledge" (4:6), "they do not know Jehovah" (5:4). In these modern days men are even more foolish and run after every absurd notion which the human mind can invent. In very truth, they do not know the God of the Scriptures; and why not? Because they have not studied his character as it is revealed in the word,

and in the flesh; or because they have studied it, alas, through glasses so dimmed with human error that the true light has been shut out.

This is true likewise of the two great corollaries of the teaching concerning God—that of sin, that of man's relation to man.

Sin and the Need of Forgiveness

No man has ever lived, good or bad, whose picture has not been painted in Holy Writ. You will not read many chapters before you will see clearly before your eyes your own portrait. There is no sin so base, no virtue so exalted, as not to find full illustration in these sacred narratives. You will find nowhere else so definite a location of responsibility for sin upon the individual. If you read sympathetically the words of an Old Testament prophet, or a New Testament prophet, you will in spite of yourself grow sick with the deep and overwhelming sense of sin which he depicts. In other words, your conviction of sin will be so deepened as to bring you by reaction into that state in which you may assume the right relation to your Maker. No other literature will produce this effect, unless it be literature so saturated with biblical truth as in itself to reproduce the biblical thought.

Think, too, of the educative element in the records of the lives of great leaders now following in the right path, now turned

Examples for Right Living

aside; at one time crowned with all the favor of a loving God; at another punished with all the severity which characterizes an impartial judge. We have already spoken of the unique life pictured to us, the life of Jesus. This is the climax of the whole; all else might perhaps be dispensed with, so long as this remained, and yet all else forms the background on which this picture rests.

Let us repeat: the study of the Bible is to be thought of as the eating of food—food not for the body or the mind, but for the soul. One may at times find elsewhere soul-food, in diluted form; if it is desired pure, and at first hand, the Bible is the one source of supply. This work of Bible study is indispensable, if one's religious life is to be strong and sturdy and alert; and if it is to be at all equal to the demands made upon it in this world of struggle and temptation.

REMAINS OF THE TEMPLE AT JERUSALEM.[1]

By Rev. J. L. Leeper, D.D.,
Chicago, Ill.

Not at Athens only were the ancients "very religious." Their religious feeling expressed itself in buildings the most magnificent and enduring the world has ever seen, products of architectural if not of engineering skill. But for richness of decoration, spaciousness of courts, and beauty of situation the sanctuary of the Hebrews at Jerusalem surpassed all other ancient temples, even those of Thebes and Palmyra. The remains of this temple, even though few, fill the spectator with wonder. By means of these, and the literature upon the subject, the imagination is able to re-create to some extent that splendid panorama upon which Jesus looked from Olivet's slope.

The temple was conceived by David, erected by Solomon, rebuilt by Zerubbabel, again by Herod. Though not permitted to take a single step in its erection, David steadily accumulated from the spoils of his enemies and the revenues of his kingdom a fund for the purpose (1 Chron. 22 : 14). This vast accumulation of treasure, together with the design, plan, and location, was transmitted to Solomon. The spot indicated by the divine oracle was the rock summit of Moriah, the traditional site of the Abrahamic offering. It was the threshing-floor of one Araunah, a Jebusite, from whom David purchased it. In order to obtain sufficient area for the temple courts, a plateau was formed by building a wall around the summit of Moriah and filling the space within. That plateau is now known as the Haram area, the inclosing wall of which occupies for the most part the lines of the ancient battlements. Important portions of the substructure still remain, which it is our purpose now to trace.

The wall upon the east side follows the declivity which is seen in the frontispiece to rise in terraces two hundred feet from the

[1] Illustrated with photographs by the author.

valley of the Kidron. This hillside is now difficult of ascent; but in ancient times it must have been more so, especially at the southeast corner where excavation has shown the bed of the Kidron to have been forty feet deeper and seventy feet nearer the wall than at the present time.

We will begin our study of the temple remains at the northeast corner of the Haram area (see the frontispiece, Fig. 2). The indefatigable labors of Sir Charles Warren and his fellow-workmen demonstrated that this corner stands on the north side of a ravine now filled in so that the wall rises from the bed of the ravine one hundred and forty feet beneath the surface. Many of the stones are from seventeen to twenty-four feet in length and from three to four feet in height. The five or six courses seen above the surface from without the wall are *in situ*. On the lower courses Phœnician characters, painted red, were found, with the trickling of the paint on the upper side, which showed that the marks had been placed upon the blocks while yet in the quarry. The wall rises in an unbroken mass fifty feet above the bedrock, at which point a tower begins to develop. This is effected by setting back the stones in the wall about six inches, while in that portion which is to form the tower they are set back but one inch; when the surface is reached seventy feet higher, the tower has a clear projection of seven feet. This tower is erroneously called the Tower of Antonio, as that tower stood on the cut scarp of rock at the northwest corner of the Haram area. This cyclopean masonry is undoubtedly the work of the early Hebrew kings.

From the bed of the above-mentioned ravine the rock on which the wall stands was found to rise toward the south until it approached to within thirty feet of the surface at the Golden Gate. The wall in this section visible above the ground is the work of reconstruction, but many stones bearing the marks of great age are interspersed. The substructure stands upon an ancient wall of colossal masonry. The Golden Gate (Fig. 1) has two portals surmounted with semi-circular arches and entablature richly ornamented with acanthus foliage. It projects several feet above and beyond the abutting battlements. Since

the time of the crusades its portals have been walled up by the Moslems to shut out a Christian conqueror whose approach tradition has taught them to anticipate. The gate, as it now appears, probably dates from the time of Constantine, but it occupies the site of the east entrance to the temple (called in the Talmud, Shushan) through which Jesus triumphantly entered amid the hosannas of the multitude. These facts would seem to be a striking fulfilment of a prediction uttered by Ezekiel (Ezek. 44: 1–3). In the interior of the gate are two huge monoliths, now used as pillars, twelve and fourteen feet in length respectively, which are probably vestiges of the ancient gate. Great difficulties were encountered in excavating along the eastern wall, as the earth, being débris, had no sustaining power in the trenches. Also, the Moslem graves (Fig. 9) which skirt the wall were found to be an insuperable obstacle, except as they could be avoided by driving shafts at some distance from the wall and then tunneling inwards. This process revealed walls of heavy masonry fifty feet from the Haram wall, which probably formed a spacious promenade along the wall and in front of the Golden Gate. About fifty feet south of the Golden Gate there is a small postern which was probably cut through the wall for use after the Golden Gate was walled up.

The distance from the Golden Gate to the southeast corner of the temple plateau is one thousand feet.[2] The wall above the ground is the work of Sultan Selim I., constructed three hundred years ago; except that the one hundred feet nearest the corner is in part ancient masonry. At a break in the wall, one hundred feet from the southeast corner, are two gigantic arch stones eighteen feet long, which bulge out from the wall. These are believed to be the voussoirs of an arch of the Red Heifer Bridge which spanned the Kidron valley with double arches, and over which the red heifer was led to the Mount of Olives. We learn of this bridge and the sacrifice of the red heifer from the Talmud and from the Book of Numbers, chap. 19.

[2] If the frontispiece of this number and the frontispiece of the September BIBLICAL WORLD be placed end to end, the latter on the left hand side, a complete panorama of the landscape as it now appears from the Mount of Olives will be obtained.

The southeast corner of the temple area[3] is in some respects the most interesting spot about Jerusalem. The wall rises more than seventy-seven feet above the present surface. The first fifty-four feet is ancient masonry, composed of large blocks as much as twenty feet in length and from three to six feet in height. They are dressed by an eight-tooth chisel one inch in width, these marks being intersected by other chisel marks at right angles forming what is known as the criss-cross pattern—a style of stone dressing confined almost entirely to the ancient masonry of the Temple Hill. A shaft was driven at this corner to the rock more than seventy-nine feet beneath the present surface, so that the total height of the wall at the present time, above and below ground, is one hundred and fifty-six feet and nine inches. Since the wall of the Royal Cloister surmounted the masonry at this point, the distance from the foundation rock to the roof of the temple porch must have been more than two hundred feet. Much of the earth which now covers the lower portion of the wall is débris, so that nearly the whole height of this vast wall of masonry must have been exposed to view in the time of Christ, and must have been visible to one descending the Mount of Olives on the opposite side of the Kidron. The wall at this point stands upon the brink of the declivity. When the bed of the Kidron was much nearer and deeper than at present, as has been said, one standing upon the Royal Cloister would have looked into an abyss three hundred feet in depth. Thus excavation has proved the truth of Josephus's statement as to the stupendous height of the wall at this point.[4] This, too, is probably the position of the "pinnacle of the temple" referred to in the account of Christ's temptation.[5] Had Jesus cast himself from this height into the Kidron valley three hundred feet below without sustaining any injury, an ignorant and superstitious people might well have regarded him as more than human and worthy of worship. This corner is also the site of the martyrdom of James, the brother of Jesus, head of the church at Jerusalem. According to Hegesippus, he was cast over the

[3] See frontispiece of the September BIBLICAL WORLD, 1903, Fig. 1.

[4] *Antiquities*, XV, xi, 5. [5] Matt. 4: 5, 6.

wall at this point because he refused to declaim against Christ and Christianity.

The lower course of the wall was found to be set into a cutting in the rock, for the purpose of preventing it from slipping into the gorge on the brink of which it stood. May this fact not throw light upon numerous passages of Scripture in which occurs the word "foundation," especially when Isaiah refers to the "sure

"ROBINSON'S ARCH" IN THE TEMPLE WALL.

foundations of Zion"? At the base of the southeast corner, imbedded in the native rock, was found the most interesting stone in the world, the chief corner-stone of the Hebrew sanctuary. It was found to be three feet eight inches high and fourteen feet in length; facing both ways, it bound the east and south walls together. It is finely dressed and polished except where it is hidden from view in the cutting, which would indicate that it had been prepared for the corner-stone. Alongside of it, in a rock-cut receptacle, was found a jar (now in the office of the Palestine Exploration Fund, London), which is believed to have contained the anointing oil used in connection with the

laying of the corner-stone. This stone was propably laid with impressive ceremonies in the presence of King Solomon, three thousand years ago. Sure and steadfast in its abiding position, it is a fit emblem of the Rock of Ages.[6] Numerous Phœnician graffiti, incised or painted, were found upon the lower courses.

The Haram wall on the south side is nine hundred feet long, and the masonry corresponds to that in the east wall in all respects. A colossal course of masonry, known as the Great Course, consisting of stones six feet high, has been traced from the southeast corner to the Double Gate. The corner-stone of this course at the southeast angle is twenty-six feet long, six feet high, and seven feet wide; its weight is over one hundred tons. The stone stands twenty-three feet above the present surface, and over one hundred feet above the foundation stone. This Great Course is not quite horizontal, as it falls thirty inches from the Double Gate to the southeast corner. This mathematical inaccuracy was perhaps intended, according to a well-known principle in architecture, to correct an optical illusion on account of the semi-circular shape of the ground.

On a level with the Great Course are three gates, the Single, Triple, and Double Gates. All three are now walled up. The Triple and Double Gates divide the south wall into about three equal sections. The Double Gate is almost entirely concealed from view on account of the city wall abutting upon the Haram wall at this point. The excavations along the south wall revealed underground pavements, vaults, and tunnels which were either overflow canals for the great reservoirs, or conduits to conduct away the refuse of the sacrifices, or channels to supply water to the lower city. A signet stone was found bearing the inscription in old Hebrew "Haggai, son of Shebaniah." This is thought to refer to the prophet Haggai. The Great Course could not be traced west of the Double Gate; the stones underground east of it have finely dressed faces, while those west of the Gate have rough projecting faces; these two facts have been thought by some to indicate that the wall east of that gate is the work of

[6] To it there are many references in the Sacred Volume, *e.g.*, Ps. 118:22, 23; Isa. 28:16; Matt. 21:42; Acts 4:11; Eph. 2:20, 21; 1 Pet. 2:6.

Solomon, while the wall west of it is the work of Herod when that monarch enlarged the courts of the temple.

The west wall of the Haram is fifteen hundred feet long. Within less than forty feet of the southwest corner there are three courses of stones which bulge from the wall. They extend along the wall fifty feet and are curved on the under surface. One stone is thirty-eight feet nine inches long and weighs ninety tons. They were first noticed by Dr. Robinson and recognized by him as the vestiges of an arch, on which account they are known as "Robinson's Arch." At this point Mount Moriah is separated from the west hill by the Tyropœan valley, originally a rugged ravine, but now filled with débris. Under the impression that they were the arch-stones of a bridge that spanned the ravine, Sir Charles Warren sunk a shaft forty feet from the wall. At the depth of forty-two feet he came upon the base of the pier, fifty feet by twelve, and eleven feet in height. On the pavement alongside, which formed the street in the time of Christ, they found the fallen arch-stones. One large arch-stone in the fall had broken through the pavement and had penetrated the stone roof of an artificial cistern, the bottom of which was seventy feet from the ancient surface, and one hundred and ninety feet below the top of the present wall.

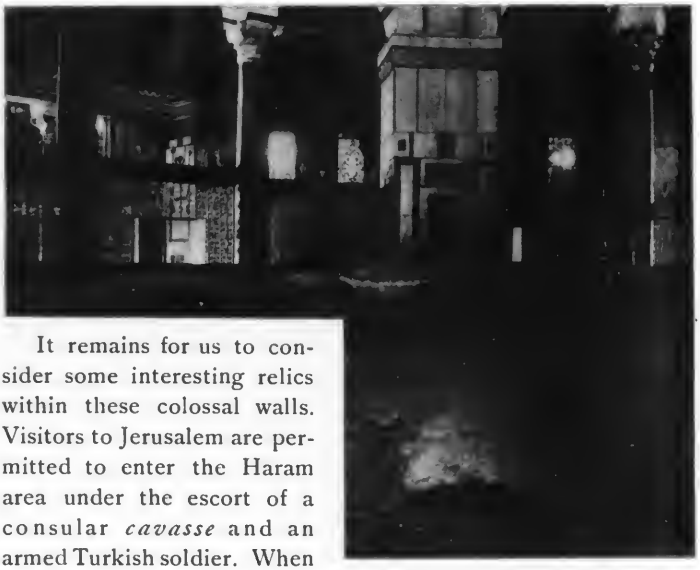
Various references are made to bridges spanning the Tyropœan valley. It is not possible to speak with certainty concerning the age of this viaduct. Some have thought it to be "the ascent unto the house of the Lord" which so fascinated the queen of Sheba.[7] It is quite surely the bridge on which the Roman general Titus stood and pleaded with the Jews on the temple battlements to surrender, and so save their temple from destruction. It must have been a conspicuous feature of the Holy City to Christ and his disciples. The bridge was probably thrown down in the Roman destruction of Jerusalem, 70 A. D.

Other excavations revealed arches, chambers, subterranean passages, and vaults, which confirm the statement of Josephus that Jerusalem at the time of Christ was completely honeycombed by underground galleries. In these the Jews took

[7] 1 Kings 10:4, 5.

refuge at the destruction of the city by Titus, and thousands miserably perished in them.

The west wall of the Haram area, composed of blocks of enormous size (as may be seen at the Jews' Wailing Place), is probably the work of Solomon, though reconstructed more or less above the surface.



ARAUNAH'S THRESHING-FLOOR.

It remains for us to consider some interesting relics within these colossal walls. Visitors to Jerusalem are permitted to enter the Haram area under the escort of a consular *cavasse* and an armed Turkish soldier. When one enters and surveys this historic plateau of thirty-six acres, he is awed by the thought that here occurred some of the most eventful scenes in the life of the Master. In the mind of the Moslem, too, it is second in sacredness only to Mecca. In the central part of the area (see the frontispiece, Fig. 4) is a raised platform approached by steps and paved with square flag-stone. At once the thought occurs: May not this terrace correspond more or less exactly with the sacred inclosure of the temple? At the northwest corner of the area we see a graceful minaret (Fig. 6), alongside of which is the cut scarp of rock on which

the Tower of Antonio stood, now occupied as a Turkish barracks. At the northeast corner are a series of arches through which we may look down into a deep trench running along the north wall; this has sometimes been called the "Pool of Bethesda," but it is probably a feature of the ancient fortifications. Here and there over the area are small, dome-roofed buildings which are either fountains or praying-places. In the center of the platform rises the Mohammedan mosque known as the "Dome of the Rock" (Fig. 5); for beauty and character of architecture it has been said to be unsurpassed. In its construction there are many pieces which exhibit the work of the crusaders, and perhaps even of the skilled workmen of Herod and Solomon.

THE GREAT MONOLITH.

Historically, however, the most important thing is not the mosque, but the naked rock which the structure covers (see illustration, "Araunah's Threshing-Floor"). This exposed rock top of the temple hill is fifty-seven by forty-three feet in surface dimensions, and rises seven and one-half feet above the floor of the mosque. Here is the threshing-floor of Araunah, the Jebusite. Here tradition says Abraham offered Isaac. Here David erected his altar of thanksgiving.[8] There are cuttings in the rock which indicate that here stood the altar of burnt offering. A large central opening penetrates the rock (see illustration) to a natural

[8] 2 Sam. 24 : 25.

cavern beneath, reached by eleven steps. From the cavern there is a rock-cut channel covered with a marble slab and carefully guarded. Through these passages, according to some authorities, the refuse from the altar reached the Kidron; others think that the channel was connected with the fountain Gihon.

Beneath the south end of the Haram area there are extensive

A HALF-QUARRIED MONOLITH.

vaults. These chambers in the southeast corner are called "Solomon's Stables," and are an acre in extent. There are one hundred square pillars, arranged in fifteen rows, which sustain the platform. In the part of these vaults which is opposite the Double or Huldah Gate are many stones of cyclopean dimensions. One is of great interest (see illustration, "The Great Monolith"); it is a monolithic column twenty-one feet in height and twenty feet in circumference, surmounted by a Corinthian capital

of acanthus leaf. One could easily recognize it as a relic of great antiquity. Upon my first visit three Moslem soldiers had prevented me from taking pictures; but now I told my dragoman to bargain with them for the privilege of using the camera in this secluded place. As the only light was that which passed through

A FLASHLIGHT PHOTOGRAPH IN SOLOMON'S QUARRIES.

a small aperture in the wall, it required some minutes of exposure, but the result was satisfactory. Ferguson and Clermont-Ganneau think this monolith the work of Herod; others think it may be more ancient, and that originally it sustained a huge lintel instead of the Roman arch as now. Another monolith of similar dimensions (see "A Half-Quarried Monolith"),[9] found partially quarried

[9] This half-cut monolith illustrates how columns were quarried. They were cut into the form designed as the quarrying proceeded. The part exposed to view has been given form and dimensions; the lower portion remains uncut as the workmen eft it, still clinging to and forming a part of the native rock.

near the Russian Hospice, is thought to have been intended as a companion column, but was discarded because of a flaw. The Double or Huldah Gate, in the vestibule of which it stands, was the chief entrance to the temple at the time of Christ, and therefore we may be sure he often passed this way with his disciples. On one such occasion, when about to leave the temple, a disciple said: "Master, see what manner of stones . . . . are here."

The Haram area beneath the surface is honey-combed by a

A STONE FROM "THE MIDDLE WALL OF PARTITION."

network of vaults, cisterns, and reservoirs, one of which, the "Great Sea," is capable of holding three million gallons of water. The three great cisterns constructed in the valley south of Bethlehem, known as "Solomon's Pools," now supply these reservoirs. Many scholars hold that both the pools and these vast rock caverns underneath the temple plateau were constructed by King Solomon.

As one contemplates the mural work of ancient or even modern Jerusalem, one naturally inquires: Whence came all this stone, from what quarry was it taken? There is a popular notion that the polished blocks of Solomon's temple were sent by

Hiram from Lebanon. But while it is recorded that Hiram sent cedar and fir trees for the construction of the temple, and artificers and masons to construct it, there is no mention of his sending stone. Besides, there is so much excellent limestone about Jerusalem that such labor would have been unnecessary. But the source of supply for all this stone was unknown until the caverns called "Solomon's Quarries" were discovered in 1852. Along the north wall there is a deep cut through the hill Bezetha on which the city stands. At the same place, too, there is a small entrance through the rock into vast caverns which reach far underneath the city. It is obvious that from these caverns the stone was taken for the building of the walls and other structures of the temple. The accompanying flashlight photograph shows one of the colossal pillars of rock left to sustain the roof of the underground quarry. Cuttings in the rock (as seen at the top of this pillar) which were left in the process of separating the blocks are plainly visible, and several massive blocks half-cut still adhere to the wall. Tiny cup-shaped hollows are seen, evidently designed to hold oil and wick to give light to the stone cutter. These caverns have never been fully explored, but are known to approach very near to the stone-cut passages beneath the convent of the Sisters of Zion, which run close to the northern wall of the Haram area. It is not extravagant to suppose that these excavations opened out upon the Temple area, and that through these or other tunnels the stone was brought to the surface in the locality where it was to be used.

Space permits me to mention only one other fragment from the Herodian sanctuary, genuine beyond all doubt (see illustration, "A Stone from the Middle Wall of Partition"). It is a stone from the "Soreg," a stone balustrade which separated the Court of the Gentiles from the Court of Israel.[10] It is identified by the inscription upon it which notifies all gentiles not to pass that point upon the pain of death. These stones in the partition are several times referred to by Josephus. This one was found by Clermont-Ganneau, and is now in the Sultan's museum in Constantinople.

[10] "Middle wall of partition" (Eph. 2:4).

MYTH AND FICTION AS EMPLOYED IN THE BIBLE.

A SYMPOSIUM.

As THE subject is worded, it suggests the questions: Shall the presence of myth and fiction in the sacred volume be admitted or denied? On what ground can it be either admitted or denied? And, if admitted, how does it affect Christian doctrine?

The denial of the presence of any form of literature in the Scriptures can appear either as a conclusion reached after a careful survey of their content, or as the result of a judgment based on the character of the Bible as a body of divinely inspired writings. If it be the latter only, then there can be plainly no doubt that such a denial is unscientific, and should be summarily set aside by the earnest and honest seeker after truth. What is and what is not consistent with the divine origin and authority of Scripture must be determined, not by an *a priori* logical method, but by an induction of facts. The question whether the existence of myth and fiction is consistent with inspiration and canonicity must be answered after the question of their presence or absence has been settled, and not before. To form an idea of what kind of literature one should expect in the Bible, and then proceed to reduce all the kinds found to these, is to re-enact the fabled Procrustes; only with greater cruelty, because in this case it is not the mere bodies of men that are tortured, but the contents of a divinely given volume which has been the means of spiritual life to millions. If myth and legend are not proper forms through which God can reveal his mind, then why should parables and allegories be believed to be such? And where is the line to be drawn between those literary forms which the Spirit can employ and those which he cannot? And on what authority shall such a line be drawn? The absolute impossibility of answering these very legitimate and inevitable questions should prove a final and effective mode of dealing with the denial of their presence upon mere *a priori* grounds.

But it may be asked, in using the inductive method, what

shall be done with the interpretations of the earlier portions of Scripture by the writers of the later? If a New Testament author employs an Old Testament passage as true history which is apparently fiction or myth, shall not that fact assure the modern believing reader that the apparent fiction is in reality history? Our answer is: only in case it was essential to the New Testament writer's purpose and design that he should be very careful and precise with reference to the implications of his method of using the Old Testament. A thorough induction of the facts in the case shows that the writers of the New Testament do not use the Old with more than the ordinary care and precision. Their inspiration does not seem to make it necessary that they should reproduce with machine-like coldness and correctness the words, or even the meaning, of their predecessors. And if in these things they act freely, much more so in the less important matter of mere literary form.

While, therefore, conclusions drawn from apparent views of later Scripture writers regarding earlier passages or books may help in answering the question of the literary form of the latter, they cannot be indiscriminately used as foreclosing the question.

But if the question be open, and it be possible that myth and fiction exist in the Bible; and if, further, certain passages be found on close examination to belong to this type of literature, it remains to ask what bearing the discovery would have on Christian doctrine. In answer, we observe: (1) Our conception of the Scripture will remain altogether intact. The principles involved in the use of the forms in question are the same as those underlying the use of parable and allegory. (2) Our interpretation of the passages found to be myths or legends must change to conform to their newly discovered character. (3) Our fundamental doctrines will remain untouched; in no case do they depend on any single passage or set of passages that may possibly be shown to belong to the class of writings known as myth or legend. (4) In unessential matters some little light may be thrown on the character and work of God in the redemption of man from sin.

A. C. Zenos.

McCormick Theological Seminary,
Chicago.

That the early Hebrews received, along with their other inheritances from their Semitic forefathers, many popular myths, is shown by the frequent references to them in the prophetic, and especially the poetic, books, like Job and the later apocalyptic writings. Of these the story of Jehovah's combat with Rahab or the Leviathan was the best known. Naturally myths figured more prominently in the minds of the common people than in the thought of their inspired teachers. While the earlier prophets did not accept or openly attack them, they usually indicated their mild disapproval by ignoring them. Only later poets and prophets, who lived when the popular belief in myths was dead, dared employ their imagery as illustrations, very much as modern writers utilize the figures suggested by Greek mythology.

Israel's belief in one supreme God was irreconcilable with the premises assumed in most of the Semitic myths which the monuments have disclosed. The exalted ethical standards of the Hebrew teachers were also hostile to their often immoral implications. The result is that the Bible is characterized among the literary collections coming from antiquity by the comparative absence of the mythological element. The chief traces of this are found in the earliest stories, where the dependence upon ancient Semitic tradition is greatest, as, for example, in the narratives of the creation, the garden of Eden, the flood, and the tower of Babel. Since in certain cases it is now possible to compare the older versions with the Hebrew, the care with which the biblical writers eliminated polytheistic and immoral elements is clearly apparent. Purified, ennobled, and consecrated to an exalted purpose, these ancient myths have almost entirely lost their mythological character and have become the apt medium through which are conveyed some of the noblest spiritual truths ever presented to man.

The secondary aim which influenced Israel's teachers thus to utilize them was evidently that they might save the people from the debasing influence of these popular myths. Thus, in the story of the sons of God and the daughters of men (Gen. 6:1–4), where the mythological character of the tradition is most evident, the familiar folk-tale is briefly introduced by the prophet in

order that he may brand its immoral implications with Jehovah's disapproval.

A modern preacher's hearers do not stop to inquire what was the genesis of the stories which he uses in illustrating his sermons, or whether or not they are strictly scientific or historical in every detail. If they aid in making clear his message that is sufficient. The permanent religious value of the traditions, fables, parables, and allegories which enrich the literature of the Bible likewise depends upon the character of the spiritual messages which they convey, and is independent of their scientific and historical accuracy. Their vividness, variety, and literary beauty enhance immeasurably their efficiency as a medium for imparting religious truth. Their function is to appeal to the minds and wills of men and thus, by inspiring noble thoughts and acts, to make history, rather than merely record it.

CHARLES F. KENT.

YALE DIVINITY SCHOOL,
New Haven, Conn.

The last generation of American Christians was brought up in the undoubting faith that every portion of the Bible was true in the same sense and way in which the *Nautical Almanac* and the United States census reports are true. The first chapter of Genesis was presumed to contain the same sort of scientific information that was found in a geological survey, and distinct agreement upon lithological and zoölogical facts was expected between the two. We should have shuddered at the profane irreverence of the suggestion that upon those sacred pages were myth, legend, fable, allegory, romance, and idealized history.

This strange mistake of the last generation arose from a failure to perceive the nature, history, and uses of literature. The Bible is a literature. Rather it is an anthology—a collection of the divinest flowers of a vast garden of literature. The very name "Bible" is historically a plural, and connotes the fundamental fact of multiplicity and diversity. Scientific memoirs and statistical tables are not literature. They cannot fulfil the functions of literature. They are inorganic. Literature is thought

vitalized in forms that live before the imagination. Not that the Bible does not contain legal codes, genealogies, and abundant plain matters of fact woven into its marvelous tapestry.

The Bible is not only literature: it is oriental literature. Its birthplace is the "land of the cypress and myrtle." "'Tis the clime of the east; 'tis the land of the sun." There the atmosphere is more effulgent, colors are more gorgeous, emotions are more demonstrative, the imagination is more exuberant than with us. Western scholars have, in recent years, exumed the long-buried cities of the East and have translated the cuneiform writing of their clay tablets. They have studied the ancient and modern life of western Asia. An unexpected result has followed. They have discovered the key to the spirit and meaning of large portions of the Old Testament.

To infer at once that if any portions of the Bible are imaginative, they are therefore false and worthless, is wholly unwarranted. To say that the devout scholars who have discovered these facts are attacking the Bible is unjust.

Fiction is a highly useful part of every literature. Outside of the Bible it reigns supreme. Look at your child's library—*Hiawatha*, *Robinson Crusoe*, *Pilgrim's Progress*, *Lady of the Lake*, *Mrs. Wiggs*, *Prince and Pauper*, Andersen's and Grimm's tales, Hawthorne's *Wonder Book*—fiction every one. Adults are no less busy over fiction, and this whatever language they read. For the masterpiece of every literature is a fiction. Witness Homer, the Greek tragedians, Vergil, Dante, Shakespeare, Milton, Goethe and Schiller, Browning and Tennyson. Walter Scott and the innumerable train of the novelists find readers by hundreds where historians and scientists scarce find units.

Are all of these works of the imagination false and pernicious, and is this universal preference of the reading world only another proof of man's degeneracy? By no means. Fiction is a normal instrument for delighting, instructing, inspiring, and ennobling. It is the readiest vehicle for conveying truth.

Plainly there are different kinds of truth. The truth of the report of the fish commission is of one sort. The truth of *Uncle Tom's Cabin* is of another sort. No people named like Mrs.

Stowe's characters lived in those places at the dates indicated. But her book is a true picture of what was possible under the institution of slavery in the early fifties.

Now that we think of it, the world's most precious pictures are pure fictions. Raphael never saw the Madonna. Rubens was not present at the descent from the cross. Yet each painter has portrayed truths that have enriched the heart-life of Christendom.

It is of the utmost consequence that we ascertain just what sort of truth is to be recognized in each portion of the Scriptures. Many ridiculous mistakes, and not a few disastrous ones, have arisen from confusion here. The story of woman's creation will forever remain a divine statement of the most blessed fact in social life, the identification of husband and wife. But when admitted to be an allegory it at once ceases to be a bludgeon to be used on the head of the anthropologist who is honestly investigating the origin of the human species.

WILLIAM G. BALLANTINE.

INTERNATIONAL Y. M. C. A. TRAINING SCHOOL,
Springfield, Mass.

We should, perhaps, first consider the *a priori* probability as to whether there can be in an inspired book myths, legends, fiction, or any narrative which contains an imaginative element. Since anthropology has made it clear that all peoples have passed through a stage of development in which myths played an important part, if no myth could find a place in an inspired book it would follow that God could not reveal himself at all to the human race during large portions of its history. As few of us would be willing to take this position, we ought not to be shocked to find some forms of myth in the Bible.

Myths are, after all, only primitive man's hypotheses. Where a scientific age invents a hypothesis to account for observed facts or experiences, early man told a story which embodied his explanation. The divine Spirit can work in harmony with the one as well as with the other.

Similar considerations apply to legends, allegories, imagina-

tive poetry, and parable. When properly controlled and applied to the proper tasks, no part of the human mind performs nobler or more spiritual work than the imagination. We should, then, *a priori*, find no difficulty in discovering works of the imagination in the Bible.

The clearest trace of a mythical element in the Old Testament is in Genesis, chap. 6, where angels are said to have consorted with women. The purpose of this narrative was to account for the extraordinary ability of heroes. It embodies in a crude way the truth that genius and inspiration are from heaven.

Modern investigation has clearly shown that an early Babylonian myth underlies the first chapter of Genesis. In this case, however, that clearness of insight which is begotten by inspiration has so transformed the crude material of the myth as to make it practically a different narrative.

That legendary narratives are embodied in the Bible can hardly now be questioned. The parallel accounts of patriarchal life, which are true to human experiences, but which in some instances are mutually exclusive when told of the same event, indicate that here, as in all good story-telling, an imaginative element enters.

The noblest example of imaginative poetry in the Bible is the book of Job. Few will now be found to maintain that it is all a literal record of fact, but in it deep problems of human experience are presented, and are so treated as beautifully to portray the growth of a soul under suffering.

The book of Jonah is best understood as an allegory of Israel's history. Israel, faithless to duty, is Jonah. The monster who swallows the fugitive nation is Babylon. But even after the exile the appointed task seemed irksome to the chosen people.

Our Savior himself has in his parables forever consecrated the fruit of the imagination, or fiction, to religious service. Sometimes, as in the parable of the nobleman who went into a far country to receive for himself a kingdom and to return, we can trace a historical kernel, since both Herod the Great and Archelaus had done this very thing. Even then the picture as

drawn by our Lord is partly imaginary, though based upon an incident of history. The parable of the rich man who planned to pull down his barns and build greater is based upon a poetical passage in the fifth chapter of Ecclesiasticus, itself a work of the imagination. True, the form in which our Lord put it is far more powerful than that in which the son of Sirach left it, because of the superiority of our Lord's imagination. Again, the parable of the wicked servant, whose lord delayed but returned unexpectedly, has been shown to be based on a pre-Christian tale of a secular character, which was widely read among the Jews.[1] Sometimes, as in the parable of the prodigal son, we are able to trace no antecedents. So far as we can tell, it is a pure work of Christ's imagination; but even so it contains more real truth than most of the incidents which have happened in history, and better than they has for nineteen hundred years conveyed a knowledge of God's forgiving love.

GEORGE A. BARTON.

BRYN MAWR COLLEGE,
Bryn Mawr, Pa.

No difference of opinion exists among Christians as to the value of fiction in the Bible when the instance in question is the parables of Jesus; and this instance naturally carries with it the fable of Jotham, and all similar illustrative anecdotes whose fictitious origin is self-evident. In older days it failed to carry with it the drama of Job, and among a great number of Christians no doubt still fails to carry with it the fable of Jonah, and the assumed character of the "Preacher" (Ecclesiastes), because to these it is not yet clear that the authors of Jonah and Ecclesiastes do not wish their readers to take the narratives they relate as sober fact. This, however, is simply a question of interpretation. Every rational Christian will today admit the possibility of two opinions as to these authors' real intention, and must therefore leave the range of possible fiction in Scripture somewhat open, admitting freely the legitimacy of its use where there is no intent to deceive.

[1] See J. R. HARRIS, *Story of Ahikar*, p. ix.

The question is somewhat altered when we approach the domain of legend, or narrative regarded by the author as fact and so communicated, but containing an element larger or smaller of fiction. In this case the use of imaginative material by the auther is unconscious. By far the greater part of this is not of his own creation, but represents the gradual accumulation, perhaps of generations, perhaps of centuries. All students of history know that short of miracle it is impossible for any report, even by the most accurate of modern scientific observers, to be wholly free from this. The amount varies with the scientific qualifications of the reporter. For Bible students the question is whether Scripture does or does not present this miracle.

If it were the purpose of God in Scripture to furnish critical historians with an accurate record of the past, geologists with an infallible text-book of the earth's structure and history, biologists and astronomers with similar ready-made sciences, the miracle would be readily supposable. No one now supposes such to be the case; but many think inaccuracies even on points not essential to the author's purpose would be sufficient—at least if present in sufficient number—to discredit the writing generally.

We may probably dismiss the extreme view that *any* degree of error, however small, discredits the Scripture, because the most strenuous supporters of this now obsolescent theory of the nature of inspiration no longer maintain the *perpetuation* of an inerrant Bible, but admit errors in that which we have; so that the discussion becomes purely academic. On the other hand, it must be frankly admitted that a high degree of historical inaccuracy directly involving the author's *didactic purpose*, as in the case of an evangelist, undoubtedly does discredit the writing. That for which as loyal friends of Scripture we must contend, therefore, is not the kind of accuracy which results in *critical history*, a product equally unserviceable and unintelligible to the ages of the Scripture writers; but such general trustworthiness on matters of current tradition as belongs to the simple-hearted and honest chronicler, combined with the insight and fire of the prophet who embodies in the story of his time, or former times,

as understood by men about him, the divine message of which he knows himself the bearer. A greater or less infusion of legend is rather a mark of authenticity than a detriment to such a writing; at least miraculous exemption from it is quite needless for its moral and religious efficacy, even in later ages, and therefore should not be assumed.

The more extreme case of intentional deception (*pia fraus*), a phase of which may be present in 2 Peter and perhaps elsewhere, falls outside our subject.

BENJAMIN W. BACON.

YALE DIVINITY SCHOOL,
New Haven, Conn.

A diligent and sympathetic student of the gospels—if I may be permitted to confine my observations to a single portion of the Bible—must be impressed with the conviction that their authors were men of simple minds and honest hearts, who were not inventing "cunningly devised fables," but were putting on record what they believed to be the truth.

At the same time they were not critical historians: they give but brief and fragmentary accounts of the life and teachings of their Master; they had but slight interest in questions of the date and order of the events which they record; and they leave no trace of any effort to verify the incidents which they relate.

Moreover, there can be no doubt that these gospels were written from forty to sixty years after the occurrence of the events recorded, and the most diligent inquiry fails to discover the forms and methods in which these traditions were preserved during those years. Two of the gospels were written by men who were not personal associates of Jesus, and there seems to be convincing evidence that the other two are not preserved in the form in which the immediate disciples of Jesus left them.

This question, therefore, forces itself upon every open-minded student: Was there not opportunity, during the period in which these stories were passing from one to another in oral tradition or fragmentary writings, for misunderstandings, unconscious changes, and legendary accretions?

If we seriously face this question and, with this possibility in

mind, examine certain parts of the gospels, we shall find much reason to give it an affirmative answer. The first two chapters of Luke give much evidence of being a Christian idyl, enshrining in poetic imagery the story of the beginning of a beautiful and gracious life. The greatly varied and seemingly conflicting stories of the appearances of the risen Lord may be accounted for by recognizing the ease with which excited minds would relate so great a fact with imaginary details.

There are other incidents in the records of Jesus' life which may require similar treatment. The story of the blighted fig tree, found in Matthew and Mark but not in Luke or John, may have come from the misunderstanding of such a parable as Luke (13:6–9) records. It is not impossible that the stories of the multiplication of loaves and fishes, and the transformation of water into wine, were originally parables which were transformed in the tradition. And the perplexing, if not repulsive, story of the demons and the swine may be a mythical addition to a true report of one of Jesus' gracious deeds.

The discovery or the suspicion of such an element in the gospels will not decrease their real value for us. That value centers in those things which cannot be shaken—the grace and truth which appeared in Jesus Christ. These shine in records which have always been acknowledged to be brief and fragmentary. To admit that they may also be, in some parts, inexact and legendary will not decrease faith in the words of Him who spoke as no other man has spoken, and whose life owes its power to inspire and save, not to a full and perfect record, but to its direct appeal to the convictions and the hearts of men.

WILLIAM H. RYDER.

ANDOVER THEOLOGICAL SEMINARY,
Andover, Mass.

In any proper study of the subject, "Myth and Fiction as Employed in the Bible," there are evidently two questions to be considered: (1) Are these forms of literature found in the Bible? (2) If so, how ought this fact to affect our confidence in the Bible as a final authority for religious belief and conduct?

The first is a simple question of fact. It is not to be answered by appealing to any religious or rationalistic claims in regard to what the Bible must be or cannot be. The true answer can be reached only by a correct use of the principles of literary study and historical science. We must examine the characteristics of structure, expression, and style found in each of the biblical writings and from these, by means of the principles of general literary science, determine its true literary form. Or, we may compare the statements made, and the apparent history presented in any biblical writing with the facts established and the course of human history determined by a sound historical science, and so come to know whether this writing was intended to give us history, myth, or fiction.

If by either or both of these methods, which are the only legitimate methods to be used, we find that myth or fiction or both are literary forms which have been employed to any extent in the Bible, we ought not on this account, unless something more than just this can be shown, to have any less confidence in the Bible as our final authority for religious belief and conduct; because myth and fiction are both lawful and valuable means for the teaching of moral and religious truth. At any rate fiction was so used by our Lord himself. Even in this practical and scientific age, the character of a large part of the literature that is daily coming from the press shows that fiction and myth have not yet lost their value for the moral and religious teacher. What a knowledge of his own nature has shown man to be good for his use, God surely may also have found to be good for his use. Nor would it of necessity affect the value of the Bible, if the writer, in using for his purpose myth or fiction, supposed he was using history. If one uses the story of Washington and the hatchet to teach the duty and the beauty of truthfulness, the teaching is just as true and the duty just as real if the story is proved to be a fiction or a legend. Only when the truth or value of the teaching depends upon the historicity of the alleged fact does it become impossible to use myth or fiction for the purpose of teaching. If, for example, the resurrection of Jesus was not a historical fact, all that is said

to be real in the New Testament because of that fact becomes unreal. But it has never been justly claimed that the truth of the Bible teaching depends upon the historicity of its facts except when those facts are the fundamental facts of Christianity itself.

SYLVESTER BURNHAM.

HAMILTON THEOLOGICAL SEMINARY,
Hamilton, N. Y.

We may keep our minds so close to the details of a question that we cannot see the question itself. In dealing with the point before us, the very terms we use are so irritating to our piety, being involved in so many entangling alliances, that we need to take a good look at the Bible as a whole in order to keep our heads cool and clear.

The Bible is the book that gives us the key to salvation. It enshrines those ideals of life which, embodied in our Savior, fill us with joyous certitude regarding the issues of the higher life. It is the book of true religion. Now, true religion puts in play all faculties that are genuinely human. And among the foremost of them is imagination. High imagination is essential to noble living.

The Bible, being the book of the noblest living, exhibits the faculty of imagination in its full strength. For imagination is the power whereby men see their ideals. And only through clear vision of the supreme ideals is the will saved from feebleness. We must, then, look for the work of the imagination in the Bible. The next of kin to the prophets of the Old and New Testaments, the men who, under God, gave us our Scriptures, is the great poet, not the modern critic. It is conceivable that God might have chosen for this work men bound by the duties of historical research, bent upon reaching the original facts of history. He might have done so, though it would be a vast strain on our faith to suppose it. But he did not. He chose the prophets, men who should interpret nature and history in the light of saving certitude regarding the divine unity, the incarnation, and our hope of the kingdom of God.

How would the prophet handle the material he found under

his hand? His people's past came to him in the form of legends. Now, the characteristic of the legend, contrasted with history in the scientific sense, is that it carries the past in the living memory, without the aid of books. Even we, with all our literary helps, find it impossible to get into vital relationship with the past without carrying into it our own thoughts. How much more in an age when all that men considered vital in history was in their heads? The legend blends present feeling with past fact. The prophet, who without imagination would have been as a preacher without a voice, took the legends of his people and, reading his own message into them, wrote, for example, the noble history called Genesis. The process was as honest and inevitable as that whereby our Supreme Court finds the principles of its decisions in the Constitution.

The prophet also found under his hand myths regarding the beginnings of the world. We dislike that word "myths." But, properly understood, the myth was a highly imaginative hypothesis put forward to make nature seem intelligible. The prophet took these hypotheses from his people, or borrowed them from his neighbors, and out of them shaped the noble picture of Creation.

The Bible, being the supreme book of religion and conduct, gives full play to the constructive imagination. Only through the imagination can men vividly realize the great ends of life.

HENRY S. NASH.

EPISCOPAL THEOLOGICAL SCHOOL,
Cambridge, Mass.

Much perplexity and some sorrow have been caused to many who love the Bible by the view, which is held today by most scholars, and seems to be gaining ground, that certain things in the Bible that have commonly been regarded as historical are in reality mythical or legendary. Now, there are really two questions here, which must be carefully kept apart: (1) Is everything in the Bible which looks like history really history? and (2) if not, is the Bible on that account to be rejected? The first is a purely scientific question, to be settled by the ordinary laws of

historical evidence; the second is to be settled by considering the function of the Bible.

Nobody doubts the essential trustwortiness of biblical history from the time of David. But now this question has to be frankly faced: Do the stories of the early world, of the patriarchal and Mosaic times, make the same impression upon the mind as the history recorded in the books of Samuel? The story of David's life moves about among incidents with the like of which we ourselves are familiar; it is history much as we find it elsewhere. But can we say the same for the life of Abraham, or the story of the wilderness? There the narrative is full, for example, of divine appearances, to which we have no parallel in history as we know it. Now, if it be urged that this is just the unique thing in Israel's history, the answer is simply that it is not unique, but that it is a familiar feature of all *early* literature. Homer is full of it. This undeniable fact rather suggests that we here have to do with the early man's poetic way of describing powerful religious facts.

Again, we have to remember that the stories which present difficulties like these are nearly all from a very early time, when it is practically certain that the facts were not recorded in writing, but were handed on, as among other peoples, by tradition. Hardly anyone would maintain today that we have in Genesis, chap. 1, a literal story of the creation of the world in seven days; science has taught us otherwise. And what is true of the creation story *may* at least be true of the patriarchal stories. If the dates are correct, Abraham comes 1,000 years before Moses. What guarantee can we possibly have that a story, not fixed by writing, passed from mouth to mouth without modification across a whole millenium? Therefore, although the story appears as history, it is not unreasonable to regard it as embodying tradition rather than history in the strict sense.

But if this be so, has it any place in the Bible? To say that it has not is to imply that nothing has any place in the Bible but history. Now (1) that is a piece of unwarranted dogmatism of which no one who knows anything of the mysterious ways of God in other spheres should be guilty; and (2) it is directly

contradicted by the facts. For it is as plain as noonday that God has, in the Bible, used imaginative as well as historical writing in the presentation of religious truth. Does anyone seriously suppose that the magnificent speeches in the book of Job were composed extempore by Job and his friends sitting around an ash-heap? Here it is beyond question that the most powerful presentation of some of the most important truths in the Bible is really a creation of the imagination, though resting no doubt on a slender basis of tradition or fact. The story of Job belongs to a different class of literature from the story of Abraham; but it proves that religious truth not only may be, but actually is, taught in the Bible through other media than that of history. And what shall we say of the parables? Very few would commit the mistake of supposing that they were history; everyone allows them to be the graphic and pictorial embodiment of ethical or religious truth.

This is enough to dispose of the contention that what seems like a recital of fact must necessarily be fact. It is not the historicity, but the religious purpose of a story, that justifies its presence in the Bible. The material at the disposal of the biblical writers came from many quarters, doubtless most of it from history, but some of it also from tribal tradition, mythical stories of creation, etc.; but the material itself is transfigured by the presence of the living God shining through it. The biblical writers are not primarily historians; first and last, they are religious teachers who employ every means at their disposal—history, tradition, parable, romance—to illustrate their own inspired vision of God, and through that to bring their people to Him.

JOHN E. MCFADYEN.

KNOX COLLEGE,
Toronto, Can.

THE POETRY AND POETICAL WRITINGS OF THE ANCIENT HEBREWS.

By Professor T. Witton Davies, Ph.D.,
Baptist and University Colleges, Bangor, North Wales.

Did the Hebrews of Bible times produce any poetry? Have we any instances of such poetry in the Bible?

To answer this question there must be a common understanding as to what poetry is. Poetry stands out distinct from prose in respect of its external form and its matter. Many have defined poetry in such a way as to leave wholly out of sight its characteristic form; so Aristotle, Dryden,[1] and Herder,[2] who follow the etymology of the word and hold that the poet is a maker, a creator, one who invents. This is true, but it applies to the novelist as well as to the poet. When Matthew Arnold defined poetry as "criticism of life," he ignored that very element of form of which he was himself a master.

Passing by other definitions, owing to exigencies of space, let it be agreed that in *form* poetry is emotional and rhythmic; in *matter* it is imaginative and concrete. The thought must be expressed in language that is the utterance of feeling, and it will then be rhythmic, if not symmetrical; also it must deal with concrete things, and not with abstractions as philosophy does.

Adopting this account of poetry, there need be no hesitation in saying that the Bible abounds in poetry. Why was this feature of Old Testament literature almost wholly overlooked, or at least neglected, until far on into the eighteenth century, when Lowth and Herder wrote their path-breaking books? The Bible was looked upon, as it is still in some quarters, as a divine communication of knowledge, outside the sphere of literature. To consider it as literature was thought to involve a denial of its divine origin. And yet, as a matter of fact, the Bible as literature is comparable with the greatest literary masterpieces.

[1] *Essay on Poetry and Painting.* [2] *Der Geist der hebräischen Poesie*, Vol. 2, p. 90.

Matthew Arnold's *Literature and Dogma* lays stress on this aspect of the sacred volume. Theologians have not usually been men of keen literary instincts.

Another thing that would naturally lead to this neglect is that the biblical poetry does not seem to be consciously regulated by the laws of classical, Indian, or any other poetry. The complete or partial absence of meter and rhyme would tend to hide its poetical character from the modern reader.

What species of poetry do we find in the Bible?

Poetry in general is of four kinds: lyrical (the oldest, as Ewald[3] long ago pointed out), didactic or gnomic, epic (including heroic), and dramatic.

The Psalter is a collection of lyrics, or poems, to be sung. Many such are scattered throughout other books of the Old Testament, prose books[4] as well as poetical ones. Keil, Isaac Taylor, and Riehm say the Hebrews had no poetry besides that called lyrical. But in Proverbs, Job, and Ecclesiastes we have outstanding examples of didactic poetry. Defining epic poetry as romance expressed with the emotion and rhythm of poetry, Job will be seen to come near being an epic poem; but the treatment of this book is too philosophical to allow it to be an epic. No other part of the Old Testament can be claimed for epic poetry, though the accounts of the creation, fall, deluge, etc., have been so described, in forgetfulness of the fact that all poetry has an artistic side.

Dramatic poetry, defined as that which is actable, hardly occurs in the Old Testament, notwithstanding what has been claimed for Canticles and Job in this respect.

As regards the themes of Hebrew poetry, Old Testament literature is almost exclusively religious; in part because literature of other kinds was not preserved. But there are secular poems in the Old Testament: Canticles is an anthology of love songs, Ps. 45 is a wedding song, Ps. 65 is a harvest song; while in Isa. 11:4–21 we have a good example of satirical poetry.

[3] "Allgemeines über die hebräische Dichtung," Part I of *Die Dichter des alten Bundes* (1866), p. 176.

[4] See HEILPRIN, *Historical Books of the Ancient Hebrews* (New York, 1879, 2 vols.)

Deborah's fine poem[5] is a war song, and other war songs are referred to.[6]

Poetry when conscious of itself seeks effect, and when unconscious, as the best poetry often is, it secures effect, by avoiding what is commonplace, through the employment of words, forms, and expressions which are unusual. It is the unusually intense feeling that utters itself in ways which are unusual.

The outward marks of Hebrew poetry may be thus classified; (1) Vocabulary—right words; (2) grammar, including accidence—forms and endings, and syntax (brevity at times successfully resisting the demands of grammar);[7] (3) a certain peculiar arrangement of sentences, known since Lowth's time as "parallelism."[8]

This parallelism is, in the last resort, a case of rhythm. Man is a rhythmic being: he walks rhythmically—in iambics (or troches); he talks rhythmically, especially when under strong feeling; he works rhythmically, as may be seen in the smith or the woodcutter. Why? Probably two physical facts account for it: (1) the circulation of the blood: there is the inflow of the blood to the heart and the outflow; (2) the respiration: we breathe in and we breathe out. There is rhythm in words—one syllable has the principal stress; and there is rhythm in sentences. Parallelism belongs to the last; the same thing is repeated in varying but corresponding words, or something different is said—retaining the same swing and arrangement of words. Ibn Ezra (died 1167) and David Qimkhi (died 1230) had some inkling of this matter, but our own Bishop Lowth was the first to state it clearly. Note, however, that parallelism is a case of rhythm; that it is found in prose as well as poetic parts of the Old Testament; that more than half of the poetry of the Old Testament lacks it; and that it can be traced in western poetry. Our church hymn-books have specimens of it. Its importance has been greatly exaggerated.

[5] Judg., chap. 5. [6] Numb. 21:14; Josh. 10:33; 2 Sam., chap. 18.

[7] KÖNIG, *Stilistik, Rhetorik, Poetik, etc.* (1900), deals admirably, albeit defectively, with these matters.

[8] *Parallelismus Membrorum.* For details see LOWTH'S *Lectures on the Sacred Poetry of the Hebrews*, esp. Lect. XIX.

Whether there is meter in the Old Testament is a question which, during the last half-century, has been warmly discussed. The decision to which the facts seem to lead is this: there are rhythm and symmetry in all poetry, whether or not an external standard of accent and number of words has been thought of. The operation of these factors will produce to a large extent the phenomena of which meter is the codification.

In the Old Testament what seems like conscious meter is really due to the spontaneous operation of the poet's mind. The oldest Jewish writers have no theory of Hebrew meter. The upholders of the view that the poetry of the Old Testament is metrical differ very widely as to the kind of meter they profess to find, and they have to make vital changes in the Massoretic text to be able to prove the existence of meter at all. Ley, Briggs, Duhm, Bertholet, Buhl, and Gunkel scan Hebrew poetry in a way that Bickell and Merx declare to be absurd; and *vice versa*, Grimme has a theory of his own, brushing aside all other metrical systems with impatient scorn.

Cases of assonance[9] and of rhyme[10] are probably accidental. Such linguistic phenomena arise of themselves when the speaker or writer is deeply stirred. Yet Bleek and Ley hold that the instances are too numerous to allow of their being unconscious or unintentional.

The units of Hebrew poetry are: (1) the line, or stichos, which is authenticated by the acrostic Psalms 111, 112, each stichos beginning with a letter of the Hebrew alphabet; (2) the verse, outwardly indicated by the colon-like mark at the end of every verse in the Hebrew Bible—in prose, however, as well as in poetry; (3) and the strophe, or stanza, which, however, is a very doubtful feature of Old Testament poetry (but see Ps. 119).

Though we often speak of the poets of the Old Testament, and George Gilfillan wrote a book on the *Bards of the Bible* which once had much vogue, yet we are not absolutely certain of the authorship of a single poem in the Old Testament. The Massorites, to whom we owe the signs for vowels and accents, marked Job, Proverbs, and Psalms from the other books of the

[9] Gen. 49:17; Exod. 14:14. [10] Gen. 4:25.

Old Testament as pre-eminently poetical, for the accents they use in these books are those known as "poetical accents;" but Canticles and Lamentations are equally poetical, and Ecclesiastes is only a little less so.

Psalms, Canticles, and Lamentations contain lyric poetry; in Job, Proverbs, and Ecclesiastes it is didactic or gnomic poetry that we find for the most part. Throughout the historical and prophetical books real poetry is to be found. Deborah's and Hannah's songs are in historical books, and finer poetry is not to be found than is contained in parts of Amos, Hosea, and Isaiah.

Three observations may then be made: (1) The Hebrews were a people who attained to no distinction in philosophy, in art, or in literature outside the religious sphere. Yet they produced poetry fit to be ranked with the world's best. How could the strong convictions, the deep feeling of which this poetry is the result, have come about among this simple people, unless there was some special manifestation of the Divine? (2) We do not lessen in any degree the divine character of the revelation of the Old Testament when we study the form in which that revelation was conveyed to men. The medium of that revelation is a literary one, and it manifests features similar to other great literatures. The more industriously and carefully we study on its linguistic, historical, and literary sides the book containing the revelation, the greater reverence we show to Him who gave the revelation. The Bible is, as Jerome puts it, a "divine library;" there are in it many books of many kinds. For the understanding of these we require wide and varied knowledge. The man of science does not deny that God made the world when he seeks to find out the way in which the world came to be and continues to be and to become. (3) If we have faith in God and in the truth, we shall not be afraid of applying rigorous criticism to our most cherished beliefs. Timidity in this matter, or the desire to hush up or check inquiry, shows a want of faith regarding God and the Bible, in whom and in which we profess to believe.

PSALM 149: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

Sing unto Yahweh a new song,
Praise him in the assembly of the godly.
Let Israel rejoice in her Creator,
Let the sons of Zion be joyful in their King!
Let them praise his name in the dance,
With tambourine and harp let them sing unto him.

For Yahweh has bestowed[1] *mercy upon his people,*
He crowned the meek with victory.
Let the godly exult in triumph,
Let them rejoice in their reward.[2]
Let there be high praises to God in their mouth,
And a two-edged sword in their hand:

To execute vengeance upon the heathen,
Punishments upon the nations;
To bind their kings with chains,
Their nobles with fetters of iron;
To execute upon them the judgment that stands written:
This glory have all the godly.

THIS psalm is a prophetic hymn: in its form it is a hymn, but in its contents a prophecy. It follows the style of the most ancient hymns, beginning with a call to the congregation to praise God, and then stating the reason for the praise. This style may be seen in the song of Miriam,[3]

> Sing to Yahweh, for high has he risen;
> The horse and the chariot has he thrown into the sea.

Other examples of this form are given in Pss. 106:1; 33:1–4; 47:2 ff.; Isa. 44:23; 12:5.

Such words were originally meant to be spoken by the leader,

[1] Read *rāṣā*. [2] Read *maskurtām*. [3] Exod. 15:21.

who asks the choir to join with him in the praise of Yahweh.[4] The manner of rendering the hymn may be discovered in the words of the psalm itself. It was sung by the assembled people gathered in the sanctuary, "the assembly of the godly," while the musical accompaniment was rendered by harps and tambourines; at the same time the people, with joy and exultation, performed a religious dance. In order to understand a psalm of this sort we must imagine the grand enthusiasm displayed at the popular religious festivals of the Hebrews.

The opening words of the hymn, "Sing unto Yahweh a new song," are a customary introduction.[5] The original meaning of these words was that the old songs would suffice at ordinary occasions, but that now, since Yahweh has done a new deed, a new song has been prepared by the psalmist.

But while the form of the psalm is that of a ritual hymn, its contents differ widely from the usual hymns. For this song was not intended to be sung at the time when it was written, since it does not magnify the deeds of God which already had come to pass; rather, it was to be sung upon a future day, when God should fulfil his promises and grant his people a final victory over the heathen. The poet prepares in advance the hymn which the congregation is to sing when it may thank God for the great help bestowed upon it.

Thus we have here a curious combination of a hymn and a prophecy. But even this peculiar eschatological character of the hymn is typical, for quite a number of such hymns are to be found in the psalter.[6] They are imitations of the eschatological poetic passages in the prophets. For the prophets, in order to add strength and fulness to their prophecies, adopted the style of hymns and clothed eschatological ideas with it.[7] Such a psalm, therefore, presupposes the complete development of Hebrew literature.

[4] See the interpretation of Ps. 103, in BIBLICAL WORLD for September, 1903, pp. 209–15.

[5] *Cf.* Pss. 33:3; 96:1; Isa. 42:10.

[6] Pss. 46, 47, 48, 82, 93, 97, 98, and others.

[7] *Cf.* Isa., chap. 12; 25:1 ff.; 26:1 ff.; 42:10 ff.

The situation of this psalm is the great future festival of thanksgiving, when Israel will rejoice in her Creator and will exult over her king. Before the eyes of the whole world, by a mighty deed, Jehovah will then have proved himself to be the king of Israel who listens to the lamentations of his people, the Creator of Israel who does not forsake his creation.

With regard to its form this first strophe is a detailed introduction to the hymn. At the opening of the second strophe the reason for the praise is proclaimed. After a long period of wrath, when God hid his face, when he was wroth with Israel and had cast her away, he has now finally shown mercy unto his people. He has given victory to the sufferers; he has led them from the darkness of disgrace into the light of glory. The Jews, oppressed by foreign rulers, hope for a time when they themselves, the poor sufferers, shall conquer the heathen tyrants and inaugurate the empire of the universe. Then the godly shall exult and rejoice in their reward; true joy is theirs now, because they have at last received the reward which they deserved for their faithfulness toward Yahweh. Exulting in their God, they take up arms to conquer the world; they go forth to fight the battles of Yahweh, they praise God while they kill their enemies. It is a most impressive picture of a warlike theocracy, reminding us of the Maccabean heroes who "contended with their hands and prayed unto God with their hearts."[8] English history also furnishes a parallel in Cromwell's army.

The third strophe continues to picture this conquest of the world by Israel. Hitherto the heathen have oppressed them, now the Jews take vengeance; hitherto the heathen wronged them, now the Jews bring punishment. It is very characteristic that Israel includes all "the heathen," every one of "the nations," in this war. Judaism is in conflict with the whole world; it believes it is maltreated by all peoples with whom it meets. As far as we know early Jewish history, we repeatedly see this condition of things: wherever the Jew comes, he is beaten and reviled; all nations are one in their hatred of the

[8] 2 Macc. 15:27.

Jews. Therefore the downtrodden people cries for vengeance. It seeks solace in the hope that some day it will bind with chains the princes and the nobles who now oppress Israel sitting so proudly on their thrones. Then the sons of Israel will ascend the throne and punish the heathen as they have deserved; the poet probably means that judgment of death will then be passed upon the kings. For this he takes his argument from the Scripture; he is probably thinking of God's ordering Israel to exterminate the people of Canaan, or of a prophecy that predicts the coming vengeance of God on the heathen.[9] Such is the glory that God bestows upon all the godly.

The psalm is instructive regarding the eschatological or messianic hope of Judaism. This hope is in large part of a political nature. It is the passionate longing of an oppressed people that cries for vengeance and that cannot forget its dream of world-rule. The religious element in the hope which here appears is only that, since Israel is not capable in her own power of achieving this world-rule, she asks God to assist her in vengeance upon the heathen and in the conquest of the world.

"By means of this psalm Gaspar Scioppius inflamed the Roman Catholic princes for the thirty years' religious war in his book *Classicum Belli Sacri*, a book which was not written with ink, but with blood. And within the Protestant church, by means of this psalm, Thomas Münzer stirred up the Peasants' War."[10]

[9] *Cf.* Deut. 32:41. [10] See DELITZSCH, *Commentary on the Psalms, in loc.*

COMPARATIVE TRANSLATION: 1 PETER 1:17–21.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

—*Westcott-Hort Greek Testament, 1881.*

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear;

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

—*Authorized Version, 1611.*

And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God.

—*Revised Version (British Edition), 1881.*

—*Revised Version (American Standard Edition), 1901.*

And since you call him Father, who judges every one impartially by what they have done, let reverence be the spirit of your lives during your stay here. For you know that it was not by such perishable things as silver and gold that you were ransomed from the aimless life in which you were brought up, but by the precious blood of Christ, who was sacrificed like a lamb, unblemished and spotless. He was, indeed, destined for this before the beginning of the world, but he has been revealed in these last days for the sake of you who, through him, are faithful to God who raised him from the dead and gave him honor, so that your faith and hope are now in God.

—*Twentieth Century New Testament, 1901.*

Now you who confess your sonship to God, who judges men with strict impartiality, should live your lives in holy awe before him who has saved you from the sinful course of life in which you had been brought up, not by the gift of perishable treasures but by giving up to death as an offering his own sinless Son. Although this saving work of Christ lay in the counsels of divine love from eternity, it was only at the end of a long period of preparation that God sent him into the world for the accomplishment of his purpose, which has now been wrought on your behalf, whereby, through the resurrection and glorification of Christ, you have obtained a secure faith and steadfast hope in God.

—*Stevens, Messages of the Bible, 1900.*

God your Father requires of you, as of all men, a holy life. He has lifted you from your pagan ideals and practices to this higher plane of living, not by an ordinary commercial transaction, but by the giving of his own perfect Son. This supreme blessing to men, which God planned before he created them, has now been bestowed in Christ, whom he raised from the dead and exalted to heaven. You therefore have the best reason to trust God and to hope through his assistance to live aright.

—BIBLICAL WORLD.

A COURSE OF STUDY IN OUTLINE FOR THE KINDERGARTEN GRADES OF THE BIBLE SCHOOL.

By Professor George W. Pease,
Hartford School of Religious Pedagogy, Hartford, Conn.

One of the pressing problems of the church today is to provide for its Bible schools a course of study which shall be pedagogically constructed, and at the same time adapted to the peculiar conditions under which the Bible schools must do their work. One of the most difficult parts of this problem is that which deals with the younger children in the primary department, and especially with those who are to be found in the kindergarten grades, ranging in age from four to six years. But whatever the course finally adopted, it must relate itself very closely to the characteristics, mental powers, and interests of the various periods of life, if it is to be productive of the best results in the development of Christian character. In suggesting, then, a course of study for the children in the kindergarten grades, let us note first some of the characteristics, mental powers, and interests of children from four to six years of age.

A marked characteristic of this early part of the childhood period is the strength of the animistic impulse — the impulse to invest inanimate objects with all of the attributes of personality. "Their powerful imagination and strong feelings master them so that they do not distinguish clearly between the real and the imaginary, and until they are four or five often do not know that their dreams are not realities. The line between feeling, will, and intellect is hardly distinguishable. This confusion begins to clear up after five or six, but the stronger impulse to attribute to everything else the child's own feelings, or animism, is still present at seven, and falls away only slowly till adolescence."[1] Practically everything, even the most unpromising things, come in for this warm, vitalizing touch of the child's fancy.

Another characteristic of the period is the extreme suggestibility of the child. Dr. Small, in his extended study of the subject,[2] comes to the conclusion that "in healthy children suggestibility is (1) a universal condition, (2) high in degree, (3) largely within the control of anyone who knows the working of the child-mind."

[1] Ellis, *Pedagogical Seminary*, Vol. V, p. 172. [2] *Ibid.*, Vol. IV, pp. 176 ff.

Somewhat closely related to this suggestibility of the child is the imitative instinct. The power of imitation and the power of imagination form two of the most important factors in child-development, and both play a large part in moral and religious education. When we consider the strength of this imitative instinct in the child, and the almost hypnotic state of suggestibility in which we find him during the early part of childhood, the importance of his environment and of the suggestions which come to him from the teacher in the class and the parent in the home cannot be overestimated.

During this period the imagination is extremely active, although children differ widely in imaginative power. Professor Burnham says,[3] with reference to the individual differences in children in productive imagination: "With some children it may be necessary to check imagination. With others the effort should be to develop it. And it is well to remember that most children have sufficient imagination to vivify what is dull and prosaic to us. What you tell a child of wolves and bears, of tramps and robbers, of the dark forest and all-devouring sea, of giants, ogres, angels, devils and future punishment, is not apperceived in the dull prosaic way in which you tell it; but it grows appalling in that vivid ideal world in which it finds lodgment. The whole subject of religious education especially should be studied in relation to the child's productive imagination." The imagination in children needs the support of sense-perception. For this reason the teacher should not hesitate to use objects, pictures, rough drawings, or any form of illustrative material which will aid the child to visualize the scene as it is presented to him verbally in the story.

There are two other characteristics which should be noted: the child's selfishness, and his fears. All the impulses of the child are centered in self and the satisfaction of its wants. While we cannot expect to make unselfishness a strong characteristic in young children, still our course of instruction should be planned so as to provide for a natural development of whatever germs of altruism may be present. Again, young children are naturally fearful. With children under six, fears due to real objects are much more numerous than imaginary fears; these latter increase in number as the child grows older. In this case knowledge and faith will help to overcome much of the natural fearfulness of the child.

With reference to the interests of the period one of the earliest and strongest is that in the causal idea. Miss Davis finds[4] that the fields

[3] *Pedagogical Seminary*, Vol. II, p. 223. [4] *Child Study Monthly*, 1896, pp. 226 ff.

in which interest in the causal idea is shown are natural phenomena, motion, animals, and religious objects. The field in which children find the earliest and best opportunity for the development of this interest is that of nature. The theological interests and ideas of young children are an odd patchwork, the "patchwork being due to the heterogeneous sources of the child's information, his own observations of the visible world on the one hand, and the ideas supplied him by what is called religious instruction on the other." Professor Earl Barnes shows[5] that young children under six "accept what they have been told without question or comment, recasting their theology, however, into forms that appeal to their experiences and their modes of thought." Two of Professor Barnes's conclusions have reference to the period we are discussing: (1) If young children are to be taught a theology, it must have an anthropomorphic and realistic form. We may teach that God is a spirit, but the child's mind at once invests him with a form and human attributes. (2) Since pictures furnish so much of the imagery with which they deal, children should be surrounded with worthy pictures.

With regard to the mental powers, the powers of perception are the first to develop. Young children are interested in perceptions—what they see, hear, feel, and taste—rather than in conceptions concerning the qualities, relations, classification, and meaning of all these images of the senses. In attempting to understand thoughts presented to them, they translate everything so far as possible into terms of sense-experience, and their ability to understand these thoughts when presented is largely dependent upon the development of their perceptive powers, and the extent of their sense-ideas. The memory is active, but it is a memory for things and concrete facts. Imagination is strongly active, but it is crude and undeveloped, needing the support of the perceptive powers. The thought-powers are comparatively undeveloped. Professor Earl Barnes says[6] that one of the marked characteristics of the young untrained mind is that "it thinks in bits, pieces, fragments. Lacking continuity, it is easily played upon by suggestion, and goes off along lines of associated ideas. If one could have a map of the ground over which the mind of an ordinary ten-year-old child travels during the forenoon in school, it would be at many points of the course miles away from the route laid down by the curriculum and traveled over by the teacher."

[5] *Pedagogical Seminary*, Vol. II, pp. 442 ff.

[6] *Studies in Education*, Vol. I, p. 264.

This is perhaps even more true of the very young child in the Bible-school session. During this period, then, the teacher, while not neglecting to lead the mind to a definite understanding of definite truths, should endeavor to teach as much as possible by suggestion on the one hand and by example on the other. As conscience plays but a small rôle in connection with moral action until about nine years of age, and little then until thirteen years of age, the teacher should not appeal to it nor rely upon it as an important factor in her work.

The foregoing presentation of some of the characteristics, powers, and interests of the young child, together with the fact that the earliest ideas which he gets of God ordinarily center in his creative activity, the child envisaging God as a great being, something of an enlarged father, who is the great world-worker, capable of doing all things, seems to call for the presentation to the child during the first two years of Bible-school instruction, (*i. e.*, from four to six years of age) of the creative aspect of God's nature. This is the simplest and most easily grasped aspect of God's nature, which in itself would indicate its adaptability to the child. Caird says[7] that "the conceptions of Natural Theology, the idea of God as the Creator, Preserver, Moral Governor of the World, and of the attributes of Power, Wisdom, Goodness, and so on, with which he is invested, do not seem foreign to our intelligence; for they are based on human analogies, and even where they transcend all finite parallels they can be represented to our minds as only an indefinite extension of human qualities. Ordinary thought, in other words, finds no impossibility in representing to itself a personality who is simply a magnified man."

The child should be brought into touch with nature at first hand where possible, God as seen in his works being the guiding thought for the teacher in the presentation of the lesson material. Nature should be presented directly as the handiwork of God, without any of the sentimentalism so often associated with nature-study. "In the beginning God created the heavens and the earth." "The heavens declare the glory of God and the firmament sheweth his handiwork." As then, so now, the world of things is first, and "in the beginning" of the child's religious development the "heavens and the earth" are the elements which first appeal to him, and through which he can get his first glimpse of the Creator, of the "glory of God." If through the use of this nature material we can impress the child with somewhat of a sense of God's power, wisdom, love, and rule, he will just as surely

[7] *Fundamental Ideas of Christianity*, Vol. I, pp. 56, 57.

react with reverence, trust, love, and obedience as will his brain react light when the optic nerve is stimulated, or sound when the auditory nerve is excited.

An outline of a suggested course of study follows, together with a number of lesson plans showing how a topic may be developed, and a list of a few books helpful to teachers and pupils in these two grades. It is believed that such a course of study is in harmony with the characteristics mentioned, is adapted to the mental powers, and will appeal to the religious interests of the young children. In Grade A the child is shown the love of God in providing for all the needs of all his creatures, and in Grade B he is shown that all things are co-operating with God in this work of providence. The purpose of the two-years' course will have been accomplished if the children receive the idea that God is a God of power, wisdom, and love, and if a desire is created in them to co-operate with God, to become "workers together with him."

OUTLINE FOR GRADE A.

GRADE SUBJECT: GOD THE CREATOR PROVIDING ALL THINGS FOR ALL OF HIS CREATURES.

Topic 1. Creating. Lessons: (1) The great round ball on which we live. (2) The coming of plants, trees, and flowers. (3) The coming of fishes, birds, and animals. (4) The coming of man. (5) Review.

Topic 2. Providing food for all. Lessons: (6) For the trees and plants. (7) For the animals of field and forest. (8) For the birds of the air. (9) Food for us. (10) Food for us. (11) Our beautiful land of plenty. (12) Review.

Topic 3. Providing drink for all. Lessons: (13) The story of the rain-clouds. (14) The story of the spring. (15) The story of the well. (16) The story of the mountain stream. (17) Review.

Topic 4. Providing clothing for all. Lessons: (18) Feather clothing—for the birds. (19) Fur clothing—for the rabbit. (20) Hair clothing—for the dog. (21) Children's winter clothing—wool. (22) Children's summer clothing—cotton. (23) Review. (24) Thanksgiving for these things—food, drink, clothing.

Topic 5. Providing shelter for all. Lessons: (25) Homes in the earth—fox or rabbit. (26) Homes in the water—beaver or muskrat. (27) Homes in the trees—birds. (28) Homes for us. (29) Homes for us. (30) Review.

Topic 6. Providing rest for all. Lessons: (31) The winter rest of the earth. (32) The winter rest of the trees. (33) The winter rest of the animals. (34) Review. (35) The nightly rest of birds and animals. (36) The nightly rest of the workman. (37) The nightly rest of children. (38) Review. (39) The beginning of the sabbath rest. (40) Jesus' teaching about the sabbath rest. (41) Our sabbath rest. (42) Review.

Topic 7. Providing pleasure for all. Lessons: (43) Pleasure through light. (44) Pleasure through color. (45) Pleasure through music. (46) Pleasure through activity. (47) Review. (48) Thanksgiving for these things—shelter, rest, pleasure.

SPECIAL LESSONS.

(49) Preparation for the Christmas lesson. (50) The Christmas lesson (in its proper place). (51) Preparation for the Easter lesson. (52) The Easter lesson (in its proper place).

Suggestive Lesson Plans for Grade A.

(Lessons 6 to 8.)

LESSON 6. GOD PROVIDING FOOD FOR TREES AND PLANTS.

Lesson material.

For story: Gould, *Mother Nature's Children*, pp. 81–88; also see the story outline below, "God Providing Food for the Trees and Plants."

For study: Ps. 104: 10, 13, 14, 16, 24; Dana, *Plants and Their Children;* Allen, *The Story of the Plants*, in Appleton's "Library of Useful Stories;" Buckley, *Fairy Land of Science*, Lecture VII; Chase, *Plant Babies and Their Cradles*, and *Buds, Stems and Roots.*

Illustrative material and suggestions.

Objects: Growing plants and grasses with well-defined roots; a maple or oak which has just started.

Pictures: The following Mumford pictures: "Forest Trees," "Liberty Roses," and "Easter Lily."

Literature: Use the following verses, "Waiting to Grow," by Amanda Turner in *Kindergarten Magazine:*

Think what a host of queer little seeds,
Soon to make flowers and mosses and weeds,
Are under the leaves and the ice and the snow,
Waiting, waiting to grow.

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about,
Under the leaves and the ice and the snow,
Waiting, waiting to grow.

Nothing's so small, or hidden so well,
That God cannot find it and presently tell
His sun where to shine, and his rain where to go,
Helping, helping them grow.

Memory verse printed on slips of paper for distribution.

Observation: Ask the children to plant some grass seed in a small box of good soil, keep the box where it can get the sunshine, water it well, and and when the little seeds *begin* to grow, tell them to pull up some of the

blades and see the little rootlets. Or they can put a bulb in a glass half full of water and watch the roots form and grow.

Lesson treatment.

Connecting links: Review very briefly the lessons about the creation story. We have learned about the creating of the world, the trees and the flowers, the fish of the sea, the animals of the field, the birds of the air, and finally of man himself. For the next few Sundays we are to learn about how God in his love and wisdom provides abundant food for all of his creatures upon this "big round ball on which we live."

Preparation: Question the children about what they need to make them grow tall and strong. Sunshine, and pure air, and exercise. Yes, all of these and plenty of—good food. Nothing can grow without food. Today our story will tell us how God provides food for the trees and plants, and what they do to get this food.

Presentation: Present the story matter in the following detail:

1. The food in the earth: (*a*) The food stored away in the rocks and hills. (*b*) The crumbling rocks make soil. (*c*) The seeds are planted in this soil. (d) The rain prepares the food for the plants.
2. The food in the air: (*a*) Some food the plants need is not in the soil. (*b*) This food is stored away in the air. (*c*) The winds blow the air about so all can get this food.
3. The plant seeking food from the earth: (*a*) The sun and rain awaken the plant to life. (*b*) It begins to send out tiny roots. (*c*) These go in all directions seeking the food in the earth. (*d*) These rootlets are little mouths which drink in the liquid food they find in the earth.
4. The plant seeking food from the air: (*a*) The seed sends out roots into the earth—it also sends out stems and leaves into the air. (*b*) These leaves act like lungs and breathe in food which they find in the air. (*c*) The wind constantly changes the air and brings more food.

Suggestions for developing the story and using the illustrative material: Begin the story by referring to the previous topic, the story of creation. God knew that all living things would need food, so when he made the world he stored away an abundance of food for every living thing. In telling about the rocks crumbling and making soil, speak of the combined action of water and frost; perhaps some of the children have had experiences with pitchers of water or milk which have been broken by being frozen. The rain preparing the food—dissolving the mineral food substances—may be made clear by dissolving a little sugar in water. When the story of the plant seeking food in the earth and air is told, show to the children the roots and leaves of the plants which have been prepared, calling attention to the great number of these roots and leaves, and to the way in which they go out in all directions in their search for food in the earth and air. Show the pictures, and give the class the thought that the strength and size of trees, and the beauty and fragrance

of the flowers, are made possible because God has provided an abundance of the right kind of food for them. Ask the children a few simple questions, the answers to which shall express the main elements of the story, and encourage the children to talk freely about what they have learned. Then repeat to the class the verses "Waiting to Grow," and finally give the memory verse and have the class repeat it, but do not try to have it committed to memory at this time.

Desired results.

An impression of the wisdom of God — he knows just what the trees and plants need; and of the love of God — he provides abundantly for all their needs. An impression of the thoughtfulness of God for all of his creatures, he never forgets their needs, not even those of the trees and plants. The associating in the child's mind of God with all natural phenomena.

Memory verse.

"Your heavenly Father feedeth them" (Matt. 6:26).

Home work.

Pasting into the album the pictures, together with the slips containing the memory verse and the verses "Waiting to Grow." Review of the lesson story by the parents. Reading to the child the verses "Waiting to Grow." Helping the child to commit to memory the memory verse. Observation work as suggested.

LESSON 7. GOD PROVIDING FOOD FOR THE ANIMALS OF FIELD AND FOREST.

Lesson material.

For story: A portion of the story, "Ready for Winter," found in Palmer's *One Year of Sunday School Lessons for Young Children*, pp. 159–63; also see the story outline below, "God Providing Food for the Animals of Field and Forest."

For study: Pss. 104:10–22; 147:7–9; Gen. 1:11, 12, 30; Gould, *Mother Nature's Children*, pp. 185-92; Burroughs, *Squirrels and Other Fur Bearers;* Miller, *Little Folks in Feather and Fur.*

Illustrative material and suggestions.

Objects: Grass, corn, grain, and various kinds of nuts.

Pictures: The following Mumford pictures: "The Cow," No. 487; "The Horse," No. 494; "Brittany," No. 342; and "The Fox Squirrel," No. 179; also "Piper and Nutcrackers," Landseer; "Little Freehold," Carter.

Blackboard: at the left of the board sketch a bit of growing grass, some grain, a few stalks of corn, and the outline of a barn; at the right, an oak tree with acorns on the ground beneath, and a tree stump with an opening into the hollow within.

Literature: Use the following verses from Gaynor's *Songs of the Child World:*

Child.

O busy squirrel with shining eyes,
And bushy tail so round,
Why do you gather all the nuts
Which fall upon the ground?

Squirrel.

I must prepare for winter's cold,
My harvest I must reap,
For when Jack Frost the forest claims,
Within my hole I keep.

Also the following verses from Smith's *Songs for Little Children:*

We plow the fields and scatter
The good seed o'er the land,
But it is fed and water'd
By God's almighty hand.

He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And sweet refreshing rain.

Memory verse printed on slips of paper for distribution.

Observation: Ask the children, during the week, to find out about the kinds of food which other animals use. What does the dog eat? The cat? etc.

Lesson treatment.

Connecting links: Review briefly the last lesson. Question the children about their observation work. We have learned about how God provides abundantly for the trees and plants, and today we are to learn how he cares for the animals of the fields and forests.

Preparation: Question the children about the horse. What does he do for us? And what does he need to make him strong to work? Question about the cow. What does the cow do for us? And what must she have that she may do this? Have you ever seen the squirrels in the trees, or the chipmunks running along the fence? They must have had good food and plenty of it, else they would not be so lively. Today our story will tell us about the food which God provides for the animals, and how they are cared for all the year around.

Presentation: Present the story matter in the following detail:

1. Food for the horses and cattle: (*a*) Summer food—grass of the fields: (1) the sun awakens the seeds to life; (2) the rain helps them to grow; (3) they keep on growing until winter. (*b*) Winter food—hay, corn, grain: (1) the farmer sows the seed; (2) God sends his sunshine and rain; (3) at harvest time all is stored away in the great barns.

2. Food for the squirrels and their friends: (*a*) Daily gathering of summer food: (1) many kinds of nuts from the forest; (2) corn and grain from the fields; (3) grass seed from the meadow. (*b*) The storing of food for winter: (1) The autumn the squirrel's busy time; (2) they prepare their storerooms for the food; (3) they gather the food from the forest and field and carry it home in their "cheek pockets;" (4) they store away an abundance of nuts and grain; (5) when winter comes they have plenty to eat.

Suggestions for developing the story and using the illustrative material: As the first part of the story is told, sketch the blackboard scenes in their order—the grass, grain, corn, and barn. Show the pictures of the horse and the cows. In the second part of the story sketch the other parts of the blackboard scenes, and use the three pictures of the squirrels. In both parts the blackboard work must develop with the story. Let the children examine the pictures and encourage them to talk about them. Ask the class a few simple questions, the answers to which shall express the main elements of the story. In connection with these questions use the objects which have been prepared. Then repeat to the class the selected verses, and finally ask the children to repeat the memory verse learned last Sunday, which is also the memory verse for today's lesson.

Desired results.

A deepening of the impression of the wisdom and love of God in providing an abundance of the right kind of food for the animals of field and forest. Also a deepening of the impression of the thoughtfulness of God in remembering his creatures at all times in winter as well as in summer. The awakening of a feeling of gratitude to God for his goodness. (This developed in Lessons 9–11.)

Memory verse.

"Your heavenly Father feedeth them" (Matt. 6:26).

Home work.

Pasting into the album the pictures "Brittany" and "The Fox Squirrel," together with the slips containing the memory verse and the verses about the squirrels and the plowman. Review of the lesson story by the parents. Reading to the child the selected verses. Helping the child to commit thoroughly to memory the memory verse. Observation work as suggested.

LESSON 8. GOD PROVIDING FOOD FOR THE BIRDS OF THE AIR.

Lesson material.

For story: Gould, *Mother Nature's Children*, pp. 57–64; also see the story outline below, "God Providing Food for the Birds of the Air."

For study: Merriam, *Birds through an Opera-Glass;* Burroughs, *Birds and Bees;* Buckley, *Winners in Life's Race*, chaps. vi, vii; Longfellow, "The Birds of Killingworth."

Illustrative material and suggestions.

Pictures: The following Mumford pictures: "The Robin," No. 16; "The Humming-Bird," No. 212; "The Woodpecker," No. 521; "Sea-Gulls," No. 185; and "The Crow," No. 26.

Literature: Use the following verses, "Lisa and the Birds," adapted from the Norwegian by Emilie Poulsson, from *In the Child's World*, pp. 13, 14:

"Tell me," said little Lisa,
The pretty child so sweet,
"Where do you tiny birdies
Find all you need to eat?"
The little birds in answer
Sang cheerily: "We know!
For us a dainty table
Is spread where'er we go.
The good brown earth, so kindly,
Has scarce a single plant
Which will not feast the birdies
When seeds or fruits they want."

Then said the loving Lisa:
"When winter cold is here
And everything is frozen,
Oh, you will starve, I fear!"
Again the birds chirped gaily:
"O little maiden kind,
We fly to lands of sunshine
Where summer joys we find.
And for the birds who stay here,
Ev'n when cold winter comes,
Some child as sweet as you, dear,
Will surely scatter crumbs."

Memory verse printed on slips of paper for distribution.

Observation: Ask the children, during the week, to watch the birds, and to find out all they can about the different kinds of foods the birds eat.

Lesson Treatment.

Connecting links: Briefly review the last lesson. Question the children about their observation work. We have learned about how God provides food for the plants and trees, and for the animals of the fields and forests, and today we are to learn about how he cares for the birds of the air.

Preparation: Question the children about the birds. What kinds have they seen? Where have they seen them? What have they been doing? Have they ever seen them searching for food? Where? What do they

find? Today our story will tell us about how God cares for the many kinds of birds, providing plenty of just the right kind of food for each one.

Presentation: Present the story matter in the following detail:

1. Food from the sea: (*a*) The abundance of fish in the sea. (*b*) The sea-gulls and other birds find their food there: (1) they live near the sea; (2) they have strong wings; (3) they are expert fishers.
2. Food from the earth: (*a*) The robins find worms in the earth. (*b*) The woodpeckers find insects in the tree trunks. (*c*) The humming-birds find honey in the flowers: (1) the honey hidden away in the bottom of the flower; (2) the humming-bird has a long slender bill to reach the honey; (3) in addition to this he has a long slender tongue. (*d*) Many birds find abundance of food in the seeds of plants. (*e*) Corn, grain, and all kinds of fruit also provide the birds with food.
3. Food from the air: (*a*) The air is full of insect life. (*b*) The swift-flying swallows find their food there.

Suggestions for developing the story and using the illustrative material: As each part of the story is given, show the picture of the bird told about. Encourage the children to question freely, and to tell the class if they have noticed anything about the birds feeding. The sparrow, robin, and other birds feeding is such a common sight that even little children have probably noticed it. Ask the class a few simple questions, the answers to which shall express the main elements of the story. Repeat to the class the verses about "Lisa and the Birds," and then question the children as to what they have learned about the food provided for the trees and plants, for the animals and for the birds. Who provides all this food? Have the class repeat the memory verse several times to make sure that the thought of the verse has been associated with the lessons already given.

Desired results.

God's wisdom and love in providing an abundance of the right kind of food for all of his creatures now clearly seen. The impression of the thoughtfulness of God in remembering all of his creatures all the time now a matter of knowledge and belief. The strengthening of the awakened feeling of gratitude to God for all of his goodness.

Memory verse.

"Your heavenly Father feedeth them" (Matt. 6:26).

Home work.

Pasting into the album the selected picture (let the children select from the number suggested above), together with the slips containing the memory verse and the verses about "Lisa and the Birds." Review of the lesson story by the parents. Reading to the child the verses "Lisa and the Birds." A further drill upon the memory verse. Observation work as suggested.

Books Relating to the Work of Grade A.

A. REFERENCE READING FOR THE TEACHER.

ALLEN, *The Story of the Plants* (D. Appleton & Co., New York).
BEARD, *Curious Homes and Their Tenants* (D. Appleton & Co., New York).
BUCKLEY, *Fairy Land of Science*, *Life and Her Children*, and *Winners in Life's Race* (D. Appleton & Co., New York).
BURROUGHS, *Squirrels and Other Fur Bearers*, *Birds and Bees* (Houghton, Mifflin & Co., Boston).
DANA, *Plants and Their Children* (American Book Co., New York).
GOULD, *Mother Nature's Children* (Ginn & Co., Boston).
KELLY, *Leaves from Mother Nature's Story Book* (Educational Publishing Co., Boston).
MERRIAM, *Birds through an Opera Glass* (Houghton, Mifflin & Co., Boston).
MILLER, *Little Folks in Feather and Fur* (E. P. Dutton & Co., New York).
SEELEY, *The Story of the Earth* (D. Appleton & Co., New York).
SHALER, *Outlines of the Earth's History* (D. Appleton & Co., New York).
WARREN, *From September to June with Nature* (D. C. Heath & Co., Boston).
WILKINSON, *The Story of the Cotton Plant* (D. Appleton & Co., New York).
The magazine *Birds and Nature* (A. W. Mumford, Chicago).

B. SUPPLEMENTAL READING FOR THE PUPIL.

(To be read to the pupil by the parents.)

ANDREWS, *Stories Mother Nature Told Her Children* (Ginn & Co., Boston).
BASS, *Stories of Plant Life* (D. C. Heath & Co., Boston).
BOOTH, *Sleepy Time Stories* (G. P. Putnam's Sons, New York).
GRIEL, *Glimpses of Nature for Little Folks* (D. C. Heath & Co., Boston).
LINDSAY, *Mother Stories* (Milton Bradley Co., Springfield, Mass.).
MCCULLOUGH, *Little Stories for Little People* (American Book Co., New York).
WINNINGTON, *The Outlook Story Book for Little People* (The Outlook Co., New York).

American Institute of Sacred Literature.

THE PASTOR AND BIBLE STUDY.

It has been the custom of the officers of the Institute to give to the readers of the Biblical World each autumn an announcement of the work for the year. More and more the Institute is concentrating its efforts upon rendering assistance to ministers by affording them facilities for the double work of keeping up their own reading and directing the study of others.

This attitude is taken because the average minister is coming to feel the need of just such stimulus and suggestion in his own reading as the Institute, through its Council of specialists, can provide; and, second, because through the minister the people who are seeking for guidance in Bible study may be reached. This general policy, however, does not preclude the Institute from entering any field where its work is acceptable; for instance, the day school, the adult classes in the Sunday school, the home department of the Sunday school, the literary club, or elsewhere.

The following reasons for the active interest of the pastor in the Bible study of his church deserve consideration:

1. Because he is usually the man who, of all members of the church, is best qualified by previous training for this work.

2. Because, by reason of his very duty as a preacher, he is more able than anyone else to give time and thought to the systematic study of the Bible.

3. Because, both by reason of previous training and by reason of his work as a preacher he is more able than other members of the church to keep abreast of the best thought respecting the Bible.

4. Because the air is full — for good or ill — of questions about the Bible. The young people in his church naturally and rightly look to him to guide their thought on these questions.

5. Because, if he shirks this work, great harm is likely to result, on the one side, from an unreasoning and unreasonable insistence upon old views as necessary to be maintained — "else Christianity is lost" — and, on the other, by the rash and unreasonable adoption of new views.

6. Because, though he may not be an expert biblical scholar, and

may not be able to answer all the questions which will be raised by teachers in the Sunday school and by his young people, he can at least set the example of open-mindedness, with hospitality to and confidence in the truth, and so retain the leadership of his people, and help them to go patiently forward with him in learning, confident that God is with the truth, be it old or new.

7. Because, if he is timid or lazy, he will lose the confidence of his people, and they will turn to other leaders, often far less safe than he.

8. Because nothing contributes so much to permanently good results in church work, to steadfastness, stability, and strength, as systematic study of the Bible. The apostle Paul was a vigorous evangelizer, and counted it his chief work to break new ground. Yet he spent much of his time "confirming" the churches he had already founded. The study of the Bible is a great confirming force.

9. Because to be studying the Bible with his church will furnish constant themes and material for preaching — preaching that will fit in with the thought of the congregation, command interested attention, and stimulate study on their part. For the suggestion of varied themes appropriate to modern life the Bible studied with the church far surpasses the morning paper, with its reports of social and political disturbance.

These statements will be met by the plea that the pastor is already overworked; but just here the INSTITUTE steps in and provides carefully selected lists of books for the leader of a class, and perfectly planned and executed material for the work of the members of the class, thus relieving the leader of much of the detail of the work. The series of courses is a very attractive one. At the risk of repeating to those already familiar with the facts, we may be allowed to name the courses now in progress in this popular work:

The subjects of the main course are: "The Life of Christ" (a study of all the material of the four gospels); "The Foreshadowings of the Christ" (a study of Old Testament history and prophecy, with special reference to the development of the messianic idea); "The Founding of the Christian Church" (a study of the Acts and the epistles on the basis of their historical relationship); "The Work of the Old Testament Sages" (a simple study of the ethics and philosophy of the sages as presented in the work of the prophets and in the books of Proverbs, Job, Song of Songs, and Ecclesiastes). For convenience the subject of "The Founding of the Christian Church" will be emphasized in 1903–4.

While it is desirable that the subject-matter of the four-years' course should be first covered, one additional course is announced each year. The additional courses already prepared are "The Work of the Old Testament Priests" and "The Social and Ethical Teaching of Jesus."

Notwithstanding the complete character of the material provided, it is still impossible for many ministers to take upon themselves the burden of a class, or to find any competent person to do it for them. Here again the INSTITUTE proposes a plan which is effectively in operation in several churches. Under this plan the minister secures the co-operation of a number of individual members of the congregation who agree to carry on the daily study as marked out by the INSTITUTE, and to report to him weekly, monthly, or at other stated intervals upon a card provided for the purpose.

Those who wish to do the full work of answering questions may substitute for this card the question sheet provided by the INSTITUTE. By this means a very small expenditure of time on the part of the minister will bring large results.

The work of these courses is appropriate for all conditions of persons, as the following abstract from the report of last year's work will show:

It may be supposed that the courses of the INSTITUTE are entered upon only by what might be termed the "upper class" of popular Bible students. That this is not the case can be easily seen by anyone familiar with the correspondence. At least one-half, and perhaps the majority, of students are in country towns where graded Sunday schools are not found, where perhaps only one minister in the town is sufficiently in touch with modern thought to appreciate the value of systematic Bible study, and where the members of a class may be of the most miscellaneous character. One club of unique interest is that in the Minnesota state penitentiary at Stillwater, consisting of forty inmates of the prison under the leadership of a Minneapolis lady who visits the prison weekly. These men are many of them ignorant, having never studied the Bible at all. That they are taking a deep interest in the life of Christ is evident from the letters received; some of them present thoughtful questions upon which further light is desired.

The INSTITUTE is anxious to reach as many ministers as possible with its descriptive literature, and will gladly correspond with any persons whose names are sent to the Executive Office (Hyde Park, Chicago), or with any who wish suggestion or information such as comes within its province. Samples of material, a pamphlet of suggestions as to methods of conducting classes or clubs, and other literature designed to create an interest may be freely secured.

Work and Workers.

MISS SARA A. EMERSON has accepted the position of instructor in the Bible at the Hayes Training School for Deaconesses and Missionaries at Washington, D. C.

REV. JAMES A. BLAISDELL, recently a congregational pastor at Olivet, Mich., has entered upon his duties as Professor of sacred history at Beloit College, Beloit, Wis.

AT the opening of the autumn quarter in the University of Chicago three addresses were given the students, under the direction of the Young Men's Christian Association of the University, to inaugurate the work of Bible study during the year. Two of these addresses were by President Charles Cuthbert Hall, D.D., of the Union Theological Seminary, New York city, on "The Relation of the Bible to Intellectual Culture," and "The Relation of the Bible to True Self-Knowledge." The third lecture was by Professor George L. Robinson, of the McCormick Theological Seminary, Chicago, on "Bible Study and the Personal Life."

THE autumn announcement of The Macmillan Company, New York, promises several valuable works to the department of theology: Professor F. G. Peabody, of Harvard University, *The Religion of an Educated Man*, and *Jesus Christ and the Christian Character;* Professor S. S. Curry, *The Vocal Interpretation of the Bible;* Professor E. C. Moore, of Harvard University, *The New Testament in the Christian Church;* Professor Nathaniel Schmidt, of Cornell University, *The Son of Man and the Son of God in Modern Theology;* and the translation of two recent German works, one by Professor Oscar Holtzmann, *A Life of Jesus*, the other by Soltau, *The Birth of Jesus Christ.*

THE department of comparative religion at the University of New York has for sixteen years been under the direction of Professor F. F. Ellinwood, D.D. At the close of the year last June, Dr. Ellinwood retired from the professorship, and Professor Charles Gray Shaw, Ph.D., from another department of the university, has been appointed to the chair. The work of the department for the present year will consist of two courses on comparative religion, one on "The History of Religious Thought," the other on "The Philosophy of Religion;" supple-

menting these, Professor Shaw will give two courses in philosophy, one on "The Philosophy of Ethics," the other on "Systematic Philosophy."

REV. EDWARD JUDSON, D.D., pastor of the Memorial Church on Washington Square South, New York city, has accepted the professorship of homiletics in the Divinity School of the University of Chicago, to succeed Dr. Galusha Anderson who has become professor emeritus. Dr. Judson is the son of the great missionary, Adoniram Judson. He was graduated from Brown University in 1865, was later a professor at Colgate University, but since 1875 has been a pastor, first at Orange, N. J., and after 1880 in the church which he now leaves—a church of the institutional kind, where his work has been marked by the greatest wisdom, skill, and success. He will take up the work of this professorship on January 1, 1904.

THE Young Men's Christian Association of Chicago, at its Central Department, provides an elaborate schedule of Bible classes and Bible lectures for the religious instruction and culture of its members. During the coming winter season classes will be conducted in the following subjects: "The Conversations of Christ," "The Life and Letters of Paul," "Character Studies in the Bible," "The Conversion of the Roman Empire to Christianity," "Studies in the Apostolic Church," "Old Testament Characters," "The Life of Christ," "Studies in the Life of Christ," "Main Lines in the Bible," "Jesus the Toiler," and "Life Problems." A series of lectures in "The History of Prophecy" are to be given by Rev. Charles A. Young, editor of the *Christian Century*, and a series of lectures on "The History of New Testament Times in Palestine," by Professor Shailer Mathews, of the University of Chicago. The latter also conducts a Normal Sunday-School class on Saturdays which studies the International Sunday School Lessons.

THE city of Boston has a most useful organization for Bible study in the Twentieth Century Club, which furnishes during the winter season a series of lectures and studies upon important Bible themes by leading scholars of the United States. For the coming winter Professor H. G. Mitchell, of Boston University, will give five lectures, illustrated with the stereopticon, on "The Geography of Palestine;" Professor Henry P. Smith, of Amherst College, will give twelve lectures on "The History of the Literature of the Hebrews until the Exile;" Professor Henry S. Nash, of the Episcopal Theological School, Cambridge, Mass., will give eight lectures upon "Life and

Literature in the Apostolic Age;" Professor Richard G. Moulton, of the University of Chicago, will give eight lectures on "The Bible as Literature;" and Miss Helen S. Cole will give four "Interpretative Bible Readings." The lectures given by Professor Smith are to be paralleled and supplemented by twelve class lessons under the direction of Professor I. F. Wood, of Smith College, Northampton, Mass. Course tickets for these lectures are announced at $1.50 to $3, with single tickets at 25 cents for each lecture. This program of the Boston Twentieth Century Club is here mentioned, not only for its own sake, but in the hope that other cities may be stimulated to similar arrangements for extending the better knowledge of the Bible.

An important contribution to the study of early Christian history has been made by Dr. E. H. Gifford in his elaborate new edition of Eusebius's *Preparation for the Gospel* (Oxford University Press, 4 vols., £5 6s.). The first two volumes give the Greek text, the third volume (in two parts) gives the English translation, and the fourth gives extensive notes upon the work. Eusebius intended in this work to make a strong apology for Christianity; as such it is still of great interest. But still greater interest attaches to the fact that in this work Eusebius preserved quotations from works which otherwise would have been completely lost, exhibiting the philosophical conceptions of Eusebius's day. Here are preserved specimens from the writings of almost every philosopher of any note whose works are not now extant. There are also fragments of poetry and extracts from known historians. The contents of Eusebius's *Preparation* may be indicated in Lightfoot's words:

> In the first three books Eusebius attacks the mythology of the heathen; in the next three he discusses the oracles, the sacrifices offered to demons, and the doctrine of fate; in the three following he turns to "the heathen oracles," explains their meaning and quotes heathen writers on their behalf; in the tenth to the thirteenth books he argues for the priority of the Hebrew Scriptures, charges the Greek philosophers with plagiarism, and shows all that is best in Greek speculation agrees with the Hebrew writings; the fourteenth book is occupied with the contradictions of the Greek philosophy, and the fifteenth with its errors.

Book Reviews.

The Called of God. By the late PROFESSOR A. B. DAVIDSON, D.D., LL.D. Edited by PROFESSOR J. A. PATERSON, D.D., with Biographical Introduction by A. TAYLOR INNES. New York: Charles Scribner's Sons, 1902. Pp. 336.

If the interested scholar living on this side of the Atlantic Ocean, who had not come into personal contact with the late Professor Davidson, should inquire into the sources of the power of that eminent teacher, he would find that Dr. Davidson was endowed with a rare combination of talents. First of all, he was a linguist, and as such did fundamental work with his pupils by arousing enthusiasm in the tilling of the proverbially arid field of Hebrew study. In addition to this linguistic gift he had also the talent of an acute critical mind. The problems of Old Testament criticism were to him neither stumbling-blocks to be avoided by the believing and reverential student of the Bible, nor Gordian knots to be cut by the sword of arbitrary conjecture. He had an acute discernment of their nature, importance, and general bearing on doctrinal beliefs. But in Dr. Davidson's constitution of mind even the critical faculty was subordinate to the constructive theological tendency. He was always ready to pass into the study of the thought and life revealed in the Bible rather than to deal with questions of criticism in and for themselves. The religion of the Bible was to him much more than its mere history and historical environment. But even thus we have not exhausted the whole of his personal equipment; for in addition he possessed the preacher's instinct of perceiving the practical spiritual adaptations of historical and theological elements, and of transforming the results of his study into homiletic materials.

The volume before us represents a selection out of his numerous sermons illustrating the point of view and method of procedure of Dr. Davidson in transforming his biblical studies into sermons. The method is one which may well be commended to students puzzled as to what use they shall make of those results of biblical study which to them appear full of interest, but which they feel the uninstructed popular audiences assembling in average churches would find dry and

unprofitable. Dr. Davidson attempts to read, beneath and behind the the facts, the forces and motives that control and mold the facts, and when he has discovered these he points out the situations in which they so often recur in contemporary life. The standards of spiritual life he thus discovers in biblical characters and situations; the applications of these standards he locates among people to whom he is preaching.

The volume is edited by Dr. Davidson's successor, Professor J. A. Paterson, and the biographical introduction prefixed by Mr. A. Taylor Innes tells in a brief but graphic sketch all that was known of Dr. Davidson's quiet, uneventful, but transcendently useful and influential life. Dr. Davidson seems to have been abnormally sensitive, even for a Scotchman, with reference to the revelation of his inner life to the public. But Mr. Innes has skilfully discovered and brought forth from Dr. Davidson's sermons many confessions of spiritual experience which enrich his biographical sketch.

Two portraits of the professor in his study complete the whole presentation of the man, and make the volume quite an adequate substitute for personal contact to those who were not privileged to meet or hear this illustrious scholar and teacher.

A. C. ZENOS.

McCORMICK THEOLOGICAL SEMINARY,
Chicago.

The Teachings of Jesus Concerning Wealth. By REV. GERALD D. HEUVER, PH.D. Chicago: F. H. Revell Co., 1903. Pp. 208. $1, *net.*

The main positions of this book may be summarized as follows: Palestine was a very fertile land, and in our Lord's time presented a civilization and conditions not very different from our own. The people were neither happy nor good. They were oppressed by the Roman and Herodian governments. No party among them — Essenes, Pharisees, or Sadducees — had the social spirit. Only a remnant among the people cared for the poor or the betterment of the general social conditions. Jesus was one of these. Luke gives us the most accurate information concerning his attitude toward social questions. Jesus was no "social agitator." He relied upon moral means alone to promote the social well-being of the people. His life teaches that the spiritual part of man receives its best development under the cramped conditions of poverty and country seclusion. He objected neither to

the possession of wealth nor to the reasonable enjoyment of it. He believed mammon worship was thoroughly sinful; and that riches should be used for the welfare of men. He praised unselfish expenditure. His teaching was conservative and in line with that of the Old Testament. He was progressive and hopeful; and the church of today preserves his spirit and is the only agent he has left for the world's redemption.

The author's style is often defective; numerous sentences are so poorly constructed as to be nearly unintelligible (see on pp. 35, 49, 71, 103). There are some typographical errors (pp. 99, 151, 175). The bibliography gives us a very interesting list of books treating of this particular field. The references to authorities are plentiful and satisfactory.

The author's heart is warm, his sympathies alive, his enthusiasms fervid. His conclusions will approve themselves for the most part to the careful student and to all earnest and devout readers. We welcome a treatise on this special theme, and we trust that its reception will encourage the author to further research and writing.

D. A. HAYES.

GARRETT BIBLICAL INSTITUTE,
Evanston, Ill.

The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By JAMES COOPER, D.D., AND ARTHUR J. MACLEAN, A.M. New York: Charles Scribner's Sons, 1902. Pp. 269. $3, *net.*

The full title which the work bears is: *The Testament or Words Which Our Lord, When He Rose from the Dead, Spake to the Holy Apostles, and Which Were Written in Eight Books by Clement of Rome, the Disciple of Peter.* The *Testament* itself consists of the first two of these eight books to which about half a century ago Lagarde gave the name Octateuch. The subscription at the end of the second book states that the work was translated from Greek into Syriac by James of Edessa in the year 998 of the Greeks, *i. e.*, the year 686–87 of the Christian era; and there seems no reason to doubt the accuracy of the statement. The Greek original, however, is entirely lost, and the work is extant only in Syriac, Ethiopic, and Arabic; though it seems probable that back of the two latter there lies a Coptic version. Of these versions only the Syriac has ever been published.

About fifty years ago selections from the Syriac were published by Lagarde, and in 1856 he attempted a restoration of the Greek original

lying back of those selections in his *Reliquiae juris ecclesiastici antiquissimae.* Although complete copies of the work existed in European libraries and were known to scholars, it was regarded as of minor importance, and, with the exception of the use made of it by Lagarde, it was quite neglected. To an eastern scholar belongs the credit of making the work known. In 1899 Ignatius Ephraem II. Rahmani, Syrian patriarch of Antioch, published the Syriac with parallel Latin translation, constructing his text on the basis of three Syriac manuscripts. He made use also of the above-mentioned Arabic translation which he promised to publish later.

The present translation of Professor Cooper and Canon MacLean is made on the basis of Rahmani's text, but with an independent use not only of the MSS. used by Rahmani, but also of certain materials which he did not have. These latter are two copies of the Ethiopic translalation mentioned above, and certain Syriac texts in the Malabar Bible of the University of Cambridge and in a book of church ordinances in the Laurentian Library at Florence, none of which have yet been published; in addition, two fragments already published, one in Latin, the other in Syriac.

In character the *Testament* is related to the whole series of writings of which the *Didaché* is one of the first and the *Apostolic Constitutions* among the last. It is one of many "church orders" of apocryphal origin, all of which reproduce more or less closely a certain amount of original material and which for the most part claim for themselves apostolic authority. The compiler of the *Testament* goes a step farther and claims the authority of the Lord himself, professing to record his instructions to the apostles between the time of his resurrection and his ascension (Acts 1:3).

The work is divided into two books. The first is, strictly speaking, a "church order," which after preliminary material contains minute instructions concerning the construction and arrangement of the house of worship; the qualifications, ordination, and duties of a bishop; a full eucharistic liturgy, with its preanaphoral prayers; a "mystagogia" or "initiation into the mysteries (of the Christian faith) which is said before the offering (of the Eucharist) to the faithful;" the qualifications, ordination, duties, and daily prayers of a presbyter; the qualifications and duties of a deacon; the eucharistic litany said by him and his ordination; regulations as to confessors in persecution; rules about the order of widows and their prayers, about subdeacons, readers, virgins, gifts of healing, of knowledge, and of tongues.

The second book deals with baptism; states who are to be admitted as catechumens and who rejected; gives rules about the instruction, exorcism, baptism, confirmation, and communion of the candidates; the fast before and ceremonies of Easter, the *agape;* offering of first fruits; rules for burial, property, grace before meals, methods of singing, and hours of prayer.

Though claiming, as the full title indicates, a very early compilation, internal evidence is decisive for a very late date. It is true that Rahmani assigns it to the close of the second century, but no other scholar follows him here. Zahn says *ca.* 350 A. D.; Harnack, *ca.* 400; Battifol and Funk think it is certainly not earlier than the fifth century and may be later. The authors of the present volume think that it originated in Asia Minor, much less probably Syria, *ca.* 350 A. D.

It has been debated whether it is a Montanistic writing which has been reworked, or whether it has simply incorporated material of a Montanistic tinge. The latter seems from internal evidence much the more probable view. Its compiler was an ardent antagonist of Arianism and undue subordinationism. It has been suggested, with much probability, and the view is accepted by the present translators, that it sprang from the Apollinarians. However, it does not seem to be strongly sectarian, nor does it contain any actual heresy. If of Apollinarian origin, the third quarter of the fourth century, as suggested above, seems confirmed for its date.

The present volume renders the work now easily accessible to English readers. Those who care to look into it will find all needed help in the prolegomena and notes. They are written in a true historical spirit and with ample liturgical learning. The volume has the mechanical excellence which one has come to expect from the Clarks. It will prove of interest not only to the technical student, but also to the lay reader who is interested in the course of church development.

J. W. Bailey.

Chicago.

Current Literature.

Did the Story of the Garden of Eden Come from Tyre?

In the *Journal of Theological Studies* for July, Professor A. A. Bevan makes a new suggestion as to the meaning of the statements concerning the "prince of Tyre" in Ezek. 28:1–19. The question is, in particular: Why is the king of Tyre compared to a demi-god expelled from Paradise? His abode is spoken of as the "holy mountain of God," and his offense is the fact that he has profaned his sanctuaries. The Tyrian sanctuary is, therefore, regarded as a place of unique importance. The only source of information concerning the Tyrian temple is the temple of Solomon which was built by Tyrians and probably copied in large part from the temple at Tyre. These facts must have been known to Ezekiel.

The representations of the cherubim, the palm trees, and the flowers (1 Kings 6:29, 32) on the walls and doors show that the internal decorations of the temple were intended to suggest the idea of a garden. The same combination of the cherubim with trees and flowers occurs in Gen. 3:24. The reason for this connection between the temple and the garden of Eden is found in the fact that the earliest Semitic sanctuaries were the fertile oases, the natural gardens of the desert. If the temple of Solomon was an importation from Tyre, the natural inference is that the legend of the garden of Eden came from the same quarter as an interpretation of the symbolic decorations of the sanctuary. If the temple of Solomon was considered a representation of the garden of Eden, the Tyrian sanctuary, its prototype, certainly had a greater claim to be so regarded. This is the central idea of Ezekiel's dirge, and it explains many details otherwise unintelligible.

One important detail is the fact that Ezekiel's list of precious stones worn by the king of Tyre corresponds exactly with the list of stones in the high priest's breast-plate (Exod. 28:17 f.; 39:10 f.). The Tyrian temple being the prototype of that at Jerusalem, it becomes clear that Ezekiel's list of stones is intended to emphasize the status of the king of Tyre as minister of the sanctuary.

The Occasion of the Prophecy of Habakkuk.

In the *American Journal of Theology* for October, Professor Walter R. Betteridge, of Rochester Theological Seminary, discusses the time at which the prophecy of Habakkuk was written and its relation to the circumstances of that period. The date of the writing of the book he thinks was 701 B. C., in connection with the invasion of Sennacherib. This prophecy with its passionate earnestness fits in well with the horrors of that invasion. In Habakkuk's words can be seen the stricken nation quivering under the lash of the cruel invader just as it must have done when humiliated by Sennacherib. Habakkuk was an associate of Isaiah in this great crisis of Jewish history; and just at the time when Isaiah was so vigorously asserting that Jerusalem should not fall into the hands of the Assyrians, Habakkuk came forward with a similar assurance. The view that Habakkuk was a pupil and associate of Isaiah furnishes the most satisfactory explanation of the remarkable similarity in thought and diction between his prophecy and many of Isaiah's utterances. Habakkuk's conception that the Assyrians were the instruments in Jehovah's hands for reproof and correction of the Hebrews is the same as Isaiah's. Both prophets had much the same conception of Jehovah; both held to the inviolability of Jerusalem at the time of the siege, and urged their fellow-citizens to assume an attitude of quiet trust in their God; and both predicted the withdrawal and overthrow of the tyrant. The third chapter, which is generally denied to Habakkuk, presents no incongruity in language or style, in thought or circumstances, as compared with the rest of the book, and may well have grown out of the occasion which gave rise to the whole prophecy.

A Justification of Criticism.

In the preface to his recently published *Old Testament History*, Professor Henry Preserved Smith, speaking of the continual need of fresh presentations of the history of the Hebrews to each succeeding generation, makes the following statement: The interest in history is as old as the Bible itself, as old as the oldest parts of the Bible, in fact. For we find among the earliest documents in Hebrew literature the songs and stories which rehearse the righteous acts of Yahweh, or which celebrate the deeds of Israel's heroes. We must not confound this interest in history with the interest felt by the modern student. Interest in history as history is a matter of comparatively recent growth. The earliest authors or singers were under the influ-

ence of patriotic or religious enthusiasm. And yet it does not seem forced when we say that the ancient and the modern motives are not far apart. The ancient writer was sure that he was setting forth God's working for his people; the modern historian sets forth what has taken place in the hope of discovering the law of human progress. The latter is broader and more philosophical in his views; the former is more distinctly didactic in his tone. But the underlying motives are not very different. The narrative which was compiled from Israel's folk-stories, and which now fills the first section of our Old Testament, shows a genuine historic and philosophic interest. It is interesting to note even in the Bible itself the tendency to rewrite history to meet the views of succeeding generations; for the narrative of the earlier books was recast by the Chronicler to meet the needs of his own time. If criticism needed any justification, it would find it in this precedent.

Paul's Journeys to Corinth.

A writer in the *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, offers a simple explanation of the second visit of Paul to the Corinthian church. In 1 Cor. 16:5–7 Paul declares his intention of spending some time, or even the entire winter, at Corinth after he has first made a trip through Macedonia. In 2 Cor. 2:1; 12:14; 13:1, 2, there are references to a second visit to the Corinthians which Paul has made. What is the relation of this journey to the one promised in 1 Cor. 16:5–7? The answer is found in the statements of 2 Cor. 1:13–24; verses 15 and 16 of this passage show that Paul has in mind plans for a journey to Corinth. His purpose had been to pass through Corinth on his way to Macedonia, from Macedonia to return to Corinth, and from Corinth to go to Judea. According to the view of this writer, vs. 23 shows that only the first part of that plan was accomplished. Paul actually made the journey and was once in Corinth, as οὐκέτι indicates; for if he had not been there at all, he would have used οὐκ. Still further, a comparison of 2 Cor. 1:23 with 2:1 makes it clear that the same visit is referred to in each case, and, as both passages suggest, it was accompanied with grief. It was not then the one referred to in 1 Cor. 16:5–7. This one (2 Cor. 1:16) was short, that one (1 Cor. 16:5–7) was long.

But from these facts it must not be concluded (as is now done by most scholars) that the two plans were entirely unrelated. Rather, Paul displaced the first plan with the second, and in some way — by letter or otherwise — made it known to the Corinthians. The explana-

tion is a simple one. As Paul made preparations for his second visit, he had the firm purpose of fulfilling his promise made in 1 Cor. 16:5–7. The conditions in the Corinthian community, however, made it seem desirable for him to make a short visit to Corinth instead of going first to Macedonia. This change he justifies in 2 Cor. 1:15. But the second benefit of which he speaks was not realized, because his experiences at Corinth convinced him it would not be well. He returned directly to Ephesus from Corinth, or went on into Macedonia, the latter course being the more probable.

The New Testament Terms "Propitiatory" and "Propitiation."

The character of the language of the New Testament and its relation to the contemporary common-dialect Greek has in recent years received much attention. The researches of various scholars have made it clear that the Greek of the New Testament is not to be regarded as a sort of sacred tongue, but that it is essentially the vernacular of the time, and can be properly understood only when so considered. No one has done more scholarly or helpful work on this subject than Dr. Adolf Deissmann, who writes the leading article in the *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, on the meaning of the term ἱλαστήριος(ν), *propitiatory*, *propitiation*, in the New Testament. Ἱλαστήριος in all instances of the word yet known is an adjective of two, not of three, endings. It has two general meanings: (1) "propitiatory," "serving for propitiation;" (2) "expiatory," "serving for expiation." Which of these two general meanings is to be understood in a particular passage the context must decide.

In Hellenistic Greek, adjectives in -ιος and particularly in -ήριος, were frequently made into substantives, as the inscriptions show. Such a substantive is τὸ ἱλαστήριον, a term which appears frequently. Like the adjective, it also has the two general meanings, between which in any given passage the context must decide. The oft-repeated statement that ἱλαστήριον is always to be completed by θῦμα, and therefore must mean "expiatory offering" or "sacrifice," is not true. Where it should be so completed that meaning would hold good, but no instance has yet been cited where such a meaning is demanded by the context.

As a matter of fact, apart from the passages in the Septuagint in which ἱλαστήριον stands for the Hebrew *Kapporeth*, and apart from the *locus classicus* Rom. 3:25, ἱλαστήριον in heathen, Jewish, and Christian writings is used in six special senses: (1) propitiatory gifts or expiatory offerings to deities or the deity are most frequently referred to

(Cos inscriptions, Dio Chrysostom, Josephus, Johannes Kameniates); (2) Noah's ark (Symmachus, Gen. 6:15); (3) the altar ledge (Ezek. 43:14, 17, 20 (LXX), and the place of the altar (Sabas, d. 531 A.D.); (4) the altar (Hesychius, Cyril); (5) a church (Theophanes Continuatus, sixteenth century A. D.); (6) a monastery (Menander, sixth or seventh century A. D., Joseph Genesios, tenth century A. D.) With all these meanings the term ἱλαστήριον is found, and it appears that any object can be so designated, provided only propitiatory significance be attached to it.

The question as to the meaning of the term in the Septuagint is not so difficult as it has been made. The Hebrew word *Kapporeth*, which ἱλαστήριον translates, is found mainly in Exodus and Leviticus (besides Numb. 7:89 and 1 Chron. 28:11). Contrary to the ordinary view, which was also formerly the view of the writer, the word *Kapporeth* meant "lid (or covering) for the ark." But this cannot be maintained. As the facts indicate, the term is an abbreviation for some more original term, and means: "an instrument of cleansing or propitiation." It is related to the Arabic word *Kaffârat*, and both go back to a primitive Semitic conception of an article of propitiatory significance. This Lagarde saw long ago.

The usage in Philo, and in Heb. 9:5, conforms to what has been said concerning the Septuagint. The word also occurs in German, taken over from current Jewish usage in which it has the meaning already indicated.

What, now, is the meaning of the word ἱλαστήριον in the classical passage, Rom. 3:25? (1) It might be taken as the accusative of ἱλαστήριος, "whom God set forth as a propitiating or atoning one." But the adjective is seldom used, while the substantive is frequent; the substantive is much more probable also as regards the thought of the passage. (2) The connection excludes the following: (*a*) "mercy-seat" (so Luther); (*b*) "the propitiatory covering, or lid, of the ark." Nothing speaks in favor of this, while against it are the absence of the article and the strangeness of the figure which would describe the propitiatory covering as sprinkled with its own blood. (3) The connection allows either of the two following meanings: (*a*) "propitiatory sacrifice;" that Paul, so far as the thought goes, might so use the term appears from Eph. 5:2, but no other instance of this usage occurs; (*b*) "propitiatory gift;" this is the most frequent use of the term, especially as current in the Roman empire at that period, and it entirely suits the context of this passage; the crucified Christ is the

votive gift set up by God himself for propitiation of sins. It has been assumed here, as is generally held, that Paul by the phrase ἐν τῷ αἵματι refers to the crucifixion; but 1 Cor. 10:16 uses "blood" in a spiritual signification — a meaning which also fits Rom. 5:9; Eph. 2:13. If this is the sense to be understood here, the passage has its nearest parallel in 1 John 2:2.

The Present Vital Need of the Christian Church.

Under this title Rev. Teunis S. Hamlin, D.D., of Washington, D. C., contributes an article of more than usual value to the *Cumberland Presbyterian* of October 1. He says: The church, and especially its ministry, should evince the utmost faith in the truth. This does not mean a dogmatic faith in the church's creed as stating all truth, or even some truth in a final form; but instead confidence that truth, however and wherever found, is in its nature eternal; has nothing to fear from the most searching inquiry; on the other hand, courts such inquiry. It can hardly be doubted that the church has lost much by the absence of this spirit; is today losing much, for example, in the prevalent attitude toward modern Bible study. When such study began a few years ago to announce its conclusions, it was denounced as atheistic, infidel, hostile to the Holy Scriptures. It soon appeared that most of the scholars were devout and godly men against whom such charges could not lie; and that their work was prosecuted in the most reverent spirit, that, so far from trying to assail and overthrow faith in the Scriptures, they were laboring to re-establish such faith on secure foundations. The early alarm is passing. Christians are today quietly accepting as commonplace what ten or even five years ago they rejected with dread and horror. And their faith in truth and in God is not impaired, but vastly strengthened.

Still, thoughtful men want to see this change of attitude frankly avowed. They believe it argues lack of courage and ingenuousness when the church daily puts into practice that which she openly denounces; allows her ministers to teach and preach what officially she condemns. Thus, at heart many men who outwardly support the church lack respect for her. Certainly these men should be won, if possible. Merely as a matter of prudence, it is most important to win them. What will do it? No doubt many things are necessary, but one of the first is a frank, official acceptance of what is thus far established as true; and, far more, official attestation of the fact that the church fears no truth, but welcomes all, scholarly, scientific, social,

come whence it may. Perhaps the most urgent need of the church today is an access of honesty, manliness, and courage in its official conduct equal to these qualities in its best members and ministers. Certainly this would go far to win and hold the intelligent, cultured, strong men, who are the world's leaders, and should be the church's also.

Modern Theological Education.

Professor George F. Moore, D.D., of Harvard University, describes with great acuteness and usefulness the essential features of modern theological education in the *Independent* for September 17. Indicating the changes in the subjects and methods of theological education which have been taking place in recent years, he says: The study of the Bible in the old curriculum was mainly exegetical. History, as well as law and prophecy, gospel and epistle, was inspired, infallible, authoritative. The task of the scholar could only be to ascertain by philological methods its meaning. Other biblical disciplines occupied an entirely subordinate place. The canonicity, authenticity, and integrity of the books were treated as a branch of apologetics, rather than of criticism; history was only a harmonistic retelling of the biblical narrative; antiquities were largely learned curiosities.

To modern scholars the books of the Bible are sources for the history of Israel or of New Testament times. The establishment of the text, the philological exegesis, the critical investigation of the age, origin, and historical value of the writings, are the methods by which the student prepares for historical interpretation and construction. His end is not the meaning of a passage or of a book, but a comprehensive understanding of the history. In the pursuit of this end scholars have come to see that the New Testament cannot be understood without a knowledge of contemporary Judaism. The sources of Jewish history in the two centuries following the Maccabean struggle are therefore necessarily included, with the Old Testament and the New, in our study. What someone, with peculiar ineptitude, once called the "four centuries of silence" are allowed to speak for themselves.

The center of biblical studies in the modern theological seminary is not exegesis, but history — the history of the religion of Israel, of Judaism in New Testament times, and of the origin of Christianity and its development in the apostolic age. The name "biblical theology," sometimes given to this study, is misleading; our aim is a history of religion in all its aspects, not merely of religious ideas. To this central study the history of the Israelite kingdoms and the Jewish

church, the history of Hebrew, Jewish, and early Christian literature, are ancillary. The methods and processes, philological and critical, by which these results are attained belong to the technical training of the historian rather than to the ordinary education of the minister. They should be so explained and illustrated to the student that he may understand their nature, and use with intelligence the work of scholars in this field; not as though he were going to practice them himself.

The history of the beginnings of Christianity in the New Testament passes over without a break into the history of the succeeding ages. In the modern treatment this continuity is recognized. The external influences—Jewish and Hellenic, social, philosophical, and religious—which affected the development of Christianity, are justly appreciated. The formation of Christian dogma is treated without apologetic or controversial animus, as a historical problem. The Reformation and its consequences are discussed with the same fairness and dispassionateness. The attention of the student is not concentrated on doctrine and polity to the relative neglect of other manifestations of the Christian life, nor on the ancient age as though the modern were of less significance; on the contrary, the period since the Reformation, and especially since the last century, is properly discussed with the greatest fulness. The history of theology since Kant is of no less importance to us than the three centuries before Nicæa.

The heart of the old curriculum was dogmatics, the exposition and demonstration of a system of "revealed theology," conformed to the confession of the church to which the school belonged. The philosophy which underlies and pervades the traditional dogmatics is obsolete—the universe, as science reveals it, cannot be construed on its premises or in its terms. The conception of Scripture and the method of interpreting it by which theology was harmonized with philosophy, and the specifically Christian dogmas were derived or proved, is also obsolete. But the facts of Christian experience and religious history remain; the Christ of the gospels remains; and these facts are no less intelligible or significant in our way of thinking than they were to the Greek Fathers in theirs. The task of the constructive theologian today is to put in the place of the old dogmatics and apologetics a philosophy of the Christian religion in which the facts of Scripture, history, and Christian experience are interpreted in conformity with modern conceptions of the universe and God's relation to it, and of the nature and destiny of man. To this central discipline philosophy, psychology, the philosophy and history of religion are subsidiary.

Dr. Lapponi

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(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc.

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