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The perennial power of the apostle Paul is attested by every age; not always, however, by some new word of witness, but by a new appreciation of some word already spoken. That historic moment marking the larger conversion of Wesley in Aldersgate Street in 1738, and his singular endowment with well-nigh apostolic power to strengthen the brethren, was struck on the evening of May 24 at a quarter before nine, when the good Moravian brother was reading from Luther's preface to Paul's Romans, where he was describing the change which God works in the heart through faith in Christ. I felt my heart strangely warmed . . . . and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

In reading the recent reprint of this preface, possibly the strongest impression one receives is that of the entire sanity and balance of the reformer's mind respecting the matter of good works. He recurs so frequently to the subject that it needs to be noted and borne in mind.

O this faith is a living, busy, active, powerful thing! It is impossible that it should not be ceaselessly doing that which is good. It does not even ask whether good works should be done; but before the question can be asked it has done them and is constantly engaged in doing them. But he who does not do such good works is a man without faith.

Luther's notes on chaps. 4 and 5 are especially full and clear to the same end. Again, Luther is right in claiming that Paul desired in this epistle to arrange in brief form the entire doctrine of the gospel and to prepare an introduction to the whole old Testament, "for, beyond doubt, he who has this epistle well treasured in his heart has within him all the light and all the power of the Old Testament."

A flood of light is being thrown in these days upon the early condition under which Christianity developed in Greece and Asia Minor. No single community deserves, or has received, more careful study than Corinth, and no brief study of conditions in Corinth exceeds in value Dr. Hollmann's recent Vortrag. It was inevitable that sooner or later the mightiest spiritual force of the future should absorb the mightiest spiritual force of the past. In the Corinthian church the issue between them was conspicu-


ously joined, and the battle raged all along the line, no quarter being asked or given on either side, until the triumph of the cross was manifest. The thesis of the pamphlet, “die Korinther die Christen warden blieben trotzdem Korinther,” is well sustained. Probably no church of the first century was located in a community so thoroughly cosmopolitan, and the diverse elements entering into the problem of its evangelism taxed the genius of the apostle Paul to the utmost. Intellectualism was the leading characteristic of the Grecian mind. The spirit of the age was scientific, and no document ever recognized or met it more ably than the first Corinthian epistle, the subtle cleverness of the apostle in the opening chapters being paralleled only by that employed in his masterly argument as to the possibility and method of the bodily resurrection in chap. 15. The breadth and charity of Paul throughout the intricate involvements of every question raised or suggested are finely set forth, till the climax reached in the thirteenth chapter is recognized as one of the highest notes in the world’s literature. The phenomena of spiritual gifts, especially those accompanying the gift of tongues, in its relations to the dogma of verbal inspiration, suggests one of the most original passages of the entire paper.

On the fifteenth chapter of First Corinthians nothing has appeared recently more fresh and suggestive than a Studie by Professor von Dobschütz, dedicated to his colleague Professor Hilgenfeld, at the University of Jena, on his eightieth birthday, Whitsuntide, 1903. Paul lays down four events as fundamental to the historical discussion of Christ’s resurrection—his death, burial, rising again, and manifold appearances. The gospels and the creeds emphasize the first three, and place in the room of the fourth the fact of the ascension. Paul, however, places five times as much emphasis upon the fact of Christ’s appearance as upon the resurrection itself, and allows the ascension to fall entirely into the background. The stress of discussion follows these facts, making much of the evidences which Paul presents from his three double groups of witnesses to whom the Savior appeared. It is noteworthy that these appearances were in every case to those closely allied to Jesus and “not unto the world.” Moreover, it is strangely true that the friends of Christ were much slower of heart to believe in the fact of the resurrection, though it was borne in upon them in every possible way, than were his enemies, when once the latter received the truth though at second hand. The apostles’ groups are dominated in each case by a great personality. Peter is supported by the Twelve; James is backed by the church of the circumcision; while Paul stands as first-

born, though as one out of due time, of the gentiles. The testimony to the fact that Christ was seen after his resurrection by many men of diverse sorts still stands unmatched and unbreakable.

The early date and Pauline authorship of the epistle to the Galatians have again been questioned and again satisfactorily settled. The present-century hypotheses of the Netherland school so far outstrip those of the nineteenth-century Tübingen that the righteous soul of Pastor Schultze is sorely vexed. But while his spirit glows, his mind muses to good effect, and he adds telling blows to those of Schmidt and Gloël. He insists that the Paul of the Galatians must precede the Paul of the book of Acts; that the conditions subsisting in the Galatian churches belong to the earliest period of their development; that no one, unless Paul, short of "an angel from heaven" could have dealt so authoritatively and completely with them; and that the supposition of other origin, and that in the third decade of the second century, lays far too great strain upon right reason. Such a genius could in no wise have remained anonymous nor have restricted his talents to so narrow a field. Our author is confident that not only was Galatians written prior to Acts, but to almost every other book of the New Testament, including the epistle of James. His most ingenious contention, however, is that the farewell address of Paul to the elders of the church of Ephesus, as it appears in Acts 20:13 ff., is a mosaic woven together from scattered expressions taken out of First Thessalonians and other Pauline writings, thereby meeting, as he thinks, the opposite opinion, the use of ἐπισκόπως in Acts 20:28 for προϊσταμένους in 1 Thess. 5:12, among other things, clearly favoring his view.

Paul’s epistle to the Ephesians has called forth another new commentary based on a fresh translation and interpretation of the Greek text. It is a brief, well-poised, and scholarly handbook written with a view to helping practical Bible teachers and students. Superintendent Krukenberg holds that this letter could not have been written from the Cæsarean imprisonment, since Paul evidently had no opportunity while in Cæsarea to preach the gospel openly as at Rome (cf. Eph. 6:19, 20). Though intimately related to the epistle to the Colossians in time of writing and in contents, yet it differs from that epistle in its lack of all personal greetings and of criticism of heretics or heretical teachings. These facts are held to go well with the opinion that the Ephesian epistle was intended by Paul to serve as

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an encyclical for the circuit of churches in the vicinity of Ephesus. The epistle divides into two nearly equal parts, chaps. 1–3 being doctrinal, and chaps. 3–6 hortatory.

An interesting fragment of a New Testament Greek-Latin text, containing a good part of the first two chapters of Ephesians, has just been published. It consists of two sheets and was accidentally discovered by Professor Schultze in the state archives of Mengeringhausen wrapped about a package of seventeenth-century manuscript notices of a local shooting club. The finder’s plausible speculations as to its checkered career are equaled only by his scientific conclusions as to its paleographical relationships. These latter he shows to be most intimate with Codex Claromontanus of Paris and Codex Sangermanensis of St. Petersburg. The collation indicates the closest kinship with the ninth-century redaction of Claromontanus, and in this conclusion Professor Schultze quotes the favoring opinions of Professor Gregory, of Leipzig, and M. Henri Omont, of Paris.

Nothing is so calculated to stir the admiration of the careful student of the New Testament text for its original writers as their constant habit of quotation from the Old Testament both in Greek and in Hebrew. It is paralleled only by the painstaking labors of some German Pfarrers. Five years ago Pastor Dittmar brought out the first half of his unique work on the Old Testament in the New, covering the gospels and Acts. Now he completes his praiseworthy task. It is at least a curious fact that Paul the apologist quotes from the Old Testament not quite so frequently in Romans as does Matthew the evangelist in his gospel, though each quotes forty-five and fifty-nine times, respectively, in the first seven chapters of the books named. Every Old Testament book is freely quoted in the New, but Isaiah is far the favorite, being followed by the Psalms, Genesis, Exodus, and Deuteronomy in that order, the Pentateuch as a whole about twice exceeding the Psalms and nearly twice Isaiah. Of Paul’s epistles only Philemon fails to use the Old Testament, while among the other New Testament epistolary writers Peter and James present data most worthy of study. A useful flood of light, and one that has not been made enough of, is thrown upon such questions as composite origin and authorship of New Testament books, notably in the case of the Johannine writings. As would be anticipated, the Apocalypse is especially indebted to the Old Testament.


Professor Gustav Krüger during the past year has filled the office of rector to the University of Giessen, and at his installation, in July last, delivered an utterance which has called to itself wide attention. Starting from Harnack's Chronologie, he shows that the tendency of modern criticism, in the matter of New Testament literature, is distinctly conservative, despite the peculiarly slipshod delivery of Ernst Häckel, "der im Ton des Diktators aller Welt verkündet, die neue Kritik halte nur drei Briefe des Paulus für echt, die an die Römer, die Galater und die Korinther!" Häckel's oversight or ignorance of the fact that there are two letters of Paul to the Corinthians extant and included in every Bible is quite akin to the fatuous and final conclusion of certain Holland professors that not one book of the New Testament belongs to the first Christian age. The threadbare theory that Christianity was the free creation of Graeco-Roman antiquity, and the later contention that it sprang from an apocalyptic Judaism, are alike set aside by the true historian. Evangelical and apostolic tradition has its seed within itself, implanted from above, and can be adequately explained on no other theory. The trenchant and uncompromising tone of Rector Krüger is characteristically seen in his salutation to his earthly lord: "Wir schauen hinauf zum Thron und rufen: Landgraf, bleibe hart!"

Ernst von Dobschütz is one of the strong, untrammeled present-day writers in the field of primitive Christianity. He claims for his opinions a perspective and balance which have not characterized all modern historians. He thinks that the strictly literary side of critical problems is destined to fall somewhat into the background, while new recognition is paid to the spontaneity and naturalness of the early records. The tendency factor has been greatly overworked. A course of five lectures delivered between semesters at Hannover in October last has just come to hand. The titles suggest the scope and progress of the thought developed: (1) "The Origin of the Primitive Church;" (2) "Jewish Christianity and Judaism;" (3) "Gentile Christianity and Paganism;" (4) "The Relation of Jewish to Gentile Christianity;" (5) "Early Christianity and Catholicism." The question as to the origin of the early church has been rarely, if ever, raised, much less fully discussed. It has been taken for granted and taught that Jesus founded the church, and that Pentecost was the church's birthday in the sense that the already organized society on that day stepped forth full-fledged and endowed with the spirit for a militant career. But

we find, on reading the gospels, no account of any such action on the part of Christ, and only twice does he use the term ἐκκλησία at all. Jesus' entire teaching was concerning the kingdom of God; with the actual founding of the church he had nothing to do. As Batiffal finely expresses it: "Jesus promised the kingdom; the church, however, came." Whitsuntide was the birthday of the church only in the sense that a great national festival brought together and welded into one an unusual number of believers, and strengthened thereby their influence upon their time and people. As to the nature of Judaism, and so of Jewish Christianity, we have had but little real knowledge hitherto. But now, thanks to Schürer, Dalman, Schlatter, Kautzsch, and others, the treasures of rabbinical life and lore have been brought to light and the Judaism of Jesus' day is revealed. But the relation of the early church to Judaism is still only dimly realized, and here our author raises questions and brings his researches to bear with striking effect. Facts rather than philosophy are of first importance with him. But the common opinion that paganism was inoperative, if not dead, in the first century is especially combated by the late finds in the papyrus heaps and tomb inscriptions of Mediterranean lands. A flood of confirmatory light is thrown thereby upon the experiences of Paul in his tours through Cyprus, Asia Minor, Macedonia, and Greece. Paul did not find paganism dead or dying, any more than he did Judaism, but his method of meeting it was entirely different. The fourth lecture, that on "The Relation of Jewish to Gentile Christianity," is one of the strongest discussions of that subject yet written. Here again the center of the whole situation is Paul. Himself a Jew of the straitest sect, tradition, and training, who could be Jewish to Jews and yet persona grata in the most exclusive gentile communities, he had "learned the secret" and "knew how to become all things to all men that by all means he might save some." Here fall such questions as the character of the early Roman church, the influence of Essenism, the epistle to the Hebrews, and all the intricacies involved in the diaspora; while the writing and spread of the New Testament books and their relations to Jewish and pagan literature are also ably handled. Finally, the historical development of primitive Christianity into catholic Christianity is traced with rare skill. The death of James in 62 A. D., of Paul in 63 A. D., and of Peter in 64 A. D. marked the passing of the first generation. The death of John marked the passage of the second generation, and the war of Bactchchba the passage of the third generation and the end of the first epoch of Christian history. Catholic Christianity first gained the right to a local habitation and a name about the end of the second century. An unworldly enthusiasm was the chief characteristic
of the early epoch; ecclesiastical organization and a ritualistic system of worship were the keynote of the period which followed. In the place of the Lord arose the gospels; in the place of the apostle, the epistles; and in the place of the spirit, the letter.

The New Testament has always possessed great advantage over the Old from the fact that in the field both of the lower criticism and of external evidence it has rested upon a much broader basis; and it would appear from the frequency and importance of the discoveries made during the last few decades in these same lines as though it were not to be robbed of its pre-eminence. New light is constantly breaking upon the New Testament, and that it is having its inevitable effect is manifest from the attitude of the writings just passed in review. For the inquiring novice an excellent book has been written focusing the principal contributions of these last days, by a Maryland pastor.\textsuperscript{10}

Frederick Palmer has written a much-needed "appreciation" of the Apocalypse.\textsuperscript{11} With this as with every other book of the Scripture canon, only more so, a recognition of the literary and political circumstances of its time is essential to any right knowledge of its meaning or message. A large percentage of the problems of biblical criticism would be self-solved if the western world could only learn once and for all that it is dealing with an oriental literature. But to attempt to square the apocalypse of a prophet with the ideas and ideals of an occidental logician is of all things most preposterous. Professor Moulton's dramatic scheme is in some respects preferable to Mr. Palmer's, but the subjects of the six preliminary studies of the latter—and these comprise the body of his book—have nowhere been more strongly and sanely developed.

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\textbf{THE BOOK OF GENESIS}

There is perhaps no other book in the Old Testament which, in regard to the modern view of it, interests laymen and students alike as much as the book of Genesis. It presents peculiar problems which demand the attention of all educated people; for those ancient questions are ever asked again: How was the world created? What is the origin of sin and


\textsuperscript{11}\textit{The Drama of the Apocalypse.} By Frederick Palmer. New York: Macmillan, 1903. viii+192 pages.