

ARTICLE IX.

NOTES AND CRITICISMS.

I.

MR. HUXLEY AND THE HEALING OF THE GADARENE, OR THE
"SWINE MIRACLE."

WE read that Jesus and his disciples in one of their journeys crossed the Sea of Galilee, and that, near where they landed, was a man with an unclean spirit, or, as in another verse, possessed with the devil. And when the man saw Jesus afar off, he ran and worshipped him. Then ensued a most remarkable colloquy.

Jesus said, "Come out of him, thou unclean spirit."

The man cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee that thou torment me not."

Jesus asked, "What is thy name?"

He answered, "My name is Legion, for we are many."

And he besought him much, not to send them away out of the country.

(Now there was, a good way off, near the mountains, a herd of about two thousand swine feeding.)

And all the devils entreated him, saying, "Send us into the swine."

And Jesus gave them leave. And they went out of the man, and entered into the swine; and the herd ran violently down a steep place into the sea, and were drowned.

And they that fed the swine fled, and told in the city and in the country, what had occurred. When the people went to see what had been done, they saw him that had been possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind.

This is what Mr. Huxley somewhat coarsely calls, "The Swine Miracle." He says he does not believe a word of it, but that "all he knows of law and equity teaches him, that the wanton destruction of other people's property is a misdemeanor of evil example." By which, if he intends anything more than a meaningless, malicious slur, which I should hate to believe him capable of uttering, he asserts that, if the account is true, Jesus was guilty of a wicked and objectless destruction of other people's property.

The truth seems to me to be directly the opposite, and I hope to show, that, "if the account is true," the destruction of the swine, so far from being a wanton act, i. e. objectless, or as children say, just for fun, was justified by reasons of ample importance.

Jesus professed to have come into the world on a mission to redeem the human race, and to raise it to a higher and nobler life. He claimed for himself the highest possible authority, saying that he was the Son of God. He offered two lines of proof, one founded on the exalted character of his teaching,—with this we have now nothing to do,—the other on his lordship over the world of matter, and the invisible world of spirits. He healed diseases, opened the eyes of the blind, and the ears of the deaf, restored withered limbs, and raised the dead. Even the winds and waves obeyed him, and became suddenly calm, as if at his word inertia and momentum had ceased. By walking on the water, he caused gravitation to recognize in him its master.

As to his power over the invisible world demonstrative proof was more difficult. We read, it is true, that he cast out devils many other times, but those acts lacked that completeness of proof, which *compelled the onlookers* to admit the reality of the miracle. When a blind man had been healed, his friends could see what had been done. When the child of Jairus was restored to life, her parents and others could see her, talk with her, walk with her, and be sure that she was alive. But when devils were cast out, there was no evidence that the persons from whom they were said to be expelled, were afflicted with anything worse than a more or less acute mania, complicated with epilepsy. An important link was lacking in the chain of proof. This omission was supplied by the occurrences on the shores of the Lake of Galilee. As in other cases of demoniacal possession, it might be possible to explain the man's part in the transaction as due to one of those hallucinations, common even now among the insane, in which the unhappy sufferer regards himself as possessed bodily with a host of evil spirits. There would be nothing remarkable in a lunatic's addressing Jesus as he did, nor in his asking permission for the supposed spirits to enter into the swine. And, reducing it all to the plane of an ordinary transaction, and, regarding Jesus as only a man, it would not be strange that he should humor the poor creature, and give the permission sought. But here explanation on such a theory, comes to a dead stop. For as soon as Jesus gave leave to go into the swine, something went from the man, and left him "sitting, and in his right mind." A fit of insanity, it is quite conceivable, might suddenly cease. But no hallucination, no insanity, no form of mental disorder, no bodily disease, could go hurtling through the air to the herd of swine which up to this moment had been quietly feeding "a good way off." Whatever it was, it had power to make them leave their feeding-place, break away from their keepers, and, contrary to the instincts of their race, run violently into the sea. What went from the man to the swine was invisible and incorporeal. It had power to move from place to place. It asked for, and waited for, permission. It had exercised its faculties in wrecking the unfortunate man who had been possessed, and it desired to destroy the swine. In short, it was a company of evil spirits. No other explanation is possible; in no other way can the fact be accounted for, that, when Jesus gave leave to whatever it was in the man, the swine at once ceased feeding and ran violently into the sea.

"If the account is true," it follows, therefore, not, as Mr. Huxley charges, that Jesus was guilty of a wanton destruction of other people's property—a wicked and unreasonable act,—but that, in order to demonstrate a truth of value infinitely transcending the value of any number of herds of swine, he saw fit to give those spirits license to show their power and malevolence. I do not know of any way in which the same result could have been as satisfactorily attained with less injury. "If the account is true," it seems unnecessary to discuss the ownership of the swine, in the presence of him who was the Son of God and who gave such proof of his divinity. If all governments have the right of eminent domain, how much higher was his right who, "if the account be true," was Creator of both the swine and their owners!

As to the importance of this act, it seems to me that none of Christ's miracles, except his resurrection, was equal to it. They served to demonstrate his power over the visible world only. Even raising the dead did no more, for, in all of those cases, there was no evidence that anything was done more than to set again in motion the bodily mechanism which had stopped. But this miracle would prove the existence of an invisible, incorporeal, spirit world, of living sentient beings, powers of evil, whose chosen work was to do injury. It would prove, too, their inferiority in power to Christ, and that they were held in check by him.

To me the truth of this narrative is not a mere hypothesis, made for the sake of determining whether Christ did right or wrong; as, in a play we decide upon the character of the actors and their deeds as if it were all true. To me it is all real, and I am glad to believe that Christ actually did allow this manifestation of power and malevolence. It lifts the curtain, and by a glimpse of what is beyond, proves so much.

It is worthy of notice, as illustrating Christ's character, that by no other act did he inflict suffering on any sentient creature. One act of this kind was needed to demonstrate the reality of demoniacal possession. One instance did it. A repetition could do no more.

Christ's object in permitting the devils to destroy the swine is so patent, that I am surprised that Mr. Huxley should speak of it as a wanton act. Perhaps, however, this is no more remarkable than that he, who in all other matters is so keen to question, and so ready to reject any and everything which rests on tradition, should base attack after attack on the Bible story of creation, on no better foundation than an unexamined traditional exposition of its teachings. It proves that the weaknesses—shall I say the prejudices?—of human nature are not confined to theologians, nor even to the "Interpreters of Genesis," of whom Mr. Huxley entertains so low an opinion.

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II.

OLD TESTAMENT BOOKS.

THE past year has brought to Bible students who are not specialists in Assyriology, continuations in two series of translations of texts. A fifth volume of the "Records of the Past" has appeared, not confined as were the volumes of the old series to inscriptions of a single land, but containing a selection of "records" of various lands. Another part of the "Keilinschriftliche Bibliothek" under Schrader's care has appeared, viz., the first half of the third volume. It contains inscriptions of the Old Babylonian rulers. A fourth volume, completing the series as contemplated, will contain religious and poetical inscriptions. There will follow an extra volume giving the Tel el-Amarna tablets. It is a pleasure to reflect now and then that it is not necessary for every student to do all the work that is to be done. Professor Sayce especially may be relied upon to keep us posted through the Academy and other papers, as well as in his own publications, of important discoveries in his line. In view of the intense interest with which all Bible students are watching the excavators, the criticism passed upon him and others that they are sensational in their reports, seems unwarranted. The results of recent work of the Exploration Fund in Palestine has been to renew our confidence that the Holy Land has secrets which it can and will reveal about itself, and we shall by-and-by not be shut up to records of foreign countries to learn what experiences that land passed through. It is deservedly a popular theme for writers and for speakers to show the relation of these discoveries to the Old Testament. Numerous publications have appeared during the year that place before lay readers the important results.

English students wait with great anticipation for the completion of the various series of commentaries appearing in England. In the "Expositor's Bible" most of the volumes of the year are upon the New Testament, but McLaren has published the first volume of the Psalms. In the "Cambridge Bible" Professor Davidson's "Ezekiel" has been well received. His work upon Job was one of the best of the earlier volumes, and this last volume finds a hearty reception. It is profound and clear, with fine appreciation of the theological relations of the prophecy. The New Testament section of the series has been completed the last year. Parker's "People's Bible" is complete with the seventeenth volume, as for the Old Testament, and lacks two volumes upon the New.

Of interest to the Bible student are the views expressed by Ex-President Fairchild of Oberlin in his newly published "Elements of Theology," as to the nature of inspiration. The chapter treating of the subject has been printed in this periodical, and the "Theology" has been reviewed; but coming as they do from one who is nearing the end of a long career, and especially because that career has been a theologian's, it is well to draw attention to them again. The truth of Christianity turns, he believes, not on the inspiration of the Scriptures, but on their truthfulness. Investigation of inspiration may be along two lines. First, if inspired the writings will show it; they do show it,

not in that they are true, but because—he is speaking especially of the Gospel narratives—they are free from speculations and admixture of human elements and comments. The wisdom involved in the records as written and preserved is more than human wisdom. Second, Do the sacred writers claim inspiration? They are truthful, and, if they claim it, it must be conceded. They do claim it, but it is noticeable that they do not appeal to it for credence. Deciding between absolute and essential inspiration, he remarks that the former, securing as it would absolute accuracy in detail, must be absolutely proven, in order to be of value. From the nature of things it cannot be proven. Absolute inspiration must be supplemented by infallible accuracy in the present text, by the same quality in the canon, by the same quality in translator and in interpreter. The two theories then, as a matter of fact, lead practically to the same result: we must use our own judgment in the application of the Scriptures, and this involves of course an element of uncertainty. The mode of inspiration is dynamic, not verbal. The value of inspiration is to secure for us the Bible as we have it. We prove inspiration by the excellence of the Bible, not *vice versa*. The excellence comes from the inspiration, not from the proof of it. The Scriptures will not fly into fragments with every slight scratch, as does a Prince Rupert's drop.

These views, long held and taught by a theologian now seventy-five years of age, are worthy of attention.

There has been unusual activity in work upon the Apocryphal books of the Old Testament and upon the Septuagint. The first part, covering the first two letters, of a "Concordance to the Septuagint and the other Greek versions of the Old Testament" has appeared, edited by Hatch and Redpath. This work has open field, its only competitor, if such it can be named, being Trommius published in 1718. A perfect concordance is impossible. This might have been bettered, the reviewers think, by including Lagarde's "Septuagint" and Fritzsche's "Apocrypha," by introducing pronouns and particles. Having done their duty and found something to criticise, said reviewers will doubtless find the Concordance a very convenient and useful help to the study of the Septuagint.

One of the most convenient English texts of the Apocrypha is edited by C. J. Ball, author of the volume upon Jeremiah in the "Expositor's Bible." It is the "Variorum Apocrypha," upon the plan of the "Variorum Bible," which has proven itself so excellent for English readers. The more unfamiliar and inaccessible the material introduced in the work, the more valuable it will be; so we may expect great things from this new aid. The "Variorum Bible" is worthy of more general use in Sabbath-schools and Bible classes.

The work just mentioned is one of the signs of the times. The recent intensified study of the Old Testament as literature has led to the thought,—discovery shall we say?—that if we are investigating literature as it exhibits mental traits and acquirements, we are bound to study also the extra-canonical books of the Old Testament. In addition to various works upon individual writings, there is gradually forming a literature upon the Apocrypha

as a whole. John E. H. Thomson's "Books which Influenced our Lord and His Apostles," is held not to have justified its title by tracing out unmistakably any noticeable influence of apocryphal theology upon the teachings of Jesus, but it does contain an excellent account of the books themselves. More recent is William J. Deane's "Pseudepigrapha," and "Psalms of the Pharisees," by Ryle and James.

Kautzsch and Socin's original method of exhibiting the sources of the Pentateuch has given rise to quite a literature upon the same general plan. Bacon's "Genesis of Genesis," in which, by the way, the translation forms but a small part of the work contained in the book, has received very favorable notice in this country and in Germany. Budde points to it as another indication that American scholarship is advancing. Then there is Bissell's "Genesis Printed in Colors," Fripp's "Composition of the Book of Genesis: with English Text and Analysis," and while writing this paragraph the daily paper announces "The Documents of the Hexateuch Translated and Arranged," by W. E. Addis.

Apropos of the advance of American scholarship mentioned by Budde, we may point with pride to the evident success of the "International Theological Library," in which the work is evenly divided between Great Britain and this country. Driver's Introduction is in its fourth edition, and Smyth's Ethics is finding its way already into the colleges as a text-book. We remember also the Hebrew Lexicon from which we expect so much. The past year has witnessed no further publication, to be sure, but in the face of exasperating interruptions the work is going forward.

In spite of these truly great undertakings, we have to confess that we are far behind Great Britain in the matter of Theological literature. Our contributions to the development of the church of Christ is just now along the line of heresy trials.

Ryle's "Canon of the Old Testament" is an important work of the year, to which may be added for English readers the translation of Buhl's work upon the Canon and Text.

Germany is showing that the Dillmann type of commentary is not the only one that it can produce. The Strack and Zöckler series is continued by the appearance of part of the volume by Strack upon the first books of the Pentateuch. Strack has the faculty of condensation in an eminent degree and he is moreover one of the most conservative of German scholars—to the detriment of his scholarship some of the Germans think—and for both of these reasons his work appeals to us Americans. There has just come to hand, too late for even a cursory examination, Duhm's "Jesaja." This is a volume in Nowack's "Handkommentar," and gives promise of attracting wide attention.

The *Expository Times* starts upon its fourth volume with the best wishes of its readers. It is bright, though not flashy, popular without being unlearned, and is a valuable addition to our periodical literature. The *Hebraica and Old and New Testament Student*, judging from appearances—and non-

appearances,—are in an uncertain state. Could the *Hebraica* give less space to Syriac literature, and could the *Student* be a little more studious, they would suit at least one reader better.

We must here close this sketch, leaving it rambling and imperfect; it is hoped that future numbers with a more definite *terminus a quo* as to literature noticed, and a less imminent and imperative *terminus ad quem* as to the notice of the literature, the field of Old Testament books may be better covered and the New Testament may be noticed in a similar way.

III.

MORE BOOKS ON THE SUNDAY QUESTION.

THE note entitled "New Books on the Sunday Question" which was published in the October number of the *Bibliotheca Sacra* was received with a degree of interest which, together with some requests for further information, warrants our referring to several other works, most of them less recent, but all worthy of notice.

One of the ablest of recent contributions to the literature of this subject is "Eight Studies of the Lord's Day."¹ It is a defence of the Christian Sabbath against the views of Hessey, and has attracted unusual attention. It is published anonymously, and was intended at first for private circulation, but is now placed on the market.

Another work defending the Christian Sabbath is Stacey's "Day of Rest." Its arguments are those usually adduced in favor of the sacredness of the Lord's Day, and it contains some ingenious diagrams which have been copied into other books on the subject.²

The Fletcher Prize Essay for 1884 is "The Abiding Sabbath," by Rev. George Elliott. It supports with ability the perpetual obligation of the Lord's Day.³

"The Sabbath: Its Defense," by W. W. Everts, D.D., holds that the Sabbath was instituted in Eden, enforced by Moses, reaffirmed by Christ, observed by the Church, and is perpetuated in the Lord's Day.⁴

"The Sabbath of the Bible," by S. H. Nesbit, D.D., begins with the contemplation of God as a Sabbath-keeper, and enforces the duty of the ob-

¹Eight Studies of the Lord's Day. Boston and New York: Houghton, Mifflin & Company. (Pp. 292. 3¼x5¾.) 1884. \$1.50.

²Day of Rest: Its Obligations and Advantages. By James Stacey, D.D. Richmond, Va.: Whittet & Shepperson. 1885. (Pp. 318. 3¼x5¾.) \$1.00.

³The Abiding Sabbath. By Rev. George Elliott. New York: American Tract Society. 1884. (Pp. 280. 3¼x5½.) \$1.00.

⁴The Sabbath: Its Permanence, Promise, and Defense. By W. W. Everts, D.D. New York and Chicago: Fleming H. Revell Co. 1885. (Pp. 278. 3¼x5½.) \$1.00.

servance of the day whose spirit remains unchanged though the time has been altered, as, he holds, might have been expected.¹

"Prize Essays"² treats of the temporal advantages of the Sabbath considered in relation to the laboring classes. It does not go into critical questions, its merit being that the essays are by English working-men, and were selected, in 1848, from more than a thousand such, as best setting forth the subject from the working-men's point of view.

Two, concise and inexpensive works are those by Agnew and Dabney. Both are practical rather than theological, though the latter treats the question somewhat from the point of view of the theological professor, and the introductory essay in the former gives some attention to critical questions.³

Two very able works supporting the Saturday Sabbath by A. H. Lewis, D. D., and from the point of view of the Seventh-Day Baptists, are "Biblical Teachings Concerning the Sabbath and the Sunday," and "A Critical History of Sunday Legislation." The latter claims that the day and the spirit of legislation in favor of its observance have always been essentially heathen.⁴

"The Two Republics of Rome and the United States" displays a good deal of historical research, and suggests important comparisons and contrasts between the two republics. The Sunday question is treated among others and from the Seventh-Day Adventist position. Its best argument is that against Sunday legislation, as set forth in the appendix, which gives an account of the persecution of Adventists in Arkansas under a statute of whose injustice there can be no question.⁵

Rev. D. M. Canright, for twenty-eight years a minister of the Seventh-Day Adventist faith, writes a trenchant work entitled "Seventh-Day Adventism Renounced," which will be of interest to those who wish to study the question in all its phases.⁶

¹ The Sabbath of the Bible. By S. H. Nesbit, D.D. Brighton, Pa. For sale by the widow of the author. 1890. (Pp. 216. 3¼x6.) 75 cents.

² Prize Essays on the Temporal Advantages of the Sabbath. Philadelphia: Presbyterian Board of Publication. 1848. (Pp. 72. 3¼x5¼.) 80 cents.

³ A Manual on the Christian Sabbath. By John Holmes Agnew. With Introductory Essay by Rev. S. Miller, D. D. 1852. (Pp. 198. 2¼x5.) 40 cents;—The Christian Sabbath: Its Nature, Design, and Proper Observance. By R. L. Dabney, D.D., LL.D. 1882. (Pp. 93. 3x5½.) 50 cents. Both published by the Presbyterian Board of Publication.

⁴ Biblical Teaching Concerning the Sabbath and the Sunday. By A. H. Lewis, D. D. Second Edition, Revised. Alfred Center, New York: American Sabbath Tract Society. 1888. (Pp. 144. 3¼x5¼.) 60 cents;—Critical History of Sunday Legislation from 321 to 1888 A. D. By A. H. Lewis, D. D. New York: D. Appleton & Co. 1888. (Pp. 279. 3¼x5¼.) \$1.25.

⁵ The Two Republics of Rome and the United States. By Alonzo T. Jones, D. D. Battle Creek, Mich.: Review and Herald Pub. Co. 1891. (Pp. 895. 3¼x6½.)

⁶ Seventh-Day Adventism Renounced. By Rev. D. M. Canright. New York and Chicago: Fleming H. Revell Co. 1889. (Pp. 412. 3¼x6.) Cloth, \$1.50; paper, 60 cents.

"The Sabbath in History," by Dr. Isaac Schwab, Rabbi of St. Joseph, Mo., treats the question from the Jewish standpoint, regards Jesus as a Sabbath-breaker, and holds rigidly to the day commanded by the Mosaic law, and to its appropriate observance as the author regards it. This will be, when completed, a work of no little importance to Christian as well as Jewish scholars.¹

A very instructive pamphlet, and one that may be had for the asking, is the "Sunday Rest Bill" hearing, before the Senate Committee in 1888. It indicates, not only what men of different minds are thinking and saying on this question, but also how well they are able to maintain their positions when brought face to face.²

We give these references, in order that this note, with that which it is intended to supplement, may indicate to our readers the best of recent literature on this important question, from all points of view, so far as it has been brought to the attention of the reviewer. For the most recent books we refer again to our October (1892) number, pages 681-684.

¹ *The Sabbath in History.* By Rabbi Isaac Schwab. Part I. The Old Testament Sabbath. Part II. The Sabbath in Primitive Christianity. Published for the author: St. Joseph, Mo. 1889. (Pp. 320. 4x6¼.) A Third Part is promised.

² *Miscellaneous Document No. 43, 50th Congress, 2d Session.* Washington, D. C.: Government Printing Office. (Pp. 150. 4¼x7½.) It may be obtained free through your member of Congress.