

to the doctrines of the Fall and Original Sin is an accident of history, not the outcome of the necessary development of the Faith.' And he believes that though they are found in Scripture they have no business to be there, and may be dropped out with advantage.

The doctrine of the Fall, on which hangs the doctrine of Original Sin, is found in Scripture twice. It is found in the third chapter of Genesis and in the fifth chapter of St. Paul's Epistle to the Romans.

It is found first in the third chapter of Genesis. To understand its place there, we must remember that God's way with the human race is according to evolution. Revelation is by gradual development. And it does not matter whether we say that God gradually made Himself known to man, or that man gradually became sensible, by the use of his God-given faculties, of God. Now, the Book of Genesis strikes into this gradual process at a certain point. The mind of man has emancipated itself from mere Nature religion, but it has scarcely yet passed into Ethical Monotheism. The book, therefore, contains echoes of remoter thought,

elements of prehistoric speculation, when religion was a kind of nature-poetry and the deities were natural phenomena. It has been purified and adapted to the spiritual and ethical standpoint of a writer or collector of oral traditions (the critics call him J or E), who lived somewhere near the threshold of the prophetic age. But the prehistoric unethical elements have not been purified out of existence; and we see one glaring example of them in the third chapter: it is the story of the Fall.

St. Paul accepted this story. He believed that Adam was a historic person, and that this sad experience of his was historic also. For St. Paul had been trained in the Jewish schools, and in such a matter as this simply accepted the current Rabbinical teaching. But it is doubtful to Mr. Tennant's mind if St. Paul does more than use this prehistoric survival as an illustration. At any rate, Mr. Tennant counts it none of his business to get entangled in Talmudic methods of interpretation. He takes the words 'in Adam all died' as 'a useful mode of speech for practical exhortation, without troubling' himself 'about its incompatibility with the results of accurate psychological or ethical analysis.'

Caesarea.

AN EXPOSITORY STUDY OF ACTS X.

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THERE were two stages in the delivery of the gospel to mankind, divided—or we should rather say, conjoined—by an act of God, which expanded the Judaic into the Catholic Church. It takes place at the fitting moment and on the appropriate spot. The narrative leads us from Jerusalem, the centre of Judaism, to Cæsarea, its point of contact with the empire and the world.

For that purpose Cæsarea was built by Herod, a seaport and a citadel. A spacious harbour was formed by a solid breakwater, and the lines of a great city laid out. 'It speedily became the virtual capital of Palestine. *Cæsarea Judææ caput*

est, says Tacitus; he means the Roman province of that name. Judæan, Cæsarea never was. The gateway to Rome, the place was already a piece of Latin soil. The procurator had his seat in it; there was an Italian garrison; and on the great white temple that shone out over the harbour, stood statues—of Augustus and of Rome. It was heathendom in all its glory at the very door of the true religion. Yes, but the contrast might be reversed. It was justice and freedom in the most fanatical and turbulent province in the world' (G. A. Smith, *Geography of Holy Land*, p. 140). In this place, and in the very heart of

its military life, it pleased God by His own immediate act to 'open the door of faith unto the Gentiles.'

Up to that moment all 'disciples' had been Jews, Hebrew or Hellenist, of Palestine or of the Dispersion, or at least such as by proselytism or mixed nationality were included in the Circumcision. When this Judaic Christianity has been presented in its central features and critical events, the writer of the Acts (with all his graceful ease, a most systematic historian) takes up the lines of advance on the borders of the Church, following the work of Philip, and that of Saul after the supreme event of his conversion. If Philip in Samaria and Saul in Syria are on the outskirts of the circle, they are still within it. The invisible wall of separation, on the one side of which lay the chosen people, and on the other the multitudes of mankind, remains inviolate. Both preachers are brought to the predestined spot. Philip, coming from the south 'preached in all the cities till he came to Cæsarea.' Saul, to save his life, is sent down by the brethren to Cæsarea. Here is a great field of action; but not for them. Neither of them has yet a commission to the Gentiles; but one who will have that commission is on his way.

Peter, 'passing through all quarters,' comes into sight. His path is laid out for him and is marked by signs. One sign at Lydda is felt through the plain of Sharon, and men turn to the Lord. A sad appeal calls him to Joppa; and a sister laid out for burial is brought back to life. With what a sympathetic touch is it all depicted,—the natural pathos, the sorrow, the joy, the homely charities and neighbourly affections. It is a precious cabinet picture in the gallery of sacred scenes. There were many disciples there, and 'Peter abode many days in Joppa with one Simon a tanner, whose house was by the seaside.' That was the only Jewish seaport, through which the narrow stream of traffic flowed; where ships of Tarshish touched of old; where visitors to the Holy Land disembark to-day. The 'many days at Joppa' was probably to St. Peter a time of unwonted thoughts, prelude to what was to follow. Resting on the roof of the house, he looked out on the great sea westward. He looked towards the isles of the Gentiles and the regions whence came the powers that possessed and changed the world,—arms and arts, conquest and culture, and all knowledge but

the knowledge of God. Some day those regions will have that knowledge in the fulness of the gospel of Christ; and the revelation of this divine purpose begins in the trance of Peter on the housetop. What means that vision thrice repeated with the words that followed? They seem to involve a change from the traditional ideas of sanctity and uncleanness. Are the customs which have been the defence of the holy people to be set aside? Is the wall of separation breaking down? Peter is represented as exercised with doubtful anxious thought (*ἐν ἑαυτῷ διεπόρει*), and he is still revolving the question in his mind (*διεθυμουμένου περὶ τοῦ δράματος*), when 'the Spirit said, Behold, three men seek thee. Arise and go with them, nothing doubting: for I have sent them.' In fact they are at the door. They give their message. 'Cornelius the centurion, a just man, one that feareth God, with all his house, and of good report with all the nation of the Jews, has been warned of God by an holy angel to send for thee into his house, and to hear words of thee.' The proposal is a shock to settled principles and habits. But the will of God is made plain. He must go. It is a serious matter; and he asks the support and witness of six brethren of Joppa. The next day the little company is on the great northward road, and the morrow after they enter into Cæsarea.

All was ready there. A lively picture is given us of the reception. We see Cornelius anxiously expectant at the calculated hour, with all his preparations made. He meets the heaven-sent teacher with an act of prostration, quickly arrested by 'Stand up; I also am a man.' Talking together, they pass in. There is a company assembled, kinsmen and near friends of the centurion, some probably his comrades in the Italian cohort, men of like mind with himself, seekers after God, and now expectant of His word. There is a straightforward soldierly tone in the proceedings. St. Peter, having explained that he is there contrary to the law and custom of his people, but by direction of God, puts the question, 'I ask therefore with what intent I was sent for.' Cornelius in reply tells how, four days before, he was keeping the ninth hour of prayer ('fasting to this hour,' A.V., cannot stand in the text), when a man in bright clothing stood before him, saying, 'Thy prayer is heard, and thine alms are had in remembrance before God,' and bidding him send for the

person who is now come. 'Now therefore,' says he, 'we are all here present in the sight of God, to hear all things that are commanded thee of the Lord.' What words could better express the positions of the hearers and the speaker? and what words could better place in their right relations congregations and preachers at this day?

Then Peter opened his mouth (the usual formula for deliberate address) in response to this appeal. With what warmth of heart does he first welcome the fresh conviction now brought home to him! 'Of a truth I perceive (καταλαμβάνομαι, 'I apprehend,' 'take it in') that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.' In the abstract of the discourse which follows, the ideas are distinct throughout, but in the opening the expression is confused, which is more remarkable in this smoothly flowing narrative. Commentators try in vain to bring the broken sentences and irregular construction into shape. Is it faulty reporting? Is it not rather the best reporting? since it gives a lively sense of contending thoughts under which the speaker began his message. 'The word which God sent unto the sons of Israel, preaching good tidings of peace by Jesus Christ—He is Lord of all (of Gentiles as well as Jews).—That is a grand introduction worthy of the subject and proper to the man who speaks. But in relation to his hearers did it not assume too much? and to continue 'that word I deliver to you' might be going beyond his commission. He stops; and says only—'ye know,' (ὕμεις οἴδατε)—and then proceeds to describe what they knew in an altered strain. *The word ὁ λόγος*, the comprehensive word of revelation, is exchanged for ῥῆμα, the word spoken; the divine mission to Israel for—τὸ γενόμενον ῥῆμα—its actual publication through Judæa; *Jesus Christ*, the composite title used in the Church, for *Jesus who was from Nazareth* (τὸν ἀπὸ Ναζαρετ); and the good tidings of peace for the visible beneficent works. Thus he passes from doctrinal assumptions of the Word, the Christ and the gospel, to the facts which had taken place within the knowledge of his hearers, observant men interested in the religious movements in their neighbourhood. How clearly he told the story we can judge from the abstract given, relating how the great movement began from Galilee in succession to the baptism of John;

how 'God anointed Jesus with the Holy Spirit and power, who went about doing good (διήλθεν εὐεργετῶν), and healing men oppressed by the devil; for God was with him'—(words which might well stand as a characteristic summary of the Second Gospel, associated in our minds with St. Peter and with Romans). That manifestation of holiness, love, and power was not left to common observation and varying reports. We, says the speaker, were witnesses of all which He did, up to the dark hour, here so briefly and impersonally mentioned, as if not to dwell upon his people's crime; 'whom they slew, hanging Him on a tree.' Then began the higher manifestation, 'Him God raised up the third day'; and those who followed His walk amongst men then became the witnesses of His risen life. It was their part to give the testimony to the world. He had charged them to preach (κηρῦξαι), make proclamation as heralds, setting forth the relations which He now bears to mankind. The first announcement of these relations is startling. We are to testify, says St. Peter, that 'this is He who is ordained of God to be the Judge of the living and the dead.' This Jesus from Nazareth, whose brief career came soon and suddenly to a tragic end, who, if seen after death, yet had wholly vanished from the scene, is to be held as the ruler and judge of the moral life of men here and hereafter. What a claim was this for those Roman soldiers to admit! one that must change all their thoughts on life and death! But it is advanced by the Lord's own command, and with no uncertain sound. He is ὁ ὀρισμένος ὑπὸ τοῦ Θεοῦ, the Judge designated by divine determination and decree. [The same verb is used by St. Paul on the same subject (chap 17³¹) and on the Divine Sonship (Ro 1⁴). The Resurrection is τὸ ὀρίζον, that which draws the line of defined certainty in the manifestation of Christ.] Those few words gave to human life a living authority, a perfect standard, and a final result. The mists which covered it were cleared away in the consciousness of a present and future relation to the 'most worthy Judge eternal.'

This clearer light makes grave discoveries, and sin appears more distinct in its nature and more fearful in its issues.

The voice of conscience sounded nearer,
It stirred my inmost breast:
But though its tones were firmer, clearer,
'Twas not the voice of rest.

. . . And I said—
 Oh that I knew if He forgiveth,
 My soul is faint within ;
 Because in grievous fear it liveth
 Of wages due to sin.

The answer was ready from the beginning, as the foretold purpose of God. 'The Judge was to be and is the Saviour.' 'To Him give all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins.' Here is the whole doctrine of forgiveness—the author of it, the living Lord,—the power for it, 'through His name,' the revelation of what He is and does,—the one condition of it, faith in Him. The name does not work as a charm ; it takes effect on the believer—*everyone* that believeth in Him. There are subjects for reflexion, truths to sink down into the heart.

But here the first apprehension was enough. Faith in the risen Lord, submission to His rule and judgment, a sense of sin forgiven, even while the word is spoken, have risen like the light of morning on these sincere expectant souls ; and 'God who knoweth the hearts bare them witness' by an instantaneous baptism of the Spirit. At the word 'remission of sins' there is a sudden rush of certainty and joy. A power not of nature is upon them, a spirit not their own possesses them. Adoration and praise burst from their lips in strange voices as under irresistible impulses. St. Peter's companions knew the signs. Men of the circumcision, they stood amazed, because that on Gentiles also was poured out the gift of the Holy Ghost. What is to follow? It was clear to the apostle. As he said afterwards (11¹⁶), 'I remembered the word of the Lord, how He said, John baptized with water ; but ye shall be baptized with the Holy Ghost.' God has shown that He

receives them—the Church must receive them. 'Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ.' His companions were the ministers of the sacrament—to be the witnesses afterwards of all these things, when the Church at Jerusalem calls the deed in question and reaches the conclusion, 'Then to the Gentiles also hath God granted repentance unto life.'

The special inspiration has passed ; the decisive act of adhesion is accomplished ; and these first-fruits of the Gentiles are translated into the kingdom of Christ. It has been very rapid. How much there is to be learned ! how much to be added that St. Peter would have said. 'As I began to speak,' he says, the Holy Ghost fell on them that heard the word. He might well remain for instruction and converse. 'Then prayed they him to tarry certain days.'

We hear no more of Cornelius and his companions. Were any of them in Cæsarea twenty years later, when St. Paul pleaded before Festus and Agrippa, and made his 'Apologia pro vita sua,' an appeal to his hearers' hearts? Were any of these soldiers from Cæsarea among the unknown founders of the Church in Rome, where the Gentile element was strong in the Prætorium? We know not. Cornelius and his friends had done their part in the history, as the chosen persons in whom 'God opened the door of faith to the Gentiles.' For the rest their 'judgment is with the Lord, and their work with their God.' Such is the manner of the Holy Scriptures. They are not biographies, but records of the Kingdom.

(To be continued.)

The Decipherment of the Hittite Inscriptions.

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THE decipherment of the Hittite texts is a problem which I have kept constantly in view for more than twenty years. But the attempts made by myself and others to solve it have ended in failure : they have satisfied only their authors, and not always even their authors. Before a system of

decipherment could be accepted it was necessary that it should fulfil three conditions : (1) the phonetic values assigned to the characters must be such as to yield not only names similar to those met with in the Egyptian and Assyrian monuments, but also the geographical names belonging