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perplexing day, faith gripped and became experience. Often it is only in the after-view that a man recognizes the Guiding Hand. 'Now I begin to understand,' wrote Hawthorne of his years as an assistant clerk in the custom-house, when, conscious of certain gifts, every opportunity for their exercise seemed to be denied him. 'Now I begin to understand why I was imprisoned so many years in this lonely chamber, and why I could never break through these viewless bolts and bars.'

There is one thing more to be said about the difference between a way and a path. A way may not have been trodden before: a path has. Peary found the way to the North Pole, Livingstone to the heart of Africa, but they found no path leading them there. They made the path for others. Do not let us forget that ours is a path that Christ has been over every step, that there is no experience of difficulty and darkness and antagonism which He does not know, and that He is by our side to guide us every day. In all Thy ways acknowledge Him and He will direct thy paths.[1]

[1] A. MacColl, *The Sheer Folly of Preaching*, 176.

Spiritual Power in Pagan Religions and in the Old Testament.

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It is often taken for granted that religious men of all races and creeds are at one in their desire for Divine aid in the struggle to live aright. But in the worship of many deities moral conduct is a matter of indifference, as when evil-doers pray for success in gambling, robbery, and deeds of shame, and the more virtuous seek nothing beyond health and wealth in return for their offerings. In other religions the higher powers condemn and perhaps punish wickedness, and approve righteousness: yet righteousness is the worshipper's own business; it does not even occur to him to look beyond himself for moral strength. Take an illustrious example: 'No one,' says Cicero, 'has ever put down his virtues to the gods' account, or thanked heaven for his courage' (see H. R. Mackintosh, *Originality of the Christian Message*, pp. 100–101).

These words may be regarded as a motto of Paganism in many of its ancient and modern forms. We are at present concerned mainly with pre-Christian Paganism; but with regard to savage races we must speak of the present day. Farnell says: 'I have not been able to find any example of a savage prayer for moral or spiritual blessings' (*Evolution of Religion*, 183). Evidently Chapman considers this true of the natives of Central Africa (W. Chapman, *A Pathfinder in South Central Africa*, 315). Warneck bears the same witness of Indonesians (*Living Forces of the Gospel*, 34, 38, 131). But Brinton declares that 'an ethical element is present in many prayers offered by races which we classify as savage. Thus the Sioux of North America say, "O my grandfather the earth, I ask thee that thou give me a long life and strength of body. When I go to war let me capture many horses and kill many enemies; but in peace let not anger enter my heart."' 'O merciful Lord,' says an Aztec prayer, 'let this chastisement with which thou hast visited us give us freedom from evil and follies' (*The Relig. of Primitive Peoples*, 106). The moral element in these examples is not beyond dispute.

Among the Chinese there is a general belief that Heaven maintains the cause of the righteous and sends calamity on the wicked. But in Confucianism and Taoism there is, so far as I am aware, no thought of spiritual help for man. 'What chiefly strikes us in this Universistic Idolatry,' says J. J. M. de Groot (*Religion in China*, 214–215), 'is its materialistic selfishness. Promotion of the material happiness of the world, in the first place that of the reigning dynasty, is its aim and end. We do not find a trace in it of a higher religious aim.' Buddhism has not availed to alter essentially or permanently the religious aim of the people. The typical prayer is such as this: 'Make me strong in body, and grant me long life. May I have a large family of children that are vigorous and easily brought up. Grant me a good harvest (or success in business). If I go from home, lead

me over every ditch and difficulty.' I have often asked Chinese whether they have ever heard of a heathen who has prayed for spiritual strength or deliverance from temptation. They answer, No. Yet what agonizing struggles men and women have often made to free themselves from the opium habit! And we hear of gamblers who have chopped off their own fingers in the vain hope that their maimed hands might not again be able to grasp playing cards.

As regards ancient India, we are informed that the Aryans prayed for good harvests and great families of splendid children, and for victory in war (Warneck, *Liv. Forces*, 131). Yet in the Vedic hymns are found such prayers as these: 'May we be well-doers before the gods'; 'Give us not up, O Agni, to want of thought'; 'Drive far from us senselessness and anguish: drive far all ill-will from whom thou attendest'; 'Agni, drive away from us sin, which leads us astray' (Farnell, *Evol. of Relig.*, 210–211).

The prayers of modern Hindus are usually for things that perish with the using. Any one, however, who reads that striking book, 'Conversion, Christian and Non-Christian,' by A. C. Underwood, must soon perceive that Indians have again and again attributed great moral change in their lives to the gracious power of some deity. But these converts belong to mediæval and modern times, and no one doubts that Christian influence, direct and indirect, has for ages been at work in the religions of India. The case of Mahayana Buddhism, or Amida Buddhism, is not so clear. In this teaching the idea of Grace, so foreign to Sakya Muni, is sometimes quite conspicuous. But Mahayana Buddhism is supposed to have appeared towards the close of the first century (*c.* A.D. 80?), and the first authentic document is a Chinese translation which was made about the middle, or towards the close, of the second century. It is not safe to assume that Mahayana Buddhism was untouched by the Religion that turns all things upside down.

Among the ancient Greeks and Romans, was there any prayer for spiritual blessing? 'Roman religion,' says Dill, 'was essentially practical. Prayer and vow were the means to obtain temporal blessings. The gods were expected, in return for worship, to be of use to the devotee' (Dill, *Rom. Soc. from Nero to M. Aurel.*, 542). As regards the Roman and his gods, Fowler says: 'The help which he sought from them was not moral help, but material,' and the connexion between religion and morality was 'so loose that many have refused to believe in its existence' (*Relig. Exper. of Rom. Peop.*, 364–5, 466). If further testimony be required, we may quote Farnell, who says: 'The Roman prayers . . . are barren and dull. . . . In fact the spiritual side of the old Roman character has left no trace of itself in any ritual or liturgy of which we have record' (*Evol. of Relig.*, 195.)

As regards the Greeks, somewhat similar sayings might be quoted. 'For the Greeks,' says Wernle, 'religion was almost entirely a matter of ceremonial' (*Begin. of Christianity*, i. 200). 'From several indications,' says Wallace, 'we are almost entitled to assume that . . . religion, strictly so called, was a defective and undeveloped element in Greece' (W. Wallace, *Lect. and Ess. on Nat. Theol. and Ethics*, 196–197). Yet there were men who looked to the gods for some of those benefits which we most associate with worship. An educational official of Cos prayed 'for the health and the virtuous behaviour of the boys.' The State of Corcyra turned to an oracle with the question, 'To what god or what hero shall we pray in order to obtain concord, and to govern our city fairly and well?' A potter of Metapontum prayed that he might 'have a good report among men.' Pindar prayed, 'O God, that bringest all things to pass, grant me the spirit of reverence for noble things'; and again, 'May I walk, O God, in the guileless paths of life, and leave behind me a fair name for my children.' Euripides prayed, 'May the spirit of chastity, the fairest gift of God, abide with me.' And Socrates prayed, 'Grant me to become noble of heart' (for all this see Farnell, *Evol. of Relig.*, 202–204).

Such prayers were seriously meant, as may be inferred from the counsels of the wise men of Greece. Bias of Priene is credited with this advice, 'Despise all those things that you will not need when you are released from the body; but those things that you will then need, discipline yourself to attain, and invoke the gods to help you.' And in the poetical context between Homer and Hesiod, Homer is asked what is the best thing to pray for, and answers, 'That one may be law-abiding in one's soul for ever' (see Farnell, *Hib. Lect.*, 142). At a much later period Epictetus bade men in the conflict for self-government and peace of mind call upon God, as mariners in a storm call on Castor and Pollux (Epict. ii. 18). And Marcus Aurelius not only gave thanks for good teachers, favouring circumstances, and inward guidance, but advised prayer for help in the mastery of evil passions (*Med.* i. 14; ix. 40).

In Egypt, apparently, there was little prayer of a higher character. But on the banks of Euphrates and Tigris, which we associate with luxury and pride and cruel oppression, the evidence of spiritual aspiration has been discovered. In a hymn to the deity called Sin this line occurs, 'Thy word causes truth and righteousness to arise, that men may speak the truth.' The worshipper of Ishtar exclaims, 'Where thou dost regard, the dead live, the sick arise. The unjust become just beholding thy face.' More remarkable are the words in a Prayer for a Favourable Dream: 'From my wickedness cause me to depart, and let me be saved by thee.' Nabonidus, king of Babylon, prays thus, 'The fear of thy great godhead do thou implant in the heart of its people, let them not sin against thy great godhead. . . . As for me, Nabonidus, king of Babylon, save me from sinning against thy great godhead. . . . And as for Belshazzar, the first-born son . . . do thou implant in his heart the fear of thy great divinity. Let him not turn unto sinning. Let him be satisfied with fulness of life' (Rogers, *Cuneiform Parallels to the O.T.*, 145, 156, 185, 379). 'O Marduk,' cries a ruler of Babylon, '. . . let me behold thy godhead. . . . Set righteousness on my lips and grace in my heart.' Even Nebuchadnezzar prays, 'Lead the king by the right way. . . . I am . . . the work of thy hand. . . . Grant me what thou deemest best.' Lastly, Nabonidus prays, 'Let me not in my pride lose knowledge of thee' (see Farnell, *Evol. of Relig.*, 220–221).

To give a complete account of the spiritual aspirations of Paganism is far beyond my powers and opportunities. The subject is not much considered. It is possible, for example, to read a volume upon ancient Egyptian religion, without finding any answer to the question, Did the inhabitants of the Nile valley expect anything from their gods beyond health and wealth and prosperity? Even missionaries sometimes spend a lifetime in a heathen land without learning anything of the prayers of the people. This may appear surprising. But perhaps it is equally surprising that ordinary students of the Old Testament, and sometimes even those who are most versed in Old Testament Theology, pay no great attention to the question, What did the Hebrew saints expect from God?

The ordinary reader of the Old Testament is familiar with its marvellous expressions of God's love for His people, and with their expressions of love and longing for Him, their frequent acknowledgments of sin and prayers for pardon. Usually, perhaps, the reader takes for granted in the old saints a strong sense of spiritual dependence, and never doubts that they uttered many a cry for spiritual succour. When, however, he makes a resolute attempt to read the Book of Psalms with open eyes, he finds that they abound in situations of distress, in pleas for help against foes, and redemption from sickness, in utterances of fear passing into trust, triumph, and gratitude: then he discovers, with a start, that many of those songs which seemed to be spiritual, are telling of 'salvation' on a lower plane. He wishes that there had been a greater number of prayers like those of the 119th and the 51st Psalms, and that the writers had been less taken up with the malice of foes without, and more conscious of their need for a shield and helper against the foes within.

Yet it would be a mistake to assert that in the Old Testament God was represented as giving a 'law' or 'instruction,' on the assumption that for obedience Israel's own powers sufficed. The question of moral ability or inability had not distinctly arisen. It was easier for religious minds to apprehend the need for a gift of physical salvation, or even of supernatural strength of body, as in Samson's case, or, again, of skill, as in the case of artificers, or of warriors, who rejoiced in the words, 'He teacheth my hands to war' (Ps 18^{34}). It was perceived that God bestowed a higher kind of wisdom on some, as on Solomon. And when the Spirit of the Lord came upon the prophets, their wisdom and discernment were well-nigh a spiritual gift for themselves, and even for their hearers. We have an example in Micah when he says, 'But I truly am full of power [by the Spirit of the Lord] to declare unto Jacob his transgression' (Mic 3^{8}; cf. Is 50^{4}).

Occasionally there is presented the pathetic spectacle of God standing by, and longing for a heart of righteousness in His people. 'Oh that there were such an heart in them,' He exclaims, 'that they would fear me, and keep all my commandments always' (Dt 5^{29}); 'Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea' (Is 48^{18}); 'Oh that my people would hearken unto me, that Israel would walk in my ways!' (Ps 81^{13}).

Why did God stand by? If He made stubborn the heart of kings, and even deceived the heart of prophets, when it served His purpose, why did He not bestow upon His chosen a heart to obey? The prophetic writers began to muse upon this question. 'The Lord,' says Deuteronomy, 'hath not given you an heart to know, and eyes to see,

and ears to hear, unto this day' (Dt 29^4). But when the blessing and the curse come upon thee, he goes on to say, and thou callest them to mind in all the countries to which the Lord drives thee, and shalt return to the Lord; then He will turn thy captivity, 'and the Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart' (Dt 30^{1-6}).

It is true that the prophets exhort their folk to purify themselves. 'Wash you, make you clean,' is the command of the Lord on Isaiah's lips (Is 1^{16}; cf. Ps 26^6 73^{13}). 'O Jerusalem, wash thine heart from wickedness,' cries Jeremiah; and in the same chapter the people are enjoined to circumcise their own hearts (Jer $4^{14.\ 4}$). Ezekiel, surrounded by men who thought themselves hopelessly entangled in the meshes of their parents' sins, and their own, makes so bold as to put into God's mouth these words, 'Make you a new heart, and a new spirit' (Ezk 18^{31}). Notwithstanding this, Isaiah was aware that nothing but the coal from God's altar could cleanse his lips and make them fit for service. And Jeremiah promises that God will give the good captives a heart to know Him (Jer 24^7). Yet more, Jeremiah, or his editors, it matters not which, spoke of a new covenant and a law written in the heart (Jer 31^{31}). And again, we hear the delightful promise, 'I will give them one heart and one way . . . and I will put my fear in their hearts, that they shall not depart from me' (Jer $32^{39.\ 40}$).

What wonderful news God imparted to Ezekiel! 'I will give them one heart,' says he, in God's name, 'and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh' (Ezk 11^{19}). The prophet perceived that through transgressions and the chastisements which followed, God's people had brought disgrace on their land and his, for the onlookers derided it as a devourer of men; and that they had brought reproach upon God Himself as a God who could neither guard nor save. The prophet saw that when, for their idolatry and bloodshed, God had driven them forth, the mere Return of such a people could be no Restoration; it must issue in fresh defilement, with the familiar sequel of judgment, Gentile scorn, and desecration of the Holy Name. The Lord must do a new thing: He must make His people holy, and fit to abide in His holy land. 'From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, . . . and I will put my spirit within you, and cause you to walk in my statutes'; this is the gift of God (Ezk 36^{25-27}).

Lastly, the Book of Zechariah speaks of a spirit of grace and supplication poured upon the house of David and the inhabitants of Jerusalem, yes, and a fountain opened for sin and for uncleanness (Zec 12^{10} 13^1).

Having such great and precious promises, the ancient Jews were emboldened to ask not for pardon only, but for deliverance from wickedness, and even for guidance and upholding on the way of righteousness. Among prayers for higher things the most frequent are such as ask for teaching and leading. A few of these may signify a desire for direction in common business and success in it; but when the psalmists say, 'Open thou mine eyes, that I may behold wondrous things out of thy law' (Ps 119^{18}); or, 'Teach me thy way, O Lord; I will walk in thy truth' (Ps 86^{11}); or, 'Teach me to do thy will, for thou art my God' (Ps 143^{10}); or, 'Lead me in the way everlasting' (Ps 139^{24}),—we recognize that such petitioners have learned to covet the best gifts.

We may remark that here and there in the Old Testament there are passages that speak of affliction as correcting and leading to God (*e.g.* Job 5^{17} $33^{19ff.}$, Am 4^{4-13}, Is 26^9, Ps $119^{67.\ 71}$, also Ec 18^{13}).

Among prayers that appear to utter more directly the desire for deliverance from sin and for holiness of life, there are some passages that may mean either pardon or purification, or both, such as, 'Take away all iniquity' (Hos 14^{2-4}); 'He will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea' (Mic 7^{19}); 'As for our transgressions, thou shalt purge them away' (Ps 65^3); 'He shall redeem Israel from all his iniquities' (Ps 130^8). 'As far as the east is from the west, so far hath he removed our transgressions from us' (Ps 103^{12}).

Other passages speak without ambiguity of the desire for deliverance and holiness. 'Turn thou us unto thee, O Lord, and we shall be turned,' cries the Book of Lamentations (La 5^{21}). Agur desires to be kept from vanity and lies (Pr 30^8; cf. Ps 119^{29}). The psalmists pray, 'Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing' (Ps $141^{3.\ 4}$); 'O that my ways were established to observe thy statutes. . . . O let me not wander from thy commandments. . . . Make me to go in the path of thy commandments. . . . Turn away mine eyes from beholding vanity, and quicken me in thy ways. . . . Order my footsteps in thy word, and let not any iniquity have dominion over me' (Ps $119^{5.\ 10.\ 35.\ 37.\ 133}$). Another psalmist who loves the law beseeches God to clear him from secret

faults (Ps 19[12]). And another, who delights to do God's will, and has God's law in his heart, pleads for an immediate rescue from his iniquities (Ps 40[12. 13]).

It was given to one prophet only to make in so many words the promise of a new heart and a new spirit, and it was given to one saint only to ask for a clean heart and a right spirit. Where can any writing be found to set beside the fifty-first Psalm?

Some of the psalmists appear independent and self-satisfied in their goodness. Perhaps, like Paul, they could honestly boast that, as touching the righteousness which was in the Law, they were found blameless. Did they, or did they not, pray for strength? Was prayer of that kind common? We have been forced to make much of Ps 119 just because petitions of the kind which we have cited are very rare in the Old Testament.

Self-satisfaction and a feeling of dependence on God may be found side by side. Nehemiah, who was quick to claim the acknowledgment of his good deeds, was, like Jeremiah, much given to prayer (see J. E. McFadyen, *The Prayers of the Bible*, 50); and he tells how he sought higher guidance in sudden difficulty, and how God put it into his heart to do great things for Jerusalem (Neh 2[4. 12]; cf. 7[5] 9[20]). It is to be observed that the later books of the Bible, such as Chronicles, are fond of prayer, and are not behind the earlier books in their acknowledgment of Divine influence upon the hearts of men (see 1 Ch 29[18. 19], 2 Ch 30[12], Ezr 1[5] 6[22], Hag 1[14], Dn 9[13]).

As direct prayers for deliverance from moral evil and for the supply of spiritual power are very few, it is the more needful to remember that the longing for God and the joy in Him which find utterance again and again, may well imply far more than any tongue could tell.

In the Old Testament generally, confessions of sin and entreaties for pardon are abundant and full of urgency. Yet they are so intermixed with the sighs and groans of sickness and distress that Christians are not quite able to enter into the heart and mind of the suppliants. As for the feeling of helplessness in the struggle against pride, passion, and worldliness, and in the endeavour after a godly life, it is far less common and less frankly confessed than Christians would have anticipated. When, however, the passages relevant to this subject are gathered together, and then compared with similar fruits of the Pagan spirit, we cannot fail to be astonished at the wealth of revelation among the people of God.

Recent Foreign Theology.

German Theology.

At a congress of Orientalists, Wutz raised a question of great importance for textual criticism by defending the thesis that the text from which the LXX was translated was not the Hebrew consonantal text but a Greek transcription of it. Professor Fischer has examined the argument very carefully,[1] and reaches the conclusion that, though the theory is remotely possible in its application to Kings and Chronicles, it is certainly not true of the Pentateuch. For example, Ex 4[31] the ἐχάρη which translates וישמעו does not necessarily point to an original οὐεσμαου, but is more reasonably explained as simply due to a mishearing (וישמחו) of the Hebrew. The first part of this important brochure is occupied with a discussion of the nature of the Hebrew consonantal text presupposed by the LXX. Some of the conclusions are that the *matres lectionis* were, with a few exceptions, regularly written at the end of a word, but less frequently in the middle than in our Hebrew Bibles, that the 3 s.m. suffix was perhaps more frequently written with ה than in M.T., and that there was no separation between words or sentences and no final letters. ὑψηλήν is twice written as ὑψελην on p. 5 and once on p. 8, and on p. 23 unserzogen should be unterzogen. As all the relevant passages in the Pentateuch are here collected, this discussion is of peculiar value and interest to students of the text.

[1] In *Zur Septuaginta-Vorlage im Pentateuch* (Töpelmann, Giessen Mk.2.30).

Hans Duhm, son of the better known Bernhard Duhm, has made an elaborate study of 'The Communion of God with Men in the Old Testa-