

AGRAPHA.

SAYINGS OF OUR LORD NOT RECORDED IN THE GOSPELS.

IT must at any time be interesting to a Christian to recover, to examine and to consider the historical character and authority of any saying attributed to Him "who spake as never man spake"; but there are two causes which make such an examination of special interest at present.

In the first place, the commanding importance which recent textual criticism assigns to the Vatican and Sinaitic MSS. of the Gospels has one striking result. It makes it, at any rate, possible, and, indeed, probable that some sayings of our Lord which we have been accustomed to regard as integral parts of the Gospel narrative are not such, but are the later additions of copyists; in other words, they have to be relegated to the list of *Agrapha*, and we have to consider their authority as such. These do not amount to a large number; the following list being, I believe, complete of those sayings which might have to be omitted from all the Gospels.

- St. Matt. vi. 13. The doxology of the Lord's prayer (om. W. H., and R.V. adding it in margin).
- St. Mark ix. 29. "And fasting." (Ditto)
- " " ix. 49. "And every sacrifice shall be salted with salt." (Ditto)
- " " xvi. 15-18. (W. H. bracket; R.V. inserts in text but om. in margin.)
- St. Luke ix. 55: "Ye know not what manner of spirit ye are of. For the Son of man came not to destroy men's lives but to save them." (Om. R.V. and W. H. but both insert in margin.)
- St. Luke xxiii. 34. "Father, forgive them, for they know not what they do." (W. H. bracket; R.V. omits in margin.)
- St. John viii. 7, 11. (Om. W. H.; R.V. brackets.)

There are, of course, other passages containing narrative of fact which are treated in the same way in modern texts, but these are the only sayings of our Lord which are affected. For the present it is sufficient to enumerate them. I hope to speak more fully of them later on.

Again, the tendencies—I shrink from calling them proved results—of the internal criticism of the Synoptic Gospels, in the attempt to trace their genesis and literary connection, also have a bearing on this subject. The common tendency at the present moment is to trace four distinct stages in this genesis. First, there was the purely oral stage—the stage of oral tradition (*παραδόσις*) and catechetical instruction (*κατήχησις*) implied in the preface of St. Luke; secondly, the compilation of some written documents, now lost, which embodied this tradition and were ultimately incorporated in the Canonical Gospels: then followed the compilation of the Canonical Gospels using these lost documents, and being also to some extent dependent upon each other. These three stages might seem to complete the process; but there are grounds for thinking that yet a fourth stage took place, and that after the Canonical Gospels were compiled, they were affected by the free handling of the scribes who copied them, completing the Gospel before them by reminiscences from the other Gospels, or by illustrations drawn from other sources, whether written or oral. Thus Dr. Sanday writes in his account of the Gospels in the new edition of the *Dictionary of the Bible*. “The earliest written records were not composed by literary men, and those into whose hands they fell would not treat them as we treat books, least of all as we treat the Bible. There was a sacredness about them no doubt, but the sacredness attached to the things recorded, not to the record.” And again: “The first copies of these Gospels fell into the hands probably of disciples, men of simple and unsophisticated character who were not bound

by any strict ideas as to the duties of copyists to preserve exact diplomatic accuracy. They did not hesitate to alter a word here or a word there, sometimes to give a greater point, sometimes to prevent a possible misunderstanding, perhaps even adding short supplementary bits of narrative that reached them through oral tradition. Nor can we confine this process entirely to the first copyists; it went on even into the second century. Its dying embers are seen in the additions which are found in the documents of the Western text, perhaps also in some which are characteristic of other lines of transmission.”¹

Such a position, if it can be established, tends to show both that there existed in the earliest centuries a certain amount of floating tradition of our Lord's words and actions which had not been incorporated in the Gospels, and from which a copyist could draw material, and also that the line between the canonical and the uncanonical was not yet sharply drawn. There may then well have been a larger number of these Agrapha than we are accustomed to think, and they may very well include much that is genuine.

The sources of our knowledge of these sayings are threefold:—

(a) The first and surest is to be found in the other books of the New Testament itself.

Here we have one undoubted saying in Acts xx. 25: “It is more blessed to give than to receive,” a saying which reappears in later writers in a slightly variant form, “He who gives is blessed above him that receives” (*μακάριος ὁ δίδους ὑπερ τὸν λαμβάνοντα*). We have here, perhaps, two separate versions of one Aramaic original.

¹ *Dict. Bible*, ed. 1893, p. 1222 b, and p. 1238 a. The student should also consult Dr. Sanday's articles in *THE EXPOSITOR* of 1891. The Rev. A. Wright, *On the Composition of the four Gospels*, Macmillan & Co., 1890, and P. Ewald, *Das Hauptproblem der Evangelien-frage*, Leipzig, 1890.

Again in St. James i. 12: "He shall receive *the* crown of life *which the Lord promised* to them that love Him," more than one commentator, including Mr. Mayor in his recent edition, has seen in these words a semi-quotation of some saying of Christ's. It is of course possible that the words are loosely quoted from some O. T. passage (*e.g.* Wisdom v. 16), but they are not exactly found anywhere, and the analogies of 2 Timothy iv. 8: "There is laid up for me *the* crown of righteousness, which the Lord, the righteous Judge, shall give me at that day"; 1 Peter v. 4: "And when the chief Shepherd shall be manifested, ye shall receive *the* crown of glory, which fadeth not away"; Revelations ii. 10: "I will give thee *the* crown of life," make it more probable that an Agraphon of the Lord's lies behind all these expressions. We shall see, when we come to examine Resch's theory, that it is possible that many other sayings are to be found in the Epistles and the Apocalypse, but these two stand on a different footing altogether, as containing a definite reference in the text itself to some already existing word or promise.

(b) The next source, both in amount and in authority, is supplied by some MSS. of the N. T. Under this head will fall all the sayings which we have quoted above on p. 1, and the well-known saying found in *Codex Bezae* at St. Luke vi. 5, to which we shall return.

(c) The last source consists of quotations in early Christian writers, and in lost Gospels; *e.g.*, though *Codex Bezae* and many of the later uncial and cursive MSS. of St. John are our present authority for the Pericope Adulteræ, yet it probably was borrowed by the first scribe who inserted it in the Fourth Gospel, either from the Gospel according to the Hebrews, or from the writing of Papias, in both of which it was apparently embodied (*cf.* Eusebius, *H. E.*, iii. 39). The quotations of these sayings cease almost entirely after the fourth century, when the current Gospel text had

won its way to acceptance; the writers who contribute most to the list are (according to the careful list of authorities in Resch) the sub-Apostolic Fathers in the beginning of the second century; Clement of Alexandria, Origen and the pseudo-Clementine writings at the end of the second and beginning of the third centuries; and the books which bear on Church discipline and order, especially the Didascalia (250-300 A.D.) and the latest edition of the Apostolical Constitutions (c. 350), the editor of which is identified by Resch, as he had already been on other grounds by Harnack, with the interpolator of the Ignatian letters, and who is supposed by Resch to have gained access to some early Gospel preserved in the Library of Cæsarea.

No attempt will be made in these papers to give an exhaustive list of these sayings. Resch has collected 74 which he regards as genuine, 103 which he regards as apocryphal, and it would obviously be impossible to examine them all. Taking the list in Resch as my guide and making use of his numbers for reference, I shall attempt first to make a collection of such sayings as are of spiritual and doctrinal interest, and then to examine the particular theory of the Gospels which Resch has based upon them.¹

It is only in a very few cases that any of these sayings are set in an historical background. The most definite setting is that of the appearance of the risen Lord to James, which is quoted by Jerome from the Gospel according to

¹ English students will find useful lists in Westcott, *Introduction to the Gospels*, App. C., or in Schaff, *History of the Christian Church*, i. pp. 162-7, who quotes a saying preserved in the Koran. "He who longs to be rich is like a man who drinks sea-water. The more he drinks, the more thirsty he becomes, and never leaves off drinking till he perishes." The fullest list is that in A. Resch. *Agrapha*: (in Gebhardt and Harnack's *Texte und Untersuchungen*, v. 4) Leipzig, 1889. This is fuller than any other; it has a careful exegesis of each saying, gives complete quotations from the authorities and incidentally discusses the value of many of these authorities; but it is arbitrary and fanciful in parts and over-inclined to make everything subserve to a preconceived view of the criticism of the Gospels.

the Hebrews. His words are, "The Lord, after giving the linen cloth to the servant of the High Priest, went to James and appeared to him. For James had sworn that he would not eat bread from the hour in which he had drunk the cup of the Lord, until he should see Him risen from the dead. After a little while the Lord said, '*Bring a table and bread,*' and at once it is added that He took bread and gave thanks, and brake it and gave it to James the Just, and said unto him, '*My brother, eat thy bread, for the Son of man is risen from the dead.*'"

Resch classes this saying as doubtful, but the story is accepted as historical by Mr. Mayor,¹ and it bears out St. Paul's allusion to an appearance of the Risen Lord to James, and helps to account for his prominence in the Church of Jerusalem.

Another saying which has a bearing upon history, though it has scarcely an historical setting, is the command which, according to Clement of Alexandria (*Strom.*, vi. 5, 43), and to Eusebius (*H. E.*, v. 18) was given by the Lord to the Apostles that they were to preach repentance to Israel at first and not to leave Jerusalem *for twelve years*, but then to go forth into the world, lest any should say, "We never heard."

But in the main they neither have historical setting nor affect the facts of the Lord's life. They do however often illustrate His teaching, and express it perhaps in a terser, more rememberable form than is found elsewhere. One of the most striking is hesitatingly authenticated by Origen in a Latin and unhesitatingly by Didymus in a Greek form. "*He that is near Me is near the fire; he that is far from Me is far from the kingdom*" (Resch, No. 5). In the letter of Ignatius to the Smyrneans (cap. iv.) there is to be found a saying very similar to this in form at least, "He that is near the sword is near God," and both Dr. Westcott and

¹ *Epistle of St. James*, p. xxxvii. note.

Dr. Lightfoot treat the two as parallel; but surely the meaning of the two is quite different. That is a saying of encouragement to the martyr, that suffering and death bring a man very close to God; but this is a saying of warning to the false professor, speaking of the danger of discipleship, because it implies drawing near to one who is a consuming fire, which must test and will destroy what does not stand the test. This is clearly the meaning in the context both of Origen and of Didymus. The former expands the words thus: "As he who is near me is near salvation, so is he near the fire; and he who hears my words and perverts what he has heard becomes a vessel prepared for destruction, for '*near Me is near the fire*'; but if any one in anxiety because he who is near me is near the fire, should keep far from me that he may not be near the fire, such an one will be far from the kingdom" (Hom. in Jer. xx. 8). So with equal clearness Didymus comments on Psalm lxxxviii. 8, "God is terrible because He inflicts penalties on those who oppose Him. For one who draws near to Him by having received the Divine teaching, if he then sins, becomes near the fire. Therefore the Saviour says, "*He who is near Me is near the fire, but he who is far from Me is far from the Kingdom.*" The saying then is akin to those many sayings in which the Gospels emphasize the double effect of contact with Christ, and the danger of unreal profession. It may well be genuine, and should be compared with St. Mark ix. 49, St. Luke iii. 16, xii. 49.

The next that I will take (Resch, No. 9) is rather a complement to the gospel teaching, but may be genuine. "Woe to those who have and yet hypocritically take from others, who are able to help themselves and yet wish to take from others, for each man shall give account in the day of judgment." This saying is common in early Church regulations, but is first directly ascribed to our Lord in the

Apostolical Constitutions c. 350 A.D. The authentication is therefore not strong, but it is a useful pendant to the corresponding duty, "Give to every one that asketh," and may be recommended as a motto to the Charity Organisation Society.

The next (No. 15) might be taken as a motto by the Temperance Society, or the Purity Society, or indeed by the whole Church, to symbolize its entire work. "*That which is weak shall be saved by that which is strong*" (τὸ ἀσθενὲς διὰ τοῦ ἰσχυροῦ σωθήσεται). Again the authentication is unfortunately rather weak; it is directly ascribed to the Lord in the Ecclesiastical Canons of the Holy Apostles (c. 300) but not earlier. Yet it well might have been uttered by the Physician who came to heal the sick, by Him who, though He was rich, yet for our sakes became poor, by Him who, while we were yet weak, died for us, and who sent out those whom He had made strong that they might strengthen their brethren.¹

No. 17 appears in varying forms: "*My mystery is for Me and for those that are Mine,*" or "*Guard My mysteries for Me and for the sons of My house.*"

A phrase very similar to this is found in the LXX. translation of Isaiah xxiv. 16, "My mystery for Me, My mystery for Me," but this is scarcely sufficient to account for the fuller saying in either of its forms, and it is definitely attributed to our Lord by Clement of Alexandria, as well as by late writers, Clement adding that it was found "in some Gospel." There is certainly no internal reason for refusing to believe in its genuineness, it is exactly parallel in meaning to St. Mark iv. 11, "Unto you is given the mystery of the kingdom of God; but unto them that are without all things are done in parables," and the same

¹ Resch seems to be quite wrong in quoting as parallel the words of Minucius Felix, "Strength is made strong by infirmities," which is to be compared with 2 Corinthians xii. 10, on which it was probably based.

spirit of carefully guarding the truth and teaching only to those who are capable of receiving it is to be found in St. Paul. Cf. 1 Cor. ii. 6-8, a closer parallel than 1 Cor. v. 1, which Resch quotes in illustration.

No. 21 has perhaps left a clearer mark upon St. Paul's language. It runs thus: "*There shall be schisms and heresies*" (ἔσονται σχίσματα καὶ αἰρέσεις). This is quoted as our Lord's by Justin Martyr, by the Clementine Homilies, and by the Didascalia. The words require no comment, and there is nothing to be urged against their possible genuineness, but their main interest lies in the fact that they seem to give a new point to the language of St. Paul in 1 Corinthians xi. 18-19: "I hear that schisms exist among you, and I partly believe it. For there must also be heresies among you." Did St. Paul mean, "That well-known saying of the Lord's, which you know already, must needs be fulfilled in all its extent"?

No. 27 is the well-known addition in *Codex Bezae* to St. Luke vi. 4. "On the same day, beholding one working on the Sabbath, He said unto him, *Man, if thou knowest what thou doest, blessed art thou: but if thou knowest not, accursed art thou and a transgressor of the law.*" It is strange that a saying so far-reaching should stand absolutely unsupported, but Resch has not been able to produce any single reference to it in patristic writers. Yet it well may be a genuine tradition. Both sides of the truth can be supported from the Gospels: the first in our Lord's claim to control the Sabbath and His assertion about the Sabbath, "My Father worketh hitherto and I work" (St. John iv. 17); the second in his insistence at the beginning of His ministry on the binding character of the law. "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil" (St. Matt. v. 17). As Resch points out, the first part is the side of the truth which was afterwards developed by St. Paul; the second is that insisted

on by St. James. In this saying of our Lord we may have the fountain head of both streams of teaching.

No. 30 is of somewhat the same kind ; but though Resch treats it as genuine, it seems to me very doubtful. It is contained in Clement Rom. ii. 12: "The Lord Himself being asked by a certain person when His kingdom would come, said, '*When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female*'"; and from Clement of Alexandria we learn that it was first found in the Gospel of the Egyptians. Now there is no doubt that striking parallels to this saying can be found in the N.T. Resch points to Ephesians ii. 14, "He is our peace, *who made both one,*" of the union of Jew and Gentile; St. Matthew xxiii. 26, "Cleanse first the inside . . . that the outside may become clean also"; Galatians iii. 28, "There is neither male nor female, for ye are all one in Christ Jesus," and others; yet the whole seems too *riddling* to be quite in the spirit of the Master. The Egyptian Gospel has been suspected of an encratite origin, and therefore of a desire to depreciate marriage; and the earliest comment, that in the Homily of St. Clement, does not bear out the reference of the first words to the union of Jew and Gentile. The comment is interesting enough to be worth adding. "Now *the two are one* when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation. And by *the outside as the inside* he meaneth this: by the inside He meaneth the soul, and by the outside the body. Therefore in like manner as thy body appeareth, so also let thy soul be manifest in its good works. And by *the male with the female, neither male nor female*, He meaneth this: that a brother seeing a sister should have no thought of her as of a female, and that a sister seeing a brother should not have any thought of him as of a male. These things, if ye do, saith He, the kingdom of My Father shall come!"

We come now to the two sayings which are the most frequently quoted of all.

The first, No. 39, runs thus: "*In whatever state I find you, in that I will also judge you*" (ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ); or slightly differently, "*Of whatever character (οἶον) I find you, as such (τοιούτων) will I also judge you.*" This is as early as Justin Martyr (*Dial. c. Tryph.*, 1 c. 47), and Resch has adduced no less than fifteen illustrations from later writers. The ambiguity of form makes the exact meaning a little doubtful. It may either emphasize the Christian's responsibility for all his actions; he must not embark on any task in which he could not face his judge; and might be illustrated by the story told of St. Francis of Sales, who once, when playing chess, was asked what he would do if he knew that the Lord's coming was at hand, and made answer, "Finish the game; for His glory I began it." Or again, it may express the truth contained in Ezekiel xxxiii. 11-20, that men will be judged not merely by what they have been in the past, but by what they are at the time of the coming. This would be like the warning given at the end of the Didache (cap. 16), "Ye shall gather yourselves together frequently, seeking what is fitting for your souls; for the whole time of your faith shall not profit you, if ye be not perfected at the last season." This is undoubtedly the meaning in the original passage in Justin Martyr, who quotes the saying as an illustration of Ezekiel's teaching.

For No. 43, "*Prove yourselves trustworthy money-changers (γίγνεσθε δόκιμοι τραπεζίται)*", Resch has accumulated no less than sixty-nine quotations. The writers sometimes attribute it to St. Paul; sometimes quote it loosely as Scripture; but it is treated as a quotation from the Gospels by Cæsarius († 368 A.D.), and directly attributed to our Lord by Origen, by the Gnostic treatise *Πίστις Σοφία* (c. 250 A.D.), by the Clementine Homilies, and by Jerome.

Doubts have been felt as to its exact meaning; e.g., M. Renan, taking the parable of the unjust steward as his clue, saw in it a command to make a right use of riches; but the mass of illustrations quoted by Resch show beyond all possible doubt that the meaning is, "Show yourselves good critics," like money-changers who reject counterfeit coins. It is used by Clement of Alexandria as a proof that Scripture wishes Christians to be true dialecticians, able to examine things, to test forces and powers, and so to ascend beyond phenomena to the conception of God. It is used more than once in the Clementine Homilies of the duty of distinguishing between true and false Scriptures (ii. 51, iii. 50); in a word, the best comment upon it is to be found in the language of St. Paul, which is often amalgamated with it, "Prove all things; hold fast that which is good; abstain from every form of evil" (1 Thess. v. 21).

The next saying (No. 64) has not a very trustworthy attestation. It comes to us only on the authority of Ephraim the Syrian († 378), and might easily arise out of an expansion of the Lord's words in St. Matthew xviii. 20. But the passage is interesting, and the truth is important. It runs thus:—

"As Christ provided for the needs of His flock in all their wants, so He consoled those who live a solitary life with the words, '*Where one is, there too am I*' (ubi unus est, ibi et ego sum), that none of those who are solitary may be sad, because He Himself is our joy and He Himself is with us. So too, '*Where two are, there too will I be,*' because His mercy and grace overshadow us. And when we are three, then we combine to form a Church, which is the perfect body of Christ and His express image."

In all the above cases there is more or less evidence directly connecting the sayings with our Lord. I will conclude with a few sayings where the connection is less

definite; they are quoted as from Scripture or from the Gospels, and are assigned by Resch to our Lord Himself. Whether His or not, they are of interest as early Christian sayings, but it will not be necessary to dwell on them at length.

No. 1. "*Everything that thou wouldest wish not to be done to thee, do thou not to another,*" or "*That which thou hatest, thou shalt not do to another.*" (ὃ μισεῖς σοὶ γενέσθαι, οὐδὲ ἄλλῳ ποιήσεις.)

This, which is very common in early Christian writers, and has even found its way into some MSS. of the New Testament as an addition to Acts xv. 20, is the negative side of the golden rule, and is probably to be traced ultimately to a Jewish origin, the latter form of it being found in Tobit iv. 15.

No. 18. "*Cleave unto the saints, for they who cleave to them shall be sanctified.*" (κολλᾶσθε τοῖς ἁγίοις, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθήσονται.)

This again is a frequent saying, being found as early as Clement of Rome (i. 46) and the Shepherd of Hermas, and quoted there as scripture; but it is not actually attributed to our Lord, and the source of it cannot be identified. It supplies an illustration of St. Paul's use of the verb *ἀγιάζω* in 1 Corinthians vii. 14, though it seems precarious to assume with Resch that the saying was known to St. Paul.

No. 61 is interesting but of doubtful exegesis. It runs thus—"Behold a man and his work" (ἴδου ἄνθρωπος καὶ τὸ ἔργον αὐτοῦ). This is interpreted by Resch as referring to the Son of Man, and it is doubtless true that very similar words are found in the LXX. of Isaiah lxii. 11 of the coming of the Lord. But, on the other hand, the passages in which the saying occurs seem to require that the words should be referred to each human being as he comes before the Judge to be tried for his works. Thus Tertullian writes *De Idololatr.*, c. xx., "Conduct according to the divine rule is im-

perilled not only by deeds but also by words, for as it is written, '*Behold a man and his deeds,*' so also is it written, '*Out of thy mouth shalt thou be justified,*'" No less clear is St. Augustine's use of the saying (*Meditations*, c. xxxix.), "Woe to me, wretched man, when the day of judgment shall have come, and the books of the conscience shall be open, when they shall say of me, '*Behold the man and his works*' (ecce homo et opera ejus)."

No. 65 is perhaps the most striking of all these sayings. "*Thou hast seen thy brother, thou hast seen thy Lord.*"

This is quoted in a Latin form by Tertullian (*De Orat.*, c. 26), "*Vidisti, inquit, fratrem tuum, vidisti dominum tuum,*" and twice in the rather stronger Greek form by Clement of Alexandria (*Strom.*, i. 19, ii. 15), εἶδες τὸν ἀδελφόν σου, εἶδες τὸν θεόν σου. In neither case is it attributed to the Lord, and indeed, although it expresses the truth so dear to the Lord of His presence in each of the least of His little ones, the form of it rather suggests a later writer adopting that principle.

We will add, with the same brevity of comment, a few more which Resch classes as apocryphal, and which probably are such, but yet have an interest of their own.

Apokr. No. 8. "*Never be joyful, save when you look upon your brother's countenance in love.*"

This is definitely ascribed to our Lord by St. Jerome, who quotes it from the Hebrew gospel, nor is it obvious why Resch decides against its genuineness.

No. 11. "*He who wonders shall reign, and he who reigns shall find rest.*"

The authority of this is again the Gospel according to the Hebrews, as quoted by Clement of Alexandria, but it is not ascribed to our Lord.

No. 22. "*Blessed are they that mourn for the loss of unbelievers.*"

This is an interesting illustration of 1 Corinthians v. 2, and is quoted as from the same Gospel, but not ascribed to the Lord.

No. 60. "*Blessed is he who also fasts that he may feed the poor.*"

This is quoted by Origen as an apostolical saying, and its interest lies in the twofold fact that it suggests the utilitarian ground for fasting to help others, and also hints that a deeper and more spiritual ground lies behind. For the former compare the description of the Christians given in The Apology of Aristides, c. xv. : "If there is among them a man that is poor and needy, they fast two or three days, that they may supply the needy with necessary food."

The last three which will be given are attributed not to our Lord, but to one or other of His Apostles. Thus Clement of Alexandria credits Matthias with two sayings, one of which expresses the solidarity of mankind and our consequent responsibility for the sin of others; the other treats this world as the basis of our knowledge of God. Thus in *Strom.*, vii. 13, "*If the neighbour of an elect man sin, the elect sinned himself,*" and the comment is added, "for had he lived as reason bids, his neighbour also would have been shamed out of sinning by the example of his life"; and again, *Strom.*, ii. 9, "*Wonder at the things of this world, taking this as the first step for the knowledge that lies beyond.*" The saying is too Platonic to be purely Apostolic, but it summarizes the truth that lies in Pantheism and Anthropomorphism, the truth which is expressed in the words of a recent poem :—

"Man's nature is God's oracle, and grace
Is to know nature as He made it first."

Finally, Gregory of Nazianzus ascribes to St. Peter the words which many a Christian pastor has found true by the side of a sick bed, "*A suffering soul is nigh to God*" (*κάμνουσα ψυχή ἐγγύς ἐστι θεοῦ*).

I have been led by the interest of Resch's collection to digress beyond the limits which the exact subject of this paper would have imposed. I hope to return in another paper to that subject, and consider the theory which Resch bases upon the facts which he has collected.

W. LOCK.

*PHYSICAL AND HISTORICAL PROBABILITIES
RESPECTING THE AUTHORSHIP AND AU-
THORITY OF THE MOSAIC BOOKS.*

STUDENTS of nature who are also Christians, have a special interest in the pending controversies respecting the Pentateuch. The methods of critical dissection now applied to those books, referring as they do so much more to external form, which may be accidental and perishable, than to substantial reality, necessarily appear somewhat superficial and unscientific to men accustomed to deal with unquestionable or verifiable natural facts.

Should their result be to discredit, even for a time, the testimony of the early books of our Bible, the consequences may be serious to the progress of science as well as to the higher interests of society in general. To science these books have been of inestimable value, as establishing in the popular mind a broad basis for scientific work. Their distinct testimony to the unity of nature, as the product of one design, to the unity of man, to the progressive development of the creative work, and to the regulation of all things by invariable law, has emancipated the human mind from tendencies the most hostile to true progress. From want of this influence in bygone times, and even yet in certain places, the scientific study of nature has been hampered on the one hand by ecclesiastical bigotry and by pagan superstitions, and on the other by popular dis-