

SECOND LECTURE ON BABEL AND BIBLE.

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(CONCLUDED.)

REVELATION! For a long time all scientifically trained theologians, whether Evangelical or Catholic, have for centuries been firmly convinced that it was a grievous error to have regarded the invaluable remains of ancient Hebrew scriptures collected into the Old Testament as constituting collectively a religious canon, as being from beginning to end a revealed book of religion. For among them are writings such as the Book of Job, which questions the very existence of a just God, and in language that sometimes borders on blasphemy, and other very profane compositions, such, for example, as wedding songs (the so-called Song of Solomon). In the pretty love-song, Psalm 45, we read, v. 11 ff.: "Hear, O daughter, and consider and incline thine ear: forget also thine own people and thy father's house; and if the king shall desire thy beauty—for he is thy lord—fall down before him."

It is very easy to imagine what the results must be when books and passages like these were forced to submit to a theological, and even a Messianic, interpretation (comp. the Epistle to the Hebrews i. 8 f.),—the result could not fail to be such as it was in that mediæval Catholic monk, who, when he read in his Psalter the Latin *maria*, "the seas," crossed himself as in the presence of "Maria," meaning Mary, the mother of Christ. But for the remainder of the Old Testament literature also the doctrine of verbal inspiration has been surrendered even by the Catholic Church. The Old Testament itself has compelled this result, with its mass of contradictory duplicate accounts, and with the absolutely inextricable confusion which has been brought about in the Pentateuch by perpetual revision and combination.

And to be perfectly serious and frank,—we have not deserved such an immediate and personal revelation from the divinity any-

way. For mankind has unto this day treated with absolute flippancy the most primitive and genuine revelation of the holy God, the ten commandments on the tables of the law from Sinai. Dr. Martin Luther's said:

"Das Wort sie sollen lassen stahn."

(Inviolatē the Word let stand!)

and yet in the Smaller Catechism, from which our children are instructed, the entire second commandment has been suppressed, the same upon which God laid such especial emphasis (Exodus xx. 22 f.): "Thou shalt not make unto thyself any image or any likeness," etc., and have put in its place the last commandment, or rather prohibition of covetousness (wicked desire), after having torn it in two, which might easily have been recognised as unpermissible by comparing Exodus xx. 17 and Deuteronomy v. 18.

The command to honor father and mother is not the fourth but the fifth, and so on. And in the Catholic Catechism, which has the same method of numbering the commandments, the first commandment is, indeed, fuller: "Thou shalt have no other gods before me; thou shalt not make unto thyself any graven image, to worship it," but immediately after we read: "Nevertheless, we make images of Christ, of the mother of God and of all the saints, because we do not worship them, but only reverence them." This entirely ignores the fact that God the Lord expressly says: "Thou shalt not make unto thyself any graven image to worship and to reverence."¹ (Consider also Deuteronomy iv. 16.)

But if we regard the matter for a while from the standpoint of the letter of the Thora, this reproach falls still more heavily upon Moses himself, a shrill and unanimous reproach from all the peoples of the earth who ask after God if haply they may find him. Just think of it: The Almighty God, "the All-container, the All-sustainer," the inscrutable, unapproachable, proclaims from the midst of fire and cloud and to the accompaniment of thunder and lightning his most holy will, Yahveh, "the rock whose work is perfect," with his own hands carves two tablets of stone and engraves upon them with his own fingers, those fingers that keep the world in equilibrium, the Ten Commandments,—and then Moses in anger hurls away the eternal tables of the eternal God and breaks them into a thousand pieces! And this God a second time writes other tables, which present his last autograph revelation to mankind, the most unique and tangible revelation of God,—and Moses

¹ R. V., "serve."

does not consider it worth while to report literally to his people, and thus to mankind, what God had engraved upon those tables.

We scholars regard it as a serious reproach to one of our number if, in dealing with an inscription by any one soever, though but a shepherd who may have perpetuated his name upon some rock on the Sinaitic peninsula, he reports it inaccurately or incorrectly in even a single character; whereas Moses, when he impresses the ten commandments upon his people once more before crossing the Jordan, not only changes individual words, transposes words and sentences, but even substitutes for one long passage another which, however, he also emphasises expressly as being the very literal word of God. And accordingly we do not know to this day whether God commanded that the Sabbath day be kept holy in memory of his own rest after finishing the six days' labor of creation (Exodus xx. 11; comp. xxxi. 17), or in commemoration of the incessant forced labor of his people during their stay in Egypt (Deuteronomy v. 14 ff.).

The same carelessness has to be regretted in other points that concern God's most sacred bequest to men. To this day we are hunting for the peak in the mountain-chain of the Sinaitic peninsula which corresponds with all that is told, and while we are most minutely informed regarding vastly less important things, such, for instance, as the rings and the rods of the box which contained the two tables, we learn absolutely nothing about the outward character of the tables themselves, except that they were written upon both sides.

When the Philistines capture the ark of the covenant and place it in the temple of Dagon at Ashdod, they find on the second morning following the image of the god Dagon lying in fragments before the ark of Yahveh (1 Samuel v. f.). And then when it is brought to the little Jewish border-town of Beth Shemesh and the inhabitants look at it, seventy of them pay for their presumption by death,—according to another account fifty thousand (!) (1 Sam. vi. 19). Even one who touches the ark from inadvertence is slain by the wrath of Yahveh (2. Sam. 6-7 f.).

But as soon as we touch the soil of the historical period, history is silent. We are told in detail that the Chaldeans carried away the treasures of the temple at Jerusalem and the gold, silver and copper furnishings of the temple, the fire pans and basins and shovels (2 Kings xxiv. 13; xxv. 13 ff.), but no one is concerned about the ark with the two God-given tables; the temple goes down in flame, but not a single word is said of the fate of the two

miracle-working tables of the Almighty God, the most sacred treasure of the Old Covenant.

We do not propose to ask the cause of all this, but only to record the fact that Moses is exonerated by the critical study of the Pentateuch from the reproach which belongs to him according to the strict letter of the Thora. For, as is confirmed by many and among them Dillmann (*Commentary to the Books of Exodus and Leviticus*, p. 201), this authority so highly valued even on the Catholic side, "We have the ten commandments in two different revisions neither of which is based upon the tables themselves, but upon other versions."

And similarly all the other so-called Mosaic laws are transmitted to us in two comparatively late revisions, separated from each other by centuries, whence all the differences are easily enough accounted for. And we know this also, that the so-called Mosaic laws represent regulations and customs part of which had been recognised in Israel from primitive times, and part of which had not received legal recognition until *after* the settlement of the people in Canaan, and were then attributed bodily to Moses, and later, for the sake of greater sacredness and inviolability, to Yahveh himself. The same process we see in connection with the laws of other races—I will mention here the law-book of Manu—and it is precisely the case with the law-making of Babylon.

In my first lecture on this subject I pointed out the fact that we find in Babylon as early as 2250 B. C. a State with a highly developed system of law, and I spoke of a great Code of Hammurabi which established civil law in all its branches. While at that time we could only infer the existence of this Code from scattered but perfectly reliable details,—the original of this great Law Book of Hammurabi has now been found, and therewith a treasure of the very first rank has been conferred upon science and especially upon the science of law and the history of civilisation. It was in the ruins of the acropolis of Susa, about the turn of the year 1901–1902, that the French archæologist de Morgan and the Dominican monk Scheil had the good fortune to find a monument of King Hammurabi in the shape of a diorite block 2.25 meters high. It had apparently been carried away from Babylon along with other plunder by the Elamites. On it had been engraved in the most careful manner 282 paragraphs of law (Fig. 15). As the King himself says, they are "laws of justice which Hammurabi, the mighty and just King, has established for the use and benefit of the weak and oppressed, of widows and orphans." "Let the wronged person,"

thus we read, "who has a case at law, read this my monumental record and hear my precious words; my monument shall explain his case to him and he may look forward to its settlement! With

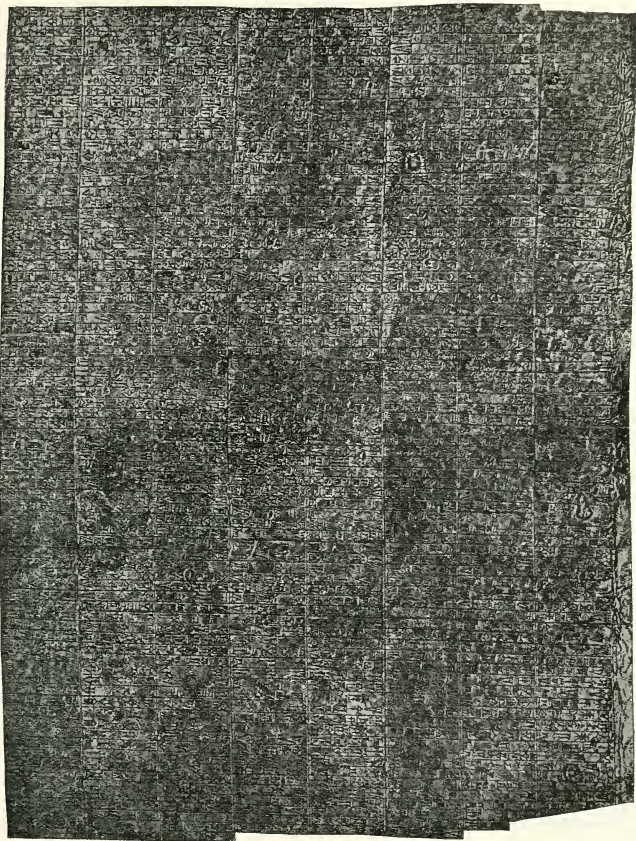


Fig. 15. A PORTION OF THE INSCRIPTION OF THE LAWS OF HAMMURABI.

a heart full of gratitude let him then say: 'Hammurabi is a lord who is like a real father to his people.'” But although the King says that he, the sun of Babylon, which sheds the light over North

and South in his land, has written down these laws, nevertheless he in his turn received them from the highest judge of heaven and earth, the Sun god, the lord of all that is called 'right,' and there-



Fig. 16. HAMMURABI BEFORE SHAMASH, THE GOD OF LAW.

fore the mighty tablet of the law bears at its head the beautiful *bas-relief* (Fig. 16), which represents Hammurabi in the act of receiving the laws from Shamash, the supreme law-giver.

Thus and not otherwise was it with the giving of the Law on Sinai, the so-called making of the Covenant between Yahveh and Israel. For the purely human origin and character of the Israelitic laws are surely evident enough! Or is any one so bold as to maintain that the thrice holy God, who with his own finger engraved upon the stone tablet *ló tirzach* "thou shalt not kill," in the same breath sanctioned blood-vengeance, which rests like a curse upon Oriental peoples to this day, while Hammurabi had almost obliterated the traces of it? Or is it possible that any one still clings to the notion that circumcision, which had for ages before been customary among the Egyptians and the Bedouin Arabs, was the mark of an especial covenant between God and Israel?

We understand very well, according to Oriental thought and speech, that the numerous regulations for every possible petty event in daily life, as for instance, the case of a fierce ox that kills a man or another ox (Exodus xxi. 28 f., 35 f.), that the prohibitions of foods, the minute medicinal prescriptions for skin diseases, the detailed directions regarding the priest's wardrobe, are represented as derived from Yahveh. But this is altogether outward form; the God who prefers the offerings of "a broken spirit, a broken and a contrite heart (Psalms li. 17), and who took no pleasure in the worship by burnt offerings after the fashion of the "heathen" peoples, certainly did not ordain this worship by burnt offerings with its minute details, nor devise the recipes for ointment and burnt incense "after the art of the perfumer," as the expression runs (Exodus xxx. 25, 35).

It will be the business of future investigators to determine to just what extent the Israelitic laws both civil and levitical are specifically Israelitic, or general Semitic, or how far they were influenced by the Babylonian code which is so much older and which had certainly extended beyond the borders of Babylon. I think, for instance, of the law of retribution, an eye for an eye and a tooth for a tooth, of the feast of the new moon, the so-called "shew bread," the high priest's breast plate, and many other things. For the present we must be thankful that the institution of the Sabbath day, the origin of which was unclear even to the Hebrews themselves, is now recognised as having its roots in the Babylonian sabattu, "the day par excellence."

On the other hand, no one has maintained that the Ten Commandments were borrowed even in part from Babylon, but on the contrary it has been pointed out very emphatically that prohibitions like the Fifth, Sixth, and Seventh spring from the instinct of

self-preservation which is common to all men. In fact the most of the Ten Commandments are just as sacred to the Babylonians as to the Hebrews: disrespect for parents, false witness, and every sort of covetousness are also punished severely in Babylonian law, generally with death. Thus, for instance, we read in the very third paragraph of Hammurabi's code: "If in a law suit any one on the witness-stand utters falsehoods and cannot support his testimony, he shall himself be punished with death if the life of another is involved."

The Second Commandment is specifically Israelitic, the prohibition of every sort of image-worship, which in its direct application seems to have a distinctly anti-Babylonian point.

But in connection with the eminently Israelitic First Commandment, "I am Yahveh, thy God; thou shalt have no other gods beside me," may I be permitted to treat more fully one point which deeply and permanently concerns all who are interested in Babel and Bible—the monotheism of the Old Testament. From the standpoint of Old Testament theology I can understand how, after it has unanimously and rightly given up the verbal inspiration of the ancient Hebrew scriptures and thus recognised, perhaps unintentionally but quite logically, the wholly unauthoritative character of the Old Testament writings as such for our belief, our knowledge and our investigations,—I say I can understand how theology now claims as divine the spirit that pervades them and preaches with so much the greater unanimity the "ethical monotheism of Israel," the "spirit of prophecy" as "a real revelation of the living God."

Great consternation seems to have been produced by the names mentioned in my first lecture, which we find in surprisingly great numbers among the North-Semitic nomads who immigrated into Babylon about 2500 B. C.: "El (i. e., God) hath given," "God sits in control," "If God were not my God," "God, consider me," "God is God," "Jahu (i. e., Yahveh) is God." I really do not understand this uneasiness. For since the Old Testament itself represents Abram as preaching in the name of Yahveh (Genesis xii. 8), and since Yahveh had already been the God of Abraham, Isaac, and Jacob, those old names such as Jahu-ilu, i. e., Joel, ought really to be welcomed with joy. And these names should prove very opportune, particularly for those theologians who regard themselves as affirmative and who hold that "all divine inspiration has undergone a gradual historical development," thereby

turning the orthodox notion of inspiration upside down, as it seems to me.

However, the great majority of theologians feel and fear rightly that these names, which are more than a thousand years older than the corresponding names in the Old Testament, which attest the worship of a single god named Jahu, "the permanent" (whether a tribal god or what not), and which moreover might indicate the initial point of an historical development of the belief in Yahveh as existing in very much wider circles than merely among the descendants of Abram, will thereby throw serious doubt upon its claim to be a special revelation. And therefore they are laboring and tormenting themselves in the effort to explain away these names, hesitating at no means. But though the waves spew and foam, like a lighthouse in the dark night stand fast the names of the descendants of North Semitic Bedouins from 2300 B. C., "God is God," "Jahu is God."

It seems to me that exaggerations should be avoided in either direction. I have never ceased to emphasise the "crass" polytheism of the Babylonians, and am far from feeling obliged to disguise it. But I regard it as just as much out of place to make the Sumerian-Babylonian pantheon and its representation in poetry, particularly in popular poetry, the butt of shallow wit and sarcastic exaggerations, as we should properly condemn such ridicule if directed at the gods of Homer. Nor should the worship of divinities in images of wood or stone be in any wise glossed over. Only it should not be forgotten that even the Biblical account of creation has man created "in the likeness of God," in diametrical contradiction of the constantly emphasised "spirituality" of God,—as has rightly been



Fig. 17. HORNS THE EMBLEM OF STRENGTH.

pointed out by students of theology. And in view of this fact we can understand after all how the Babylonians reversed this method, and conceived and represented their gods in the image of man.

The prophets of the Old Testament do exactly the same thing, at least in spirit. In perfect agreement with the Babylonians and



Fig. 18. THE ANCIENT OF DAYS. (After Schnorr von Karolsfeld.)

Assyrians the prophet Habakkuk (chap. iii.) sees Yahveh approach with horses and chariot, bow and arrows and lance, and even with "horns at his side"¹ with horns, the symbol of authority and strength and victory (cp. Numbers xxiii. 22), the customary adornment of the headdress of both higher and lower divinities among

¹R. V., "rays coming forth from his hand."

the Assyrio-Babylonians (Fig. 17). And the representations of God the Father in Christian art: in Michael Angelo, Raphael and all our illustrated Bibles,—the representation of the first day of creation (Fig. 18) is taken from Julius von Schnorr's illustrated Bible—are all derived from a vision of the Prophet Daniel (vii. 9) who sees God as the "Ancient of Days, his garments white as snow and the hair of his head like unto pure wool."

But the Babylonians can endure with the same equanimity as the Catholic Church the wearisome ridicule of the Old Testament prophets cast upon the Babylonian idols who have eyes but see not, ears but hear not, a nose but smell not, and feet but cannot go. For just as intelligent Catholics see in the images merely the representations of Christ, Mary and the saints, so did the intelligent Babylonians: no hymn or prayer was addressed to the image as such,—they are always appealing to the divinity that dwells beyond the bounds of earth.

In passing judgment upon the "ethical monotheism" of Israel also a certain moderation would seem to be desirable. In the first place, we must except from consideration in this connection much of the pre-exilic period, during which Judah as well as Israel, kings as well as people, were dominated by an ineradicable yet quite natural predilection for the indigenous Canaanitish polytheism.

Furthermore, it seems to me a particularly unwise proceeding on the part of certain hotspurs to portray the ethical level of Israel, even that of the pre-exilic period, as elevated far above that of the Babylonians. It is undeniable that the warfare of the Assyrio-Babylonians was cruel and sometimes barbarous. But so was the conquest of Canaan by the Hebrew tribes accompanied by a torrent of innocent blood; the capture of "the great and goodly alien cities, of the houses full of all good things, of the cisterns, the vineyards, the olive-groves" (Deuteronomy vi. 10 f.) was preceded by the "devoting" (Deuteronomy vii. 2, R. V., margin) of hundreds of villages on both sides of the Jordan, that is, by the merciless massacre of all the inhabitants, even of the women and the very smallest children. And as for right and justice in state and people, the persistent denunciations by the prophets of both Israel and Judah of the oppression of the poor, of widows and of orphans, taken in conjunction with stories such as that of Naboth's vineyard (i Kings xxi), reveal a profound corruption of both kings and people, while the almost two thousand years' existence of the nation of Hammurabi would seem to justify the application to it of the saying: "Righteousness exalteth a nation."

We actually possess a monumental tablet which warns the Babylonian king himself most insistently against every species of injustice! "If the king takes the money of the people of Babylon to appropriate it to his own treasury, and then hears the suit of the Babylonians and permits himself to be inclined to partisanship, then Marduk, the Lord of heaven and earth, will set his enemy against him and give his possessions and his treasure to his enemy."

In the matter of love of one's neighbor, of compassion upon one's neighbor, as has already been remarked, there is no deep gulf to be discovered between Babylon and the Old Testament.

In passing let me call attention here to one other point. Old Testament theologians make very merry over the Babylonian account of the Flood with its polytheism, and yet it contains one element which appeals to us much more humanly than that of the Bible. "The Deluge," thus Xisuthros tells us, "was over. I looked forth over the wide ocean, lamenting aloud because all humankind had perished." Eduard Süss, the celebrated Austrian geologist, confessed long since that in touches like this the simple narrative of Xisuthros bears the stamp of convincing truth." We find no report of any compassion on the part of Noah.

The Babylonian Noah and his wife are transformed into gods; this too would have been impossible in Israel. Of the pilgrimage to Jerusalem to the Feast of Weeks we read, Deuteronomy xvi. 11 (cp. also xii. 18): "And thou shalt rejoice before Yahveh, thy God, thou and thy son and thy daughter and thy manservant and thy maidservant,"—but where is the wife? It is generally recognised that the position of women in Israel was a very subordinate one from earliest childhood. We find in the Old Testament scarcely a single girl's name which expresses in the cordial manner customary in the case of boys' names, joyful gratitude to Yahveh for the birth of the child. All the tender pet-names of girls, such as "Beloved," "Fragrant One," "Dew-born," "Bee," "Gazelle," "Ewe" (Rachel), "Myrtle" and "Palm," "Coral" and "Crown" cannot in my opinion deceive us on this point. The woman is the property of her parents and afterwards of her husband; she is a valuable "hand," upon which in marriage a great share of the heaviest domestic burdens are laid. And above all, as in Islam, she is disqualified for performing religious rites.

All this was different and better in Babylon: for instance, we read in the time of Hammurabi of women who have their chairs carried into the temple; we find the names of women as witnesses

in legal documents, and other similar things. Right here in this matter of the position of women we may perceive clearly how profoundly the Babylonian civilisation was influenced by the non-Semitic civilisation of the Sumerians.

And how variously pitched is that instrument, the human temperament! While Koldewey and others with him are astonished anew that the excavations in Babylonia bring to light absolutely no obscene figures, a Catholic Old Testament scholar knows of "numberless statuettes found in Babylon which have no other purpose but to give expression to the lowest and most vulgar sensuality." Thou poor goddess of childbirth, poor goddess Istar! However, although thou be moulded only of clay, yet needst thou not



Fig. 19. BABYLONIAN CLAY FIGURES REPRESENTING THE GODDESS OF BIRTH.

blush to appear in this company (Fig. 19); for I am certain thou wilt give no offence, just as certain as that we are none of us offended but on the contrary love to give ourselves up to the contemplation of the glorious and familiar marble statue of Eve with her children (Fig. 20).

And although an Evangelical specialist in the Old Testament, finding occasion in a passage of a Babylonian poem, which has not yet received its definitive interpretation, exclaims with similar ethical indignation, that we "must needs search through the most vulgar corners of Further Asia in order to find its analogues," I cannot, indeed, boast of equal knowledge of local details, but I would like to remind him of the reasons why our school authorities so urgently demanded extracts from the Old Testament, and to

warn him against throwing stones, lest all too speedily his own glass house come crashing about his ears.

However, these skirmishes, provoked by my opponents, into the realm of the moral level of the two nations involved, seem to me of infinitely less importance than a final observation in connection with the proclamation of the "ethical monotheism" of Israel or of the "spirit of prophetism" as a genuine revelation of the living God," which in my opinion has not yet received fitting attention.



Fig. 20. EVE AND HER CHILDREN.
(A marble statue by Adolf Brütt.)

Five times a day and even more frequently the orthodox Moslem prays the Paternoster of Islam, the first Sura of the Koran, which closes with the words: "Lead us, O Allah, the right way, the way of those whom thou hast favored, who are not smitten by thy wrath [like the Jews] and who are not in error [like the Christians]." The Muslim alone is the one favored by Allah, he alone is the one chosen by God to adore and worship the true God. All other men and races are *kafirun*, heretics, whom God has not predestined to eternal salvation. Just such and not otherwise, deeply rooted in the nature of the Semite, does the Yahvism of Israel show itself to be, in the pre-exilic as well as in the post-exilic period. Yahveh is the only true (or highest) God, but at the same time he is the God of Israel solely and exclusively, Israel is his chosen people and his inheritance; all other nations are *Gojim* or heathen, given over by Yahveh himself to godlessness and idolatry. This is a doctrine absolutely irreconcilable with our nobler conception of God, but which, nevertheless is uttered in uncloaked language in the nineteenth verse of the fourth chapter of Deuteronomy, a passage which at the same time destroys with a single phrase the illusion of a "primitive revelation": "Lest thou lift up thine eyes unto heaven and when thou seest the sun and the moon and the stars, even all the host of heaven, thou worship them and reverence

them, which Yahveh, thy God, hath divided unto all the peoples under the whole heaven; but you Yahveh hath taken and brought forth out of Egypt, to be unto him a people of inheritance." According to this, the worship of the heavenly bodies and of idols was willed and decreed by Yahveh himself upon the peoples under the whole heaven. So much the more dreadful is the shock when in Deuteronomy vii. 2, Yahveh gives the command to exterminate mercilessly on account of their impiety the seven great and powerful peoples whom Israel may expect to find already in possession of Canaan, or when we read, verse 16: "And thou shalt consume all the peoples which Yahveh thy God shall deliver unto thee; thine eye shall not pity them."

It goes hard to regard as inspired by the holy and just God this monotheism of the exclusively national type. It is not manifested in the nature of the case in such passages as the account of the creation, but in general it runs throughout the Old Testament undeniably from Sinai on: "I am Yahveh, thy God," to Deutero Isaiah: "Comfort ye, comfort ye my people," and to Zechariah's prophecy (xx. 8, 23): "Thus saith Yahveh Zebaoth: In those days it shall come to pass that ten men shall take hold, out of all the languages of the nations (Gojim), shall even take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." It is this monotheism that left all the other nations of the earth "without hope" and "without God in the world," as for instance the apostle Paul assumes (Ephesians ii. 11 f.). And yet we have all been so hypnotised from youth up by this dogma of the "exclusive inheritance of Israel" (Ephesians ii. 12), that we regard the history of the ancient world from an entirely wrong point of view and are even satisfied to claim for ourselves at this day the rôle of a "spiritual Israel," forgetting the mighty historical revolution which was accomplished in the New Testament times under the influence of John the Baptist and the preaching of Jesus, that dramatic conflict between Judaism, Jewish Christianity, and Gentile Christianity, which made it possible for Peter to exclaim (Acts x. 34 f.): "Of a truth I perceive that God is no respecter of persons, but that in every nation, he that feareth him and is acceptable to him," thus tearing down the partition between the Oriental-Israelitic and the Christian-philosophic conception of the universe.

For my own part, I live firm in the belief that the early Hebrew scriptures, even if they lose their standing as "revealed" or as permeated by a "revealed" spirit, will nevertheless always main-

tain their great importance, especially as a unique monument of a great religio-historical process which continues even into our own times. The lofty passages in the prophets and the psalms, filled with a living confidence in God and with longing for repose in God, will always find a living echo in our hearts, despite the particularistic limitation of its literal text and its literal meaning, which are largely obliterated anyway in our translation of the Bible. Indeed, words like those of the prophet Micah (vi. 6-8): "Wherewith shall I come before Yahveh, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will Yahveh be pleased with thousands of rams, or ten thousands of rivers of oil? Or shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Yahveh require of thee, but to do justice, and to love mercy, and to walk humbly with thy God!"—words like these, insisting on an ethical manifestation of religion in the life (and which are also found in Babylonian writings) come, as it were, from the very soul of all sincerely religious people to-day.

But on the other hand, let us not blindly cling to antiquated and scientifically discredited dogmas from the vain fear that our faith in God and our true religious life might suffer harm! Let us remember that all things earthly are in living motion, and that standing still means death. Let us look back upon the mighty, throbbing force with which the German Reformation filled the great nations of the earth in every field of human endeavor and human progress! But even the Reformation is only one stage on the road to the goal of truth set for us by God and in God. Let us press forward toward it, humbly but with all the resources of free scientific investigation, joyfully professing our adherence to that standard perceived with eagle eye from the high watch-tower and courageously proclaimed to all the world: "The further development of religion."