

the saints and widows, presented her alive—it was a genuine miracle. They saw her sicken and die. They performed the usual duties preparatory to burial. Had it not been that Peter was coming the grave would have closed over her. They were inconsolable at their loss. The one restoring power was that of Jesus, the Lord of life. Through Peter he again testified to his messiahship. The faith of disciples was confirmed and many were now convinced of the claims of the gospel.

42. And it was known throughout all Joppa, and many believed in the Lord—There seems to be intended by these words a fuller acceptance of the faith of Jesus than when it is said “they turned to the Lord” (v. 35). The belief here wrought by the resurrection of Dorcas is like that mentioned (John 11: 45) of those who were won to the faith by the raising of Lazarus. (Lumby). Dead souls were brought to life through the Holy Spirit (Eph. 2: 1).

43. And it came to pass that he tarried many days in Joppa with one Simon, a tanner—Probably Peter remained there some months evangelizing the city and neighborhood. That Peter took up his abode with a tanner shews that already he was becoming less scrupulous regarding the ceremonial law, for this occupation was peculiarly abhorrent to the Jews. It is said that a wife could claim divorce from her husband if he became a tanner.

ORIENTALISMS.

By Rev. E. G. MURISON, M. A., B. D.

Tabitha is the Aramaic, and Dorkas the Greek, word for “gazelle,” which animal was regarded as a type of beauty; the name comes perhaps from the eyes. Animal names were

quite common among the Hebrews, e. g. Caleb, “dog;” Nun, “fish;” Jonah, “dove;” Rachel, “ewe;” Deborah, “bee;” besides many others. The reason of thus naming children is difficult to find unless it be a remnant of the old totem worship, when each family, or clan regarded themselves as being descended from some totem, very often an animal, taking its name and regarding it as sacred. This is probably the religion, in the first stages, of most peoples, we see it among our own Indians, and it certainly seems to have existed amongst the early Arabs, where a great number of divisions are called after animals, as, Zabgau, the “gazelles;” Dibale, “lizards;” Kilab, “dogs.” Each member would call himself a panther, a lion, according to tribal name. The Canaanites seem to have done the same e. g. many of the Horite divisions (Gen. 36: 20ff) are named after animals. Whether the Hebrews themselves had ever any connection with this is disputed. Some claim that David is of the serpent family or clan, because one of his progenitors is called Nahshon (serpent) and his sister is said to be the daughter of Nahash (serpent) (Chr. 2: 16: 2 Sam. 17: 25) and David was very friendly with Israel’s enemy, Nahash king of the Ammonites. Adonijah, David’s son chose the serpent stone for his coronation. It is surprising to find so late as Ezekiel’s time, the people turning to animal worship (Ezek. 8: 10, 11). Seventy heads of houses worship in a chamber covered with figures of all manner of unclean beasts, “Even all the idols of the house of Israel,” seemingly in a sense a national worship, an old superstition revived because they thought Jehovah would not listen to them. Their leader is mentioned as Jaaziniach the son of Shaphan i. e. the rock-badger, which would be his totem. By the time of Christ, however, most probably names had lost their significance.

BIBLE SEARCH LIGHTS.

32. Notice how often the term “saint” is applied to living believers in the Old Testament (1 Sam. 2: 9; Job 15: 15, Psalms frequently, Daniel chap. 7), and in N. Testament (Rom. 1: 7; 12: 13; 1 Cor. 1: 2; 6: 1 &c.) In what sense are all God’s people “saints?” (They are dedicated to his service, and are his “peculiar” people).

33. Cases of palsy for study, Matt. 8: 5-13 and Luke 7: 2-10; Matt. 9: 2-7 with Mark 2: 3-11; Matt. 12: 10-13.

34. To whom did Christ give the same command? (Matt. 9: 6; John 5: 8). Why was this command given, for the man’s sake? for the sake of others?

35. Give other instances of the effect of miracles upon the people (ch. 4: 4; 13: 12; 14: 11; 16: 19).