

views, he is a man whose scholarship in the Aramaic and Greek fields has long been highly regarded.

Beginning about 1930, he issued a series of articles and books in which he very strongly declared his acceptance of the theory that the four Gospels were originally written in Aramaic, and then translated into Greek, and that all the original Aramaic had perished, but that evidence of it can be found from the nature of the Greek sentences used. The liberals in the University of Chicago Divinity School attacked Professor Torrey very strongly for this theory. They alleged that it was harmful to the faith of the Church to question views which have now been long accepted as to the date of the origin of the Gospels. What they particularly disliked was the fact that he made the date of the writing of all four Gospels quite early, far earlier than they would put any of them. Professor Torrey expressed his view on this matter in a book which he entitled, *Our Translated Gospels*, which was published by Harpers in 1936. In the preface, he said as follows: "The Gospels as completed and published, in their present extent and form, are all of considerably earlier date than has commonly been supposed. The latest of them can be only a little later than the middle of the century. At the annual meeting of the Society of Biblical Literature and Exegesis in New York City, in December 1934, I challenged my New Testament colleagues to designate even one passage, from any of the Four Gospels, giving clear evidence of a date later than 50 A.D., or of origin outside Palestine. The challenge was not met, nor will it be, for there is no such passage."

Professor Torrey's theory of the Aramaic origin of the Gospels has not won wide acceptance. He has many radical views which do not commend themselves to Bible-believing Christians. Liberal and radical scholars attacked his interpretation from many viewpoints. I would be very wary of committing myself on the basis of his theories unless I had opportunity to give a great deal of time to their study. However, it seems to me extremely interesting that this particular liberal scholar, whose scholarship is universally recognized, should declare that there is no evidence whatever for the view of the late origin of the Gospels which is accepted so widely by liberal scholars.

The other matter in which you might be interested is a declaration by Professor A. T. Olmstead, Professor of Oriental History