

THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׁפְתֵי כֹהֵן יִשְׁמְרִידֶעַת וְתוֹרָה יִבְקֶשׁוּ מִפִּיהוּ כִּי מִלֶּאךָ הִוָּה־צִבְאוֹת הוּא:

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DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes
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ARTICLE No. III.

§ 13. PARTS OF THE PENTATEUCH WHICH ARE ATTESTED AS WRITTEN BY MOSES.

There are in the Middle Books of the Pentateuch certain portions, concerning which it is expressly said that they were written down by Moses:

(1) The so-called Book of the Covenant (סֵפֶר הַבְּרִית), Ex. xxiv. 7), which contains the Decalogue and the fundamental laws of the Sinaitic covenant (Ex. xx—xxiii).

(2) The laws of the renewed Sinaitic covenant, which are contained in Ex. xxxiv. This so-called law of the second tables is attested in Ex. xxxiv. 27 as written by Moses.

(3) Jehovah's determination to destroy Amalek, which Moses was to put in documentary form, that it might be observed by Joshua (Ex. xvii. 14, where כְּסֵפֶר as in Is. xxx. 8 has the generic article).

(4) The list of stations (Num. xxxiii. 2).

(5) The Tora contained in Deuteronomy (Deut. xxxi. 9, 24).

(6) The song (Deut. xxxi. 19, 30) which is appended to Deuteronomy.

The attestation that these parts of the Pentateuch were written by Moses does not at all justify the conclusion that he was the author of the entire Pentateuch, certainly not of the whole without exception, because it closes with the account of his death. Even Deut. xxxi. 9 does not require us to suppose that the entire Pentateuch was recorded by Moses, for the book of the Tora which Moses wrote is only the legislative part of Deuteronomy. The *terminus a quo* of that to which this testimony of Moses refers is Deut. iv. 4, and the *terminus ad quem* is the peroration (Deut. xxvi. 16–19) and the subscription (Deut. xxviii. 69). Everywhere in Deuteronomy we are to understand by "this Tora," the second law of the fortieth year of the Moabitic legislation.

§ 14. THE PRESENT CONDITION OF PENTATEUCHAL ANALYSIS.

As we now prepare to test these declarations of the Tora respecting itself, it seems to be indispensable that we should previously become acquainted with the present condition of the critical analysis and its terminology.

(1) The book, comprehending a history of the people and their legislation, which is based on all the original excerpts contained in the Pentateuch, begins with the account of creation, Gen. i. 1—ii. 4, and is continued in the *toledoth* of Adam (Gen. vi). According to Dillmann it is designated as A, according to Wellhausen as Q (*quatuor*), that is the Book of the Four Covenants (Adam, Abraham, Noah, Israel).

(2) It is absolutely impossible that Gen. ii. 5–iv can have come from the same author. The author of the Book of the Four Covenants has received this history of the first human pair, and of the first family from the Jahvist who is designated by Dillmann as C and by Wellhausen as J.

(3) In the twentieth chapter of Genesis we meet with a third narrator, who like Q calls God Elohim until the beginning of the Mosaic history; but he is distinguished by a peculiar style and language. This is the so-called second Elohist, who is older than the other: he is designated by Dillmann as B, and by Wellhausen as E.

(4) The writings of the Jahvist and second Elohist, before Q embodied excerpts from them, were already blended into one whole (JE). Wellhausen calls the one who blended them together the Jehovist in order to distinguish him from J (the Jahvist).

(5) But also Q was gradually expanded. The work which grew up in this way among the priests, to whom the transmission of the Tora was committed, we call, after Wellhausen, the Priests' Code (PC).

(6) Besides JE and Q we distinguish the collection of laws, Lev. xvii—xxv, with the peroration in chapter xxvi. We name it with Klostermann the Law of Holiness (LH), since it confirms its precepts with the words: "I am Jehovah," and always lays special emphasis on the fact that Jehovah is holy and is to be hallowed.

(7) Deuteronomy was, as it appears, an organic part of the priestly code, when LH received its present shape; for LH forms a connecting link between the Jehovistic and Deuteronomistic language of the law and that of the Elohist.

(8) But besides the sources that we have mentioned the moulding hand of an editor (*Redacteur*), R, is evident throughout the entire Pentateuch, who in distinction from the author of Deuteronomy (*Deuteronomiker*) is called the Deuteronomist, so far as his editorial additions exhibit the point of view and the manner of expression which we find in Deuteronomy.

We are convinced that these parts are to be distinguished in the Pentateuch. We are confident that the view which was dominant before Graf, that J

intended to supplement Q, must be given up. But we consider the decisions of the present criticism respecting the time, origin, and historical value of these portions as certainly immature and not duly established. Dillmann rightly recognizes in the Priests' Code old foundations which he partially designates as S (Sinai). This brings us back to the testimony of the Tora, contained in the preceding paragraph, respecting itself.

Remark. Enemies of Christianity and of revealed religion raised the first opposition against the Five Books of Moses. A philosopher in the *Apocritica* of Macarins of Magnesia, held that nothing was preserved which had been written by Moses; all was consumed when the temple was burned, and that which now bears Moses' name was written eleven hundred and eighty years afterwards by Ezra and his coadjutors. The emperor Julian, as his views are found in Cyrillus, was more conservative. He considers the Pentateuch, concerning whose religious contents he has a very low opinion, as a work of Moses, but not throughout, since Ezra has added many of his own ideas. There is rather more reason for the views concerning the Pentateuch expressed by Carlstadt, Hobbes, and Spinoza. But the first founder of the critical analysis was Astruc (d. 1766 in Paris), author of the *Conjectures sur les memoires originaux*, etc., Brussels, 1753. This celebrated physician is the father of the documentary hypothesis and, above all, of the distinction between two chief writers, according to their use of the divine names. The fragmentary hypothesis, founded by Geddes (d. 1802) and Vater 1802-5, is only distinguished from the documentary hypothesis in the opinion, that the Pentateuch is a planless, checkered mosaic. The documentary hypothesis became a supplementary hypothesis, and was carried out to the finest point in Tuel's Genesis, Halle, 1838; he discriminates the Elohist from the Jehovist as the writer who extended and completed the work. Stähelin maintained (1843) that the Jehovist and the Deuteronomiker were one person, but this opinion is certainly wrong. Instead of this identification of J and D, the Elohist work was divided with greater propriety into two Elohist narratives, namely by Hupfeld 1853, and even by Ilgen, *Urkunden des jerusalensischen Tempelarchivs*, 1798. Of these two narratives, the author of the so-called fundamental document was always considered the elder, until Graf in this respect transmitting and developing the views of his teacher, Professor Reuss, effected a subversion of the previous theory of the Pentateuch, since he sought to prove, that the supposed fundamental document was the youngest and indeed the post-exilic portion of the Pentateuch, even including, for the sake of consistency under the pressure of Riehm, the primitive historical parts contained in Genesis. The chief work of Graf is entitled: *Die geschichtlichen Buecher des alten Testaments*, Leipzig, 1866. After his example the analysis of the Pentateuch together with Joshua is carried through by Kayser, and finally by Wellhausen. His history of Israel is the most important

work from this standpoint and, in the Biblical province, has won a fascinating power which can be compared with the influence of Hartmann's *Philosophie des Unbewussten*. But we can acknowledge that the Priests' Code as it lies before us is the youngest portion of the Pentateuch, that is, that it represents the latest development of the Mosaic law, and yet at the same time maintain, that with reference to its chief mass it codifies histories and laws transmitted from the Mosaic age. The cardinal question around which everything turns is this: Is that which the priestly code relates concerning the Mosaic time a pure fabrication, or is it tradition? We consider it tradition. Moreover our standpoint is different in this respect, that we deny to the new theory of the Pentateuch the value of being a final solution. The analysis of the Pentateuch is not yet more than one hundred years old. It has run through many phases which were called hypotheses, while for the latest phase not only a preponderating probability is claimed, but even infallible certainty.

§ 15. THE DECALOGUE.

The affirmation, that in the Holy Scriptures all is both divine and human, is also true of the Decalogue (Ex. xxxiv. 28; Deut. iv. 13; x. 4). The two tables of stone are called God's work, the writing upon them God's writing (Ex. xxxiv. 15 sq., compare xxxi. 18), also the writing of the new tables xxxiv. 1, although Ex. xxxiv. 27 sq. seems to say, that Moses served in some way as an instrument in the divine writing. Undoubtedly Moses' soul was the laboratory in which the divine thoughts of the Decalogue found human expression. And since the Decalogue is the most unquestionable document of the Sinaitic legislation (compare Ps. xxiv. 4 with Ex. xx. 7), we may expect in some degree to make through it a representation of Moses' method of thinking and speaking. The Decalogue however has a Jehovistic and Deuteronomic character, compare the following expressions: **מִבֵּית עֲבָדִים** Ex. xiii. 3, 14 and Deut. vi. 12; vii. 8 sq., **הַשָּׁמַיִם אֱלֹהִים אֲחֵרִים** Deut. vi. 14; vii. 4 sq. **מִמַּעַל**, except in the Decalogue, occurs only in Deut. iv. 39, and **בְּמִים מִתַּחַת לָאָרֶץ** only in Deut. iv. 18; **אֵל קָנָא** as in Deut. iv. 24; vi. 15; **שְׁלֵשִׁים** *posterity of the third generation*, Gen. i. 23, (certainly does not belong to Q); **אָמָה** *maid* as in Deuteronomy, where **בְּשַׁעֲרֶיהָ** never occurs. **בְּשַׁעֲרֶיהָ** in *thy gates* as about twenty times in Deuteronomy, but nowhere else in the Pentateuch. To which must yet be added, that **לֵאמֹר**, which never occurs in the Middle Books of the Pentateuch, rests upon the exclusively Deuteronomic command; "Thou shalt love God," and that **לְמַעַן יֵאָרִיכוּ** is a favorite Deuteronomic motive. Hence if one of the two different characteristic modes of representation in the Pentateuch go back to a primitive Mosaic type, it is the Jehovistico-Deuteronomic and not the Elohist. Even the basing of the command for the observance of the Sabbath (Ex. xx. 11)

upon the hebdomad of the creation does not contain anything characteristically Elohistie. If it contained anything of that character, it would appear as a later interpolation. That it is such, does not follow from Deut. v. 15, where the command for the observance of the Sabbath has another ground. The Decalogue is there freely reproduced in the oratorical flow of an exhortation, but not literally. On the contrary, we may conclude from the lyric echo in Ps. viii. that this account of the creation was even in existence in the time of David. It is all the more certain, that even Moses knew the traditions which are written down in it; and why may we not assume, that the Elohist in Gen. ii. 2 sq. follows the reason for the foundation of the Sabbath given in the Decalogue?

§ 16. THE BOOK OF THE COVENANT AND THE LAW OF THE SECOND TABLE.

These fundamental laws of the first conclusion of the covenant (Ex. xx. 22 sqq., xxi-xxiii) and of the conclusion of the renewed covenant (xxxiv), spring from JE. The latter are a concise repetition and in some point a continuation of the first from J. For the law concerning the first-born (xxxiv. 19 sq.) resembles the Jahvistic law (xiii. 12 sq.). On the contrary the fundamental laws in their more extended but partially more universal wording, are essentially so reproduced as they were in E, who in this respect appears to be the elder of the two. The twofold testimony that these laws were recorded by Moses, properly considered, reduces itself to one, that according to the account in E and J he wrote down the fundamental laws of the Sinaitic covenant; and the examination is confined to the question, whether the series of laws which are undoubtedly older (xx. 22 sqq., xxi-xxiii), (not to speak of the possibility of later editorial additions) can legitimately claim that they were formulated and written by Moses. We answer this question in the affirmative. Undoubtedly the antique word זָכַר is peculiar to this book, which has been transmitted from it to xxxiv. 23; Deut. xvi. 16; xx. 13. Furthermore the prevailing designation of the magistrates as הַאֱלֹהִים, and also פְּלִילִים (Ex. xxi. 22, which is found elsewhere only in Deut. xxxii. 31, and from there has been adopted in Job. xxxi. 11); further רְגָלִים for פְּעָמִים, which occurs elsewhere only in the section concerning Balaam Num. xxii. 28, 32; הָדָר to adorn with the tropical meaning of *preferring*, Ex. xxiii. 3, which only occurs again in Lev. xix. 15 (LH). עֹזֵב to release, to free (xxiii. 5) like Deut. xxxii. 36. Besides the following technical terms are without any further authentication in the Old Testament: מְלֵאָה and דָּמַע xxii. 28; יָצָא לְחַפְשִׁי and שָׁלַח חֲפָשִׁי for *manumission* xxi. 2, 26 sq.; בְּנִפּוֹ with his person (*back, body*), equivalent to *be alone* xxi. 3; שֶׂאֵר food xxi. 10; בְּעֶרְהָהּ *cohabitation* xxi. 10; בְּעֶרְהָהּ *conflagration* (compare תִּבְעֶרָה Num. xi. 3); אֵיב to be hostile xxiii. 22. The complexion of the

language is different entirely from that of the Priests' Code, and from that of E (for words like אָמַר and אָסַן, which occur only in the history of Joseph, are not characteristic of E in distinction from J and D). It is precisely that which is peculiar to the Jehovist and, in a more developed way, to the Deuteronomiker. Especially the promissory end with the peculiar image of the angel (Ex. xxiii. 20 sqq.) sounds extremely Jehovistic-Deuteronomie. We here see in the Book of the Covenant as well as in the Decalogue the peculiar Mosaic type.

Remark 1. First Ewald and after him Bertheau called attention to the fact, that the laws of the Book of the Covenant permit decadal series to be recognized, which here and there, as Ewald added at a later time, may frequently be divided into five parts. Accordingly Dillmann reckons in xxii. 6-16 ten legal axioms concerning trusts, loans, and the seduction of a virgin, and in xxi. 18-32 ten (5+5) legal axioms concerning bodily and mortal injuries.

Remark 2. The law of "the two tables" is characterized, in contradistinction to the Book of the Covenant, as a younger recapitulation of the fundamental law; for example, through the fact that the feast of pentecost in the Book of the Covenant is the feast of harvest (xxiii. 16), while on the contrary it is here xxxiv. 22, called the feast of weeks, a name which is then continued in Deuteronomy. In the Priests' Code briefly שְׁבֻעֹת (Num. xxviii. 26) is the name of the feast; and it is further characterized by the exchange of the old רְגָלִים (xxiii. 14), with the commonly-understood פְּעָמִים (xxxiv. 23 sq.). The verse xxxiv. 26 is the literal repetition of xxiii. 19, which corresponds to the secondary relation of the law of the two tables to the Book of the Covenant.

Remark 3. The law concerning the sacrificial altar (Ex. xx. 24-26) is the main support of the new theory of the Pentateuch. It is said that here the erection of altars everywhere in the land at the pleasure of each individual is indicated (Knobel and Dillmann hold the same view); but through the qualifying sentence: "In every place, where I shall establish a remembrance of my name," all free will is removed in the erection of altars. This law is certainly older than the appointment of the tabernacle of the covenant, with its altar of burnt-offering, and older than the inauguration of the Aaronitic priesthood. But it does not follow from this, that these belong to a much later post-Mosaic age. The law which was thereby rendered powerless came again into force, when there was no such central sanctuary, and when the centralization could not be sustained. It is the only passage in the Tora, which under certain conditions legalizes the *Bamoth* (E. V. high-places). The new theory strains the carrying power of this one passage.

§ 17. THE DESTRUCTION OF AMALEK AND THE LIST OF STATIONS.

The divine sentence, Ex. xvii. 14, which Moses is to record that it may be remembered is: "I will

destroy the remembrance of Amalek from under the heavens." The narrative is historical, for Deuteronomy xxv. 19 calls special attention to it, and Samuel declares (1 Sam. xv.) that Saul shall lose the throne because he has not acted strictly in accordance with it.

The fact that Moses registered the stations is indisputable; but it is neither affirmed nor can it be proved that Num. xxxiii. is his own list of stations; yet aside from some additions to the names of the stations, it was neither made by E nor by J, but it is a document handed down from antiquity. For (1) we read here twenty names of stations, which never occur elsewhere, and of which sixteen from Rithma on (Num. xxxiii. 18) appear to belong to the thirty-seven years between the second and fortieth; (2) Four out of the forty-one stations in all are also named in Deut. x. 6-9, but with particulars which do not harmonize with Num. xxxiii; (3) Instead of the three stations from Iyye-Abarim on (Num. xxxiii. 45-47) seven others are named (Num. xxi. 12-20). We have here an instructive example of the frequent phenomenon, that the historical books of the Bible often repeat dissonant historical traditions with all fidelity, and refrain on principle from violent, harmonistic interferences with the text.

§ 18. PLAN AND CHARACTER OF DEUTERONOMY.

Before we critically examine the statement of Deut. xxxi. 9, 24: "And Moses wrote this book," let us bring before us the construction of the book. It is a historical book in which Moses is introduced as speaker and indeed in such a way that his addresses are placed in one wide frame of introductory, intermediate and final historical portions. Two opening addresses (i. 6-iv. 40 and v. 1-xi. 32) between which the designation of the three free cities east of the Jordan falls (iv. 41-43, compare Num. xxxv. 14) prepare the final legislation in view of the projected possession of the land and unite them in a recapitulatory historical retrospect of the events from Horeb till Kadesh and Moab, with the fundamental legislation. These two great prologues are followed by the (*corpus legum*) body of the laws (xii-xxvi), which are succeeded by two corresponding perorations, of which the first xxvii-xxviii begins with the command: To write "all the words of this law" after the entrance into Canaan, upon the stones of Mount Ebal. In the second peroration (xxix-xxx) the covenant of the present, and at the same time of the future people, is renewed with Jehovah; life and death, blessing and cursing are given them as their choice, but at the same time on condition of their conversion, their future restoration from the exile is promised. Moses then confirms Joshua in his office and delivers to the Levitical priests and to the elders the Tora written by him for periodic, public reading (xxxi. 1-13). He and Joshua receive the command to write out the memorial song which follows in chapter xxxii. The Book of the Law as

completed through this supplementary writing is given to the Levites for preservation in the side of the ark of the covenant (xxxii. 14 sqq.) The memorial song with the closing exhortation is purposely placed at the end of the book. In xxxii. 48 the language of the earlier books recommences, so that the blessing of Moses properly lies beyond the real Deuteronomy. The historiographer, who reports in it the testamentary addresses and last regulations of Moses, is neither Moses, nor does he claim to be. For he distinguishes himself from him by introducing him as speaking (i. 1-5; iv. 44-49), and adopts into Moses' addresses much that is historic (iv. 41-43; x. 6-9), and archaeological (ii. 10-12, 20-23; iii. 9, 11, 13 sec. clause, 14), which distinguishes itself as all the more foreign, the more remarkable the deep psychological truth of the contents and tone of these addresses is. They breathe the deep emotion of one about to die; and the pain at being refused entrance with Israel into the promised land gives them a melancholy tone. Even the statement: "And Moses wrote this book," is made respecting Moses, and is not a testimony which Deuteronomy makes for itself, but the testimony of the Deuteronomiker, that Moses left behind him a Tora in his own hand. This is contained in Deuteronomy, but it is not identical with it.

§ 19. THE MOSAIC TORA OF THE FORTIETH YEAR.

We may gather from Deut. xxvii. 8, that the testimony in Deut. xxxi. 9 and 24 merely refers to the kernel of the Mosaic legislation, which is found in Deuteronomy historically framed and introduced. According to this passage, when the people have reached the land of the Jordan, they are to write all the words of this law upon stones of Mount Ebal covered with plaster (compare Josh. viii. 30 sq. with Deut. xvii. 18, where *משנה* indicates a copy of this Tora). An abridged copy of this Tora is intended, namely of that Tora which is announced in Deut. iv. 44, and which after a second preface begins with a new superscription (xii 1). But this code of laws does not like the Book of the Covenant make the impression of an immediate document adopted in its original form. For Deuteronomy in all its parts is a work from a single smelting. The historical connections, terminations, transitions, and accounts have the same complexion as the addresses; and this unity of color is also observable, although in a conceivably less degree, in the repetition (*deuterostis*) of the law (xii-xxvi). This never stands in actual contradiction with the prologues; for Deut. iv. 41 treats of the separation of the three trans-jordanic free cities and in xix of the separation of three cities on this side of the Jordan and their eventual increase. And as the chapters xii-xxvi so also the prologues contain retrospective references to the Book of the Covenant, for example Deut. vii. 22 refers to Ex. xxiii 19 sq.

Hence not only the Mosaic addresses, but also the Mosaic laws have passed through the subject-

ivity of the Deuteronomiker. Thus far we fully coincide with the results of modern criticism. In those parts which are both oratorical and historic, the Deuteronomiker, in the consciousness of his oneness of spirit with Moses, has expanded and developed a traditional sketch of Moses' testamentary addresses, in accordance with the frame of mind and situation of the departing lawgiver; and in the legal code he recasts the traditional legislation of the fortieth year in harmony with the ethical and religious requirements of his time. For Deuteronomy in distinction from the Priests' Code is a people's book. Not a few laws, which have no application to the time of the kings, prove that Deuteronomy really contains the final ordinances of Moses. The following are examples: xx. 15-18, for in the later royal period there was no longer any war with the old Canaanitic peoples; xxv. 17 sq., for the sentence of extinction had already been executed on Amalek; xxiii. 8 sq., for the exhortation to a thankful attitude toward the Edomites and Egyptians is contradictory to the later attitude of both peoples toward Israel; xii, for the permission to slaughter everywhere in the land presupposes the connection of the slaughtering for household use with the Tabernacle of the Covenant during the wandering in the wilderness; xvii. 15, for the command not to make a foreigner king is comprehensible in the mouth of Moses, but in so late a time as that of Josiah* without occasion and object; xviii. 21 sq., for the criterion here given of a true prophet could no longer be considered as sufficient in the seventh century. And why should not the substance of this legislation be Mosaic, since it is to be presupposed from the very outset, that Moses before his death, would once more have brought the law of God home to the hearts of the people, and further expounded God's will with reference to their future possession of their own land. If the Book of the Covenant is substantially Mosaic, then we must also presuppose for Deuteronomy Mosaic foundations; for the legislation of the fortieth year was the Mosaic *deuterosis* of the Book of the Covenant, and Deuteronomy, as it lies before us as the work of the Deuteronomiker, is the post-Mosaic *deuterosis* of this *deuterosis*.

Remark. In the code of laws also, there are many examples of that which is specifically Deuteronomic. The mountain on which the law was given is here also called Horeb (xviii. 16), the day on which it was given יום הַקֶּהֶל (xviii. 16); the land of promise is here also called: "The land flowing with milk and honey" (xxvi. 9 and 15); the people of God are here also called עַם סִינַי (xiv. 2; xxvi. 18 like vii. 6); the occupation is here also called לְרִשְׁתָּהּ xii. 1; xv. 4; xix. 2; xxi. 1; xxiii. 21; xxv. 19; and הָאֵל equivalent to אֱלֹהֵי אֲלֵהּ is found in xix. 11 as in iv. 42; vii. 22.

*That is at the time when most German critics suppose that Deuteronomy was written. C.

The Rev. James Kingham died at Unst in February, 1879, aged one hundred and three. He had learned Hebrew and German after he was ninety.

SELF CONTRADICTIONS

"The Old Testament in the Jewish Church."*

BY BARNARD C. TAYLOR, A. M.,

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Prof. Smith says: "The theory of the Old Testament dispensation which orthodox theologians derive from the traditional view as to the date of the Pentateuch, is perfectly logical and consistent in all its parts." It has but one fault. It is not in harmony with the contemporaneous history of Israel or with the teachings of the prophets. We would expect then that a theory which he advanced as a substitute for the traditional one, would be consistent with the facts as given by the Old Testament in history and prophecy, as well as consistent with itself in all its parts.

Yet one would be convinced by the many trenchant and truthful reviews of his Lectures, which have been published, that his theory does not harmonize with the facts of the Old Testament. And it would seem also from a study of his Lectures that he is not even consistent with himself. There are statements that appear self-contradictory and inconsistent. There are arguments whose legitimate conclusions conflict with assertions and arguments in other places. And there are processes of investigation that violate the principles he has laid down as legitimate and necessary. These inconsistencies are not of equal importance. Some of them are of comparatively little significance, but others are most closely connected with the truthfulness of his theory. The object of this article is to point out some of these.

On p. 24 he says: "Ancient books coming down to us from a period many centuries before the invention of printing have necessarily undergone many vicissitudes." And he enumerates the corruptions to which such books are liable, and then gives the principles of criticism to be adopted in eliminating the errors and corruptions, and asserts that these principles must be used likewise in the study of the Bible, for it has undergone the same vicissitudes. But he adds: "The transmission of the Bible is due to a watchful Providence ruling the ordinary means by which ancient books have all been handed down." Thus the Bible is to be treated just like all other corrupted books of antiquity; yet Providence has been watching over it. One naturally asks in what does the watchful Providence consist? What did it accomplish?

Prof. S. rejects the Book of Chronicles from among his authorities, because he asserts that all that is found in this Book in addition to the narratives in Samuel and Kings is but a collection of comments which the Chronicler has added, to make the history harmonize with the practices of his own age. The additions are but colorings put in, as they might be by a modern preacher. And yet he admits (p. 167 and p. 219) that the author had access to authorities, for information, no longer ex-

(*The Old Testament in the Jewish Church. Twelve Lectures on Biblical Criticism. By W. ROBERTSON SMITH, New York. Appleton & Co., 1881.)

tant. But this admitted fact would account for the additions, and the theory of comments is gratuitous.

In attempting to prove that the Levitical law could not have arisen in the age of Moses, Prof. S. asserts most fully and emphatically that the Levitical legislation leaves no room for spontaneity. There can be no religion apart from the central sanctuary. Every act of worship is centred about the sanctuary of Jehovah with its priesthood and sacrifices. There could be no prayer, no worship, no forgiveness except at the one altar, from the very nature of the covenant (p. 234). But he says that the law was accepted, and practically enforced from the days of Ezra, and at the same time the people worshiped God at the synagogues away from the altar.

In the one place he argues that the law could not have existed while the people worshiped God in ways not prescribed by the law; in the other he admits that the law was in force while the people in practice deviated from its rigid requirements. On p. 212, he says: "The system of law as contained in the middle books of the Pentateuch and practically accepted from the days of Ezra, is a complete theory of the religious life. Its aim is to provide everything that man requires to live acceptably to God, the necessary measure of access to Jehovah, the necessary atonement for all sin, and the necessary channel for the conveyance of God's blessing to man. It is, I repeat, a complete theory of religious life, to which nothing can be added without an entire change of dispensation. The ceremonies were not less necessary because they were typical, for they are still regarded as divinely appointed means of grace, to which alone God had attached the promise of blessing." But on p. 380, we find this view of the law. "The whole tendency of this is to make personal religion more and more independent of offerings. The emotions with which the worshiper approaches the second Temple has little to do with sacrifice." "The daily religion of the Restoration found new forms. The Scripture, the synagogue, the practice of prayer elsewhere than before the altar, were all independent of the old idea of worship."

Was it then complete, or did it admit of other forms of worship? But if it did, could it not have been given in the days of Moses?

But there is another inconsistency in this connection. He says that worship as a spiritual thing is purely a New Testament idea, announced as a new thing by Jesus to the Samaritan woman (p. 223). And yet he says that the distinctive idea of the prophets was that the worship of Jehovah was a spiritual thing, unconnected with altar and ritual (see p. 282 sq.).

But again on p. 238 he says: "The very foundation of revealed religion is the truth that man does not first seek and find God, but that God in his gracious condescension seeks out man and gives him such an approach to himself as man could not enjoy without the antecedent act of divine self-communication. The characteristic mark of each dispensa-

tion of revealed religion lies in the provision which it makes for the acceptable approach of the worshiper to his God." If this is true, then approach to God by the altar and sacrifice was not acceptable till after the Exile. And if "there was no worship apart from the altar," then there could have been no acceptable worship at all in Israel, till after the Exile when the law was given. For he says: "Worship by sacrifice and all that belongs to it was no part of the divine Torah to Israel" (p. 298). Yet he says (p. 240) that Jehovah could be acceptably worshiped under the popular system.

His various positions may be put briefly as follows: In the Old Testament dispensation all worship was connected with the altar, yet the Prophets teach that the essence of religion was converse with Jehovah apart from altar and ritual, and after the Exile there was worship by prayer in the synagogues. There can be no acceptable approach to God except by ways which he has pointed out: worship by sacrifice was not divinely appointed before the Exile, yet God was acceptably approached by sacrifice before the Exile.

"Worship by sacrifice and all that belongs to it is no part of the divine Torah to Israel." But he says (p. 256): "The ark was settled at Shiloh, a legitimate priesthood ministered before it. There is no question that the house of Eli was the ancient priesthood of the ark. It was to the clan, or *father's house* of Eli, that Jehovah appeared in Egypt, choosing him as His priest from all the tribes of Israel. The priesthood was legitimate and so was the sanctuary of Shiloh, which Jeremiah calls Jehovah's place, where He set his name at the first."

Then God chose a priesthood even in Egypt; yet Smith says, "all that belongs to sacrifice was no part of the divine Torah to Israel." We are puzzled to know what it was chosen for. No sacrifices to offer. But he says (p. 358) that their "business lies less with sacrifices than with the divine Torah." Then they had *something* to do with sacrifices, only it was *less* than with the Torah. But with what "Torah"? There was none when they were chosen, and very little, according to Smith, at any time before the Exile. He also says the need of a class to explain the law arose when it was given at the time of Ezra, and that Ezra was the first of the class.

He says there was a priestly Torah having to do with sacrifices. But this could not have been given them by God, if sacrifices were not of "positive divine institution," as he asserts. He says, "Their knowledge was essentially traditional." "The prophets do not acknowledge the priests as organs of revelation" (p. 297). "Their Torah was the Mosaic Torah." Then it was practically restricted to the Ten Commandments according to Smith.

And yet he affirms (p. 311) that "to re-establish conformity between the practice of Israel's worship, and the spiritual teachings of the prophets, was to return to the standpoint of Moses, and bring back the Torah to its original oneness." According to

this, "the practice of Israel's worship," a worship by sacrifice, was derived from the Mosaic Torah. Though then no laws were given concerning sacrifice.

Another inconsistency appears in connection with the authorship of the Book of Deuteronomy. On p. 288, he says, "The theology of the prophets before Ezekiel has no place for the system of priestly sacrifices and ritual." And again p. 307, "Ezekiel is the first prophet who proposes a reconstruction of ritual in conformity with the spiritual truths of prophecy." Yet he says that Deuteronomy arose with the prophets (p. 362 sq.). And the aim of Deuteronomy was "to re-establish conformity between the practice of Israel's worship and the spiritual teachings of the prophets."

There is a conflict also in respect to the extent of the Covenant given at Sinai. Smith states (p. 311) that it consisted only of the Ten Words. Yet he admits on p. 370 that Jeremiah regards the Covenant as including part of Ex. xxii. And the authority of the prophets he shows is absolute and final (see p. 391 sq.)

Again a statement on p. 383 seems to conflict with one on p. 384. The former is, "That Ezekiel in these matters speaks not merely as a priest recording old usage, but as a prophet ordaining a new Torah with Divine authority, is his own claim." The other is, "Ezekiel's ordinances are *nothing else* than a re-shaping of the old priestly Torah."

Again (p. 309). The Jews from the age of Ezra down "assume that the law of ordinances, or rather the law of the works, moral and ceremonial, was the principle of all Israel's religion. They identify Mosaism with Pharisaism." But on p. 387 he says: "The new laws of the Levitical code are presented as ordinances of Moses, though when they were first promulgated, every one knew that they were not so."

Of the Book of Deuteronomy he says: "It was of no consequence to Josiah—it is of equally little consequence to us—to know the exact date and authorship of the Book" (p. 365). Yet on p. 25 he had said: "It is the business of the critic to trace back the steps by which any ancient book has been transmitted to us, to find where it came from and who wrote it, to examine the occasion of its composition, and search out every link that connects it with the history of the ancient world and with the personal life of the author."

It would seem from this that the work of the critic has been left incomplete.

We have only cited a few of many self-contradictions. The instances where the Lectures conflict with the facts of the Old Testament are still more numerous and fatal.

The whole religion of all shades of Paganism and what remains of it to date misapprehends and misrepresents not only the Eternal God, but also man, his dignity, duty and destiny. Paganism never rose to as clear an idea of man's spiritual nature as did Moses and the Prophets, consequently it could never think of the freedom, equality and unexceptional justice to all which are fundamental in the law; nor could paganism advance the idea of holiness either in heaven or on earth, hence it could never advance a code of ethics or prescribe a proper principle of duty.—*American Israelite*.

THE STUDY OF THE TALMUD.

BY REV. P. A. NORDELL.

The current of modern thought runs in three streams, each having its fountain-head in the highlands of a remote antiquity. These streams are the religious, the philosophical and the judicial; and they spring respectively from the devotional spirit of Hebrew worship, from the speculative character of Greek thought, and from the administrative demands of Roman politics. As a knowledge of Roman Law is indispensable to a thorough understanding of modern jurisprudence, as the schools of modern philosophy can only be entered through the portico of Athenian thought, so a knowledge of Hebrew thought and life is indispensable to him who seeks to comprehend in their fullness the existing currents of religious thought. To do this intelligently recourse must be had not only to those judicial, historical, poetic and prophetic compositions, which are held to be inspired in a pre-eminent and peculiar sense, but so far as possible to the entire range of Jewish literature. Especially is this true of the New Testament, which bears on every page the impress of Jewish life.

While it is true that no extra-biblical Jewish literature contemporaneous with the Old Testament has survived, it is equally true that much of the then current exposition of the sacred books is still extant in the copious national literature of the Jews, having been handed down by tradition through the early centuries of the Christian era, until reduced to writing in the form now known as the Talmud. Should not, then, the first impulse of Christian scholars lead them to an exhaustive study of this material, for the sake of the light it may throw both on the Old Testament and on the Christian Gospels? Would it be surprising if the Talmud, when carefully studied, would yield a clearer view of the continuity of the two dispensations than even the so-called apocryphal books of the Old Testament? And yet, while the literatures of Greece and Rome have been ransacked with microscopic scrutiny for the least hint illustrating Greek philosophy or Roman law, this mass of Jewish literature has suffered a marvelous and almost absolute neglect.

This fact, as a recent German writer remarks, "is the more to be regretted, as just this problem of the genesis of Christianity, and its antiquities, still remains among the most difficult. To understand Christianity as an historical fact, and its gradual evolution from Judaism, we must before everything else, have an exact and absolute knowledge of the religio-moral conditions of Judaism when Jesus came."* Especially is this necessary to an intelligent comprehension of the deadly conflict which the doctrines and claims of Jesus provoked on the part of the Jewish priesthood. Many recent works on primitive Christianity and its Founder, such as Geikie's *Life of Christ*, owe their chief value to the material drawn from Talmudic and other Jewish sources. Indeed, it is safe to predict that, for a long time to come, the most valuable contributions to our knowledge of the antiquities of Christianity will come from a thorough exploration of these vast and long neglected depositories of the intellectual and religious life of a despised and persecuted race.

The contributions of the Talmud must be in the main historical. Little aid can be expected in the field of textual

criticism, though even here it may occasionally confirm a decision based on other considerations; as in Matt. 19 : 16, where the adjective *agathe* modifying *didaskale*, is omitted by all recent editors, notwithstanding its being found in many MSS. and versions. The exceeding improbability of its being used in addressing Jesus is seen in the fact that, in the whole compass of the Talmud, the corresponding Hebrew word *אֱלֹהִים* is never used, even in addressing the holiest of the Rabbis, it being reserved for God alone.†

The reasons why the Talmud has mouldered in neglect by Christian scholars are briefly these: First, the vindictive religious hatred between Christian and Jew, which has led to a scornful disparagement by the one of whatever the other has produced. Secondly, the vast compass of the work, which in its different editions varies from twelve to twenty-five volumes, containing 5894 pages "in Hebrew, Aramaic and Rabbinic letterpress, crowded with abbreviations, strange grammatical, or rather ungrammatical forms, mnemonic technicalities, without one vowel point from beginning to end."‡ As a whole the work has never been translated. A rendering into French is now in progress; whether it will be completed, or suffer the fate of similar attempts, remains to be seen. A third, and far stronger reason, lies in the language and literary style of the Talmud. Few Christian scholars have ventured to brave the difficulties that beset him who would explore the well-nigh impenetrable jungle of thought presented in these massive tomes. No modern scholar can speak with greater authority concerning the style and language of the early Rabbinical writers, than Dr. Delitzsch. "A striving after beauty of form in expression," he says, "seems to have been almost wholly unknown during the Talmudic period. The language of the Talmud is accordingly a singular mixture, like a swarming market-place in which the most diverse nations appear. No effort to attain purity, smoothness and beauty, is anywhere apparent. The prevailing characteristic of the Talmudic style is Brachylogy,—the *lex minimi* in the number and combination of words. The word is only the anagram, as it were, the indicating abbreviation or cypher of thought. The word is not the point from which the thought radiates, but on the contrary, the concentrated focus of thought. The Talmud is a firmament full of telescopic stars, and many a nebula no eye can resolve."§ And again, "What the Oriental thinks he puts into a cryptogram (*chiffert*) with the fewest possible words: we must think the same thing in order to supply the missing links in the chain of thought. The words are simply the points between which the reader must himself describe the continuous line of thought. Moreover the meager outline which the Oriental sketches from the fulness of his thought, is dashed off with a few strokes, so indolently, so carelessly, so boldly, without the slightest misgiving as to a possible misunderstanding, that every book needs a commentary."¶ No wonder honest old John Lightfoot gave vent to his exasperation in these terms: "The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader hath need of patience

all along, to enable him to bear both trifling in sense, and roughness in expression."*.

Clearly, therefore, the Talmud cannot be studied profitably by any but specialists, able to command abundant time and patience. The average Hebrew student who attempts to grapple with the original does but waste his time. Nevertheless, to the resolute explorer, undeterred by the difficulties in the way, this almost *terra incognita* to the Christian world reveals many a highland of far-seeing wisdom, fragrant meadows watered by the streams of a pure morality, gigantic mounds of mouldering rubbish, beneath which sleep the rich remains of a forgotten past. But he will also encounter bleak wastes, scorched by the fires of fanatical and vindictive religious hatred, howling wildernesses of intellectual folly and misdirected energy, and pestilential bogs of foul prurient suggestion.

The study of the Talmud has been and is still almost exclusively confined to Jewish scholars. It is studied in that traditional, technical, and unscientific way, which brooks no act of irreverence, much less of rationalistic criticism. The intensity of the reverence accorded this work, which has shaped the Jewish mind not far from two thousand years, is well illustrated by an item clipped by the writer from a European journal a year ago last summer, to the effect that a young man, Ludwig Pollaek, in Miskolz, Hungary, had committed suicide in consequence of being excluded from the ranks of the Talmudists by the leading Rabbi of the town for the heinous offence of having been detected studying the Talmud with uncovered head because of the oppressive heat.

There is, however, an increasing number of younger Jewish scholars, equipped with the best modern training, who are laboring assiduously to promote a knowledge of the Talmud. May we not hope, too, that the renaissance of Hebrew studies to which we owe "THE HEBREW STUDENT," will lead some of our own scholars to press forward into the tangled exuberance of Rabbinic law, and return laden with rich and permanent fruit?

* Dr. A. W. Wuensche's "Neue Beltrege," p. 111.

† Wuensche's "Neue Beltrege," p. 227.

‡ Talmudic Miscellany, p. XVII.

§ Zur Geschichte der Juedischen Poesle, p. 31.

¶ Ibid, p. 189.

.. Dedication to Horae Hebraicae et Talmudicae, p. IV.

THE Hebrew language has a wonderful majesty and sublimity. The great body of the Bible, four-fifths of the sum total of God's word, is in this tongue. It is no credit to Christian people that the Hebrew language has no place at all in the most of our colleges and universities, so-called, that its study has been confined, for the most part, to theological seminaries and the students for the ministry. It is not strange that the Old Testament has been neglected in the pulpit, the Sabbath-schools, the family, so that many minds, even of the ministry, have doubted whether it was any longer to be regarded as the Word of God. It is not strange that Christian scholars, prejudiced by their training in the languages and literature of Greece and Rome, should be unable to enter into the Spirit and appreciate the peculiar features of the Hebrew language and literature, and so fail to understand the elements of a divine revelation. Separating the New Testament and the words and works of Jesus and his apostles from their foundation and their historical preparation, they have not caught the true spirit of the gospel, nor apprehended it in its unity and variety as the fulfilment of the law and the prophets.—C. A. Briggs, D. D.

THESES ON THE TRUTH OF PENTA- TEUCHAL HISTORY.

Delivered by DR. FRANZ DELITZSCH to his English Exegetical Society.

I.

The books of the prophets of the VIIIth century—before the deuteronomic reformation of King Josiah—are of like importance for the critical questions about the Mosaic history and legislation, with the undoubted epistles of St. Paul for the history and literature of the New Testament.

II.

We allow that the Mosaic law has gone through a successive development, but we maintain at the same time that the prophets of the middle royal age bear witness to the wonderful origin of Israel as the people of law, and to the divine character of this law, on the basis of which God has made a covenant with his people after its miraculous redemption from Egypt.

III.

The leading out of Israel was accompanied with miracles; for Micah VII. 15 says, "According to the days of thy coming out of Egypt will I shew him marvelous things." The meaning is that, according to a divine law of redemption-history, its beginning and its end shall resemble each other by the unique self-manifestation of God. The same prophet testifies that Moses with Aaron and Miriam was the mediator of that redemption, for the Lord says by the same prophet, VI. 4, "I brought thee up out of the land of Egypt and redeemed thee out of the house of servants and I sent before thee Moses, Aaron and Miriam." Evidently Micah means Miriam as the prophetess who accompanied the song of praise on the other side of the sea with the timbrel in her hand, and Aaron as the high priest of the people.

IV.

That the Sinai has been the centre of the revelation of God, which followed the redemption from Egypt, is confirmed by indisputable testimony, which is even older than the prophets of the VIIIth century, namely by the Song of Deborah, Judges V. 4, 5. The divine promise by Haggai, II. 5, "Yet once, it is a little while, and I will shake the heavens and the earth," looks back to the marvelous phenomena of the Sinaitic legislation. Compare Hebrews XII. 26, 27.

V.

Even richer than the book of Micah are the books of Amos and Hosea, the prophets of the northern kingdom, in historical retrospects. Amos says, II. 10, "I brought you up from the land of Egypt and led you forty years through the wilderness to possess the land of Amorite; and I raised up your sons for prophets, and of your sons for Nazarites." That not only the post-Mosaic time, but first of all the Mosaic time itself was of such prophetic richness, the Babylonian Isaiah testifies, as if commenting on that passage of Amos; for he laments, asking, LXII. 11, "Where is he that brought thee up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?" that is, within the people of the age of Moses.

VI.

That a revealed law was the basis of God's covenant with Israel is a presupposition with the prophets. "Set the trumpet to thy mouth," says the Lord to Hosea, VIII. 1, "and come as an eagle over the house of Israel, because they have transgressed my covenant and trespassed my law." There is consequently a correlation between the covenant and the law as its record. The same prophet says VI. 7, "They like men (or like Adam) have transgressed the covenant," and VIII. 12, "I have written unto him the great things of my law (or perhaps better: May I write to him myriads of my law), they were counted as a strange thing." There the prophet conceives the law as a written document, which, though it were even much larger than it is, would be considered by Ephraim as null and void.

Remark: Modern critics conclude from Jeremiah VII. 22, that the law of covenant was merely ethical, with exclusion of sacrificial commandments. But this conclusion is improbable in itself and inconsistent with the relation of Jeremiah's preaching to Deuteronomy.

VII.

We commend these statements of the prophets of the VIIIth century to the consideration of those, whose conscience is alarmed by the modern inquiry concerning the Pentateuch. Firstly, these results have not mathematical certainty. Secondly, they cannot shake the great facts of the Old Testament, which the New Testament supposes as premises of itself. Thirdly, if it is not demonstrable that the whole Tora as we have it before us, is immediately Mosaic, yet it remains true that the Sinaitic law is a revelation from God, although only a preparatory and imperfect one, and that Jesus Christ, as the immediate and full revelation of God, is the end of the law. He is the antitype of the sacrifices and of the high-priest of the law; and he has abrogated by fulfilment not only the law of the oldest and youngest parts of the middle books of the Pentateuch, but also of Deuteronomy and even of Ezekiel.

THE gates of the Talmud are being more and more opened to general students by systematic books of all kinds. None of these books are, perhaps, more useful to this end than the *Aruch Completum*, etc., by Dr. Alexander Kohut, which to date has reached the term *הדרתה*; the *Neuhebraeisches und Chaldaeisches Woerterbuch ueber die Talmudim und Midraschim*, etc., by Dr. J. Levy, which has reached to *ישיב*; and *Real-Encyclopaedie fuer Bibel und Talmud*, by Dr. J. Hamburger, which has reached to *Sprichwort*. The former are eminent lexica, and of great value to students of the Talmud. The latter, however, is a gigantic piece of work, of immediate use to all kinds of students who seek correct information in the ancient Jewish literature. This work, when finished, will be an index to all branches of knowledge found in the Talmud, and afford the reader a clear insight into it by the numerous passages quoted and expounded, and will be an indispensable hand-book for preachers, teachers, writers on theology, history and the kindred branches. These three works are issued regularly as fast as they can be printed. —*American Israelite*.

THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D.,

Editor.

בִּישְׁפָּתֵי כֹהֵן יִשְׁמְרוּ דַעַת

וְתוֹרָה בְּקִשְׁוּ מִפִּיהוּ

[Mal., II, 7.] כִּי מִלֵּאָדָּם יְהוֹה־צִבְאוֹת הוּא:

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RUSSIA AND THE JEWS.

The question of Jewish disabilities is yet unsettled in Europe. A marked change, it is true, has taken place in their social position since the atrocities of the Spanish Inquisition and the cruelties perpetrated by the Crusaders were committed. The epithets so commonly applied to the Jew two centuries ago are no longer heard. In countries west of Russia the rights of the Hebrew are now generally respected; and it may be that the present disturbances there are the final stroke which is to settle the question for that country.

It is noteworthy, moreover, that the present harsh treatment of the Jews in Russia is prompted by motives somewhat different from those which called forth the persecutions of the medieval period. It is, at least, claimed that the present opposition to Jews is in no sense religious, but that it proceeds on grounds which are wholly political and moral. The moral influence of the Jews, it is said, is bad and can be checked only by such dealings as have been witnessed in the late riots.

It is further claimed that from a financial point of view the influence of the Jew is injurious. We are told that they do not engage in productive work, but follow the degrading pursuits of sharpers, usurers, and saloon-keepers; that they contrive to escape the census, and consider themselves separate from the national community. On the other hand the Russian Minister of Finance has lately protested against the expulsion of the Hebrews on the ground that it is interfering with the national revenue; and the state-

ment is made that from that cause Russia has already sustained a financial loss of upwards of \$100,000,000. Thus, as usual, the much abused, and very elastic science of political economy is made to do service on both sides of the question. The arguments of the anti-Jewish party in Russia remind us quite forcibly of those of our Sand-lot philosophers on the Pacific coast.

Besides, if the Jew does not own land and perform productive labor this may be due to the fact that Russian law has been very slow to protect him in the possession of such property. If he is immoral and degraded his treatment has been such as inevitably produces that effect. If he is unpatriotic he has felt none of the influences which awaken a spirit of patriotism. Where then is the justice in punishing the Jew for occupying a position into which he has been forced by misrule? In England and America the relation of the Jew to the nation is quite different. So that, on the whole we conclude that the treatment of this people by Russia must be called persecution, though it may be somewhat mitigated by circumstances.

Two recent articles in the Century Magazine give a detailed account of the present situation as viewed from opposite stand-points. In the April number Mme. Ragozin, a Russian lady, writes from her point of view. She disclaims the charge of religious intolerance made against Russia, and claims that the causes of the riots, in which the property and lives of so many Jews were lost, were "popular revenge, political propaganda, common greed, and commercial rivalry."

She declares that there is a "vast dualism" in the Jewish people. Following a recently published work of Mr. Brafmann, a converted Jew, she says that a great portion of the Jews follow the Talmud instead of the Bible; and that the teaching of the Talmud is immoral and schismatic. Such quotations from it, as, "the property of the Gentiles is even as a waste free to all," are adduced in proof of her position.

It is also affirmed that the *kahal* (קהל), or Jewish assembly, under the authority of the Talmud pretends to liberate all Jews from any obligations they may have assumed. Besides this there is the *beth-din* (בית דין), or place of judgment, which answers to the ancient Sanhedrim. This council enforces the regulations of the *kahal* under the penalty of the *hherem* (חרם), or great excommunication.

These assemblies, it is held, though not officially recognized by the Russian government, have yet been tolerated, and have been the centres of sedition for the Jews.

In the May number of the same magazine this article is reviewed by Emma Lazarus, a Jewish lady; and quite a different construction is placed upon the points presented. She avers that Mr. Brafmann is an apostate Jew in the pay of the Russian government; that "the alleged 'dualism' among the Jews is only the dualism of humanity--that of bad and good," and that the Talmud has been entirely misrepresented. This book is not a collection of barbarous and immoral precepts, but a modification of the harsher portions of the Old Testament, and it is stated that the precepts of Rabbi Hillel, therein narrated, anticipated those of Jesus. The quotations given by Brafmann are denounced, with such invective as only a Jew can use, as being "perversions, garblings, distortions, mistranslations of

the spirit and letter of the text." And it is added with some plausibility that an "expurgated copy of the Bible which gave all its barbarous passages, and omitted all the humane ones" might convey as unfavorable an impression of the teachings of the Old Testament.

The statement is also made that the orthodox Jews in England and America are Talmudists as well as those in Russia, yet they are not on that account seditious.

That the Hebrews consider themselves liberated in any formal way from obligations is denied, and the matter is explained by saying that on a certain day—the day of atonement—"the hasty vows that have been forgotten during the year are remitted by special prayer."

What the Christian world ought to demand for the Jew is that he shall be dealt with, not according to the hatred which has sought to make him despicable in the eyes of the world, nor yet according to that sentimentalism which would palliate any misconduct committed by Hebrews, but according to the principles of simple justice. There have been two sides to every question of political persecution, and it would be strange if this were entirely a one-sided case. It is absurd to treat as serfs a people whose ancestry excels in splendor that of any other people on earth; and it is equally wrong to overlook immoral or disloyal conduct simply because it is committed by an Israelite.

More Jews find a home in Russia to-day than in any other nation. They have abundance of wealth, and if Jewish wrath should become generally provoked, Russia might find herself yet in a humiliating position. Persecution is apt to recoil on the persecutor, and should this prove true in the case of Russia, she need not expect much sympathy from this side of the Atlantic.

EDITORIAL NOTES.

It is an old saying that "Hebrew roots thrive best on barren ground." This, if true, speaks well for the soil of the Christian ministry, which, judged from this stand-point, would seem to be very fertile,—only here and there a sterile spot. Is it not a fact worthy of consideration, that of the men who have entered the Christian ministry probably not more than *five per cent.* make any use of the language in which the larger portion of God's word has been handed down to us? It is safe to say that *not fifty per cent.* have ever pronounced a Hebrew word. And yet these are but little worse off than the graduates of our seminaries, the most of whom either sell their Hebrew Bibles upon receiving their diplomas, or lay them carefully aside on an upper shelf where they remain untouched. Some, to be sure, at first pretend to examine in the original their O. T. texts, but this is soon outgrown. Scarcely one in a thousand in any proper sense "keeps up" his Hebrew. Comment is superfluous.

RADICAL or Conservative, that is the question. In these days of "new ideas" and "new theories," it is but natural that men, in responsible positions, should be closely observed with reference to the views which they teach. Is Dr. Delitzsch, for example, a conservative, as most Americans maintain? Or are his views, perhaps, radical from our

American stand-point, but conservative when viewed from the German stand-point? It is important that the position of American Old Testament scholars should be known, and the time has come when their opinions must be published. It is not for a moment to be supposed that the questions of criticism, which to-day agitate the German world, are treated with indifference by Americans. We have men who have studied this subject thoroughly. Let them give us the results of their study. Yet right here great care is needed. More injury may be done by a single paper than can be undone by years of subsequent labor. "Make haste slowly" should be the ruling principle. *If* changes are to come, they must come gradually.

It is a matter of no small pleasure to call the attention of our readers to any signs indicative of an increasing interest in Hebrew study. All who believe that the minister, "the messenger of Jehovah of hosts," should be thoroughly acquainted with the message which Jehovah has given to men, will rejoice at any step taken to promote a deeper and broader study of that message. In a prominent Eastern seminary measures are being taken to establish a second chair of Hebrew, by which a more thorough elementary instruction in the principles of the language may be secured. Three, possibly more, of our seminaries have assistant professors in the department of the Old Testament. It will be remembered that not long since one man performed the duties of both the Old and New Testament departments. Western seminaries are not yet financially able to take such steps; but the increasing interest and importance of this department are manifested in other ways. The following letter speaks for itself. We wish that this generous offer of Dr. Curtiss might cost him a thousand dollars:

DEAR FRIENDS:

I offer to the members of the incoming Middle and Senior Classes of Chicago Theological Seminary, the following prizes for work done in Hebrew during the "Reading Term" of 1882.

1. For the best examination, \$50.00.
2. For the second best, - 25.00.
3. To all who secure 75 per cent. of the marks and who do not obtain the first two prizes, Delitzsch's valuable commentary on Isaiah, in 2 volumes.

The examination will be on the Hebrew of the first Book of Samuel, with such references as occur in the index of Gesenius' Grammar, and the first eleven sections of Dr. Harper's Hebrew Vocabularies, and will be written. It will be held on September 14th. Those who intend to try for the prizes are asked to communicate at once with me, that I may order the requisite number of commentaries.

Yours very truly,

SAMUEL IVES CURTISS,

364 W. Washington Street.

Chicago, May 29, 1882.

MUCH valuable matter, *in type*, has been crowded out of this issue. The fact is, the STUDENT must be enlarged, as was proposed in the first number, to 32, or at least 24 pages. That a subscription list of sufficient size to justify this enlargement, *can* be raised, we are satisfied; but *will* it be? Of one point be assured: however satisfactory the contents of the paper, however energetic the publisher, the aid and co-operation of every subscriber, of every friend

of the enterprise will not only be needful but absolutely necessary to make it succeed. Again, earnestly and urgently we ask for the assistance of those who are interested in the project. One minister has sent a list of *thirty* subscribers, another a list of *twenty-four*, another of *fourteen*, and many others have rendered aid in this way. It would not take many such friends to enable us to furnish a larger, and of course, better journal.

THE International Sunday School Lessons for 1883 will be in *Acts* during the first and second quarters, and in *Joshua, Judges, Ruth* and *I Samuel*, during the third and fourth quarters. It is believed that the studies in the Old Testament will be welcomed by most Bible students. The propriety of devoting an entire year and a half to the New Testament is doubtful. There are many reasons why, at the present time, especial attention should be given in the Sunday School to the O. T. It is true that most teachers find it more difficult to teach, but is this a reason why it should not be studied? It is nothing but the lack of an acquaintance with the true interpretation of many facts of the O. T. that makes so many of the young skeptically inclined. If teachers would fit themselves better for their work, and not shirk the responsibility laid upon them, there would probably be more conversions from the Sunday School. If the questions involving scientific, historical and moral difficulties are not to be studied in the Sunday School, where will they be studied?

The interest in the series of articles by Prof. Curtiss increases with every article. Only one more of the series remains, which will be published in our next issue.

Another rather severe handling of Prof. Smith will repay the attention of our readers.

"The Study of the Talmud" will be followed in succeeding numbers by other articles in the same line, by the same writer.

The "Theses on Pentateuch Criticism," published in the last number, which we supposed appeared there for the first time, were printed in the *Independent* of April 27, 1881. We are sorry for the mistake; they were however worthy of a second publication.

"Russia and the Jews" is not strictly in the line of the Old Testament, but may be permitted perhaps to pass as such.

"The Old Testament Literature of 1881" is long, but nowhere else will so much valuable information on the subject be found in so compact a form. On account of its length, the department of "Questions Answered" is crowded out.

A criticism of Delitzsch's Hebrew New Testament, by Dr. B. Felsenthal, Rabbi of Zion Synagogue, Chicago, is held over for the next number, which will also contain Longfellow's "Excelsior," translated into Hebrew verse.

At the request of many subscribers, the *STUDENT* will hereafter be paged successively, and thus rendered more valuable when bound or filed away. A complete topical index will be furnished with the last number of each volume.

THE AMERICAN ISRAELITE (Cincinnati) Rabbi Isaac M. Wise, Editor, in an editorial on THE HEBREW STUDENT says: It is our humble opinion that not only sectarianism but also infidelity and materialism, positivism and atheism would be less flourishing in this country, if more thorough attention had been paid to the Old Testament, its language and literature by those whose business it is to be well-informed on those topics. Therefore we hold the appearance of THE HEBREW STUDENT as a well-designed enterprise to arouse among Christian students the desire of acquiring substantial knowledge of the Old Testament literature and interpretation, especially of the languages indispensably necessary to such a knowledge, . . . and we recommend it to our readers as an enterprise worthy of support.

THE SILOAM INSCRIPTION

With a Suggested Translation.

BY

REV. H. B. WATERMAN.

While exploring the environs of Jerusalem alone, I visited the underground channel which conducts the water to the Pool of Siloam. As I attempted to return I was surprised, and not a little frightened, to meet a tall and portly Bedouin, who completely blockaded the passage. I had no words with him however, as my revolver spoke a language he seemed to understand; for he beat a hasty retreat. I am now ready to maintain that that Arab prevented my discovering the ancient inscription in old Phœnician characters carved near the spot.

This discovery was recently made in the following singular manner:

In July, 1880, one of the pupils of Mr. Schick, a German architect, while playing with some other lads, slipped and fell into the water. On getting up, he noticed what seemed to be letters on the rocky wall of the channel. He informed Mr. Schick, who visited the spot soon after and copied the inscription.

The channel is the ancient aqueduct which conveys the water of the Virgin's Pool to the Pool of Siloam.

The passage which connects the two pools has been explored by Robinson, Warren, and others. The roof is flat rather than arched, but the floor is hollowed into a groove for the passage of the water.

The inscription is in a niche about nineteen feet from where it opens out into the Pool of Siloam. It consists of six lines, in characters about half an inch in height.

In February, 1881, Rev. A. H. Sayce succeeded in making a copy with great difficulty. He says it was necessary for him to sit in the water, in a cramped position, for two or three hours, fighting the mosquitoes, and with only the light of a candle to work by. As the letters were filled in with lime deposited from the water, they could only be distinguished by tracing the white marks of the lime upon the dark surface of the rock.

On the 15th of July following, Lieuts. Mantell and Conder took a squeeze from the inscription after it had been treated with hydrochloric acid to remove the lime.

The inscription is the oldest Hebrew record of the kind yet discovered. It is an early contemporaneous specimen of the language of the Old Testament, written in that ancient form of Phœnician alphabet already known to us from the Moabite stone. We accordingly assign it to the age of Solomon, when great public works were constructing at Jerusalem. The construction of such a tunnel implies both skill and wealth. It is no wonder that one of the workmen, perhaps the chief engineer himself, recorded the successful completion of the undertaking in writing.

The Hebrew text here given has been obtained by a careful comparison of the sketch made by Mr. Sayce with the squeeze taken by Lieut. Conder:

1 הן . (ה)נקבה : וזה . היה . דבר . הנקבה . בעוד
 (החצבים) . (ה)עלו
 2 הגרזן . אש . אל . רעו . ובעוד . שלש . אמה
 להפ מא . קל . אש ק

- 3 רֹא . אֵל . רְעוּ . כִּי . הִיִּת . זֶה . בְּצַר . מִיָּמֵינוּ .
 קָמְנוּ אֵל . הִכּוּ . בַּיּוֹם . הַזֶּה
 4 נִקְבְּהוּ . הִכּוּ . הַחֲצֵבִים . אִישׁ . לַקֶּרֶת . רְעוּ . גְּרוֹן .
 אֵל . (גְּרוֹן . וַיִּלְכוּ
 5 הַמַּיִם . מִן . הַמוֹצָא . אֵל . הַבְּרֵכָה . בְּמַתְאִי .
 אֶלֶף . אִמָּה . ו'
 6 הַ . אִמָּה . הִיָּה . גְּבֵהָ . הַצֵּר . עַל . רֹאֵשׁ . הַחֲצֵב זֶה)

TRANSLATION.

1. "Behold the excavation! Now this is the history of the tunnel. While the excavators were lifting up
2. "The pick, each toward the other; and while there were yet three cubits to be broken through....
the voice of the one called
3. "To his neighbor, for there was an excess in the rock on the right. They rose up..they struck on the west of the
4. "Excavation, the excavators struck, each to meet the other, pick to pick. And there flowed
5. "The waters from their outlet to the pool for a distance of a thousand cubits; and.....
6. "Of a cubit was the height of the rock over the head of the excavation here."

Historically, the inscription gives us no information beyond the mere record of the cutting of the conduit. For philology and epigraphy the value of the inscription is very great. It not only gives us the Phœnician alphabet in a more archaic form than any previously known, but it brings before us the Hebrew language as it was actually spoken in the age of the kings. One of the chief lessons taught us by the Siloam inscription, is that similar inscriptions still exist in Palestine if they are looked for in the right place. Not only in Jerusalem, but in the south of Judah, ancient Jewish monuments still lie buried waiting for the spade to uncover them. What magnificent discoveries may we not expect hereafter when the temple area can be thoroughly investigated, and the many subterranean watercourses of the capital of the Jewish monarchy laid open to view.

BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

III. YOUTH AND AGE.

Youth is a wreath of roses, age is a crown of thorns.

Children desire to be old, the aged desire to be children.

Woe upon that which we lose and never find again: Youth.

He is old who possesses wisdom.

The old for counsel, the young for war.

The breaking down of the old is building; the building of the young is destruction.

Be submissive to the eminent; be courteous to the youth.

IV. FORTUNE AND MISFORTUNE, SORROW AND CARE.

Fortune is a wheel that revolves swiftly.

One misfortune is enough when it is present.

He who weeps by night, weeps with the stars in heaven.

Let not care enter thine heart, for care has already destroyed many.

Be not over-anxious for the morrow, thou knowest not now what the day will bring forth.

Three things make life cheerful: a beautiful woman, a beautiful home and beautiful furniture.

Three faults are in themselves misfortunes: He who loans money without a bond, he who allows his wife to rule him, and he who willingly goes into slavery.—What is meant by the last? He who transfers all his property to his children while he lives.

B. R.

THE MEDICAL ART AMONG THE HEBREWS.

Jer. viii. 22.

Medical art was, among the Hebrews, practised from early times by a special profession—the Ropheim—and is already mentioned in the ancient Book of the Covenant, which embodies the oldest fundamental laws (Exod. xxi. 19). They may possibly have derived much of their knowledge from the Egyptians, famous for their discovery of remedies from remote ages (Hom., *Od.* iv. 229–232), and for their medical skill generally (Herod., ii. 84. iii. 1, etc.); "embalming physicians" are mentioned in Gen. i. 2; and during their sojourn in Egypt they had Hebrew midwives (Exod. i. 15–20). Their art seems, for the most part, to have been limited to surgery and the cure of external injuries (comp. Isa. i. 6; Ezek. xxx. 21; 2 Kings viii. 29, ix. 15); but the physicians, many of whom belonged to the prophetic order (2 Kings iv. 33–36, v. 10, viii. 7, xx. 7; Isa. xxxviii. 21) enjoyed great respect and confidence, and were very generally employed, especially after the time of the exile, when even the smaller towns had their medical practitioners (Jer. viii. 22; Sirach xxxviii. 1–15, a remarkable passage; Joseph., *Vita.* 72, etc.), though the priestly book of Chronicles severely blames king Asa for "not having consulted God, but the physicians" (2 Chron. xvi. 12). In later times the priests and Levites, who officiated barefooted at the temple, had a special physician ("medicus viscerum") to cure the colds to which they were liable; the Essenes particularly were celebrated for their knowledge of medicine and the natural sciences (Joseph., *Bell. Jud.*, 11, viii. 6).

The remedies used by the ancient Hebrews were chiefly ointments (especially of balsam Jer. viii. 22, xlvii. 11, li. 8), leaves of trees (Ezek. xlvii. 12), cataplasms (especially of figs, 2 Kings xx. 7), mineral baths (Joseph., *Antiq.*, 17, vi. 5; *Vita.*, 16), river baths (2 Kings v. 10); oil baths (Joseph., *Bell. Jud.* i. xxxiii. 5), animal warmth for restoring the circulation (1 Kings i. 2–4; 2 Kings iv. 34, 35). Music was employed for dispelling melancholy (1 Sam. xvi. 16); fish-gall put on the eye to cure blindness (Tob. vi. 4). Of inward medicines, honey only is mentioned in the Old Testament (Prov. xvi. 24); several others occur in the Mishna and Talmud, where also many chirological manipulations are alluded to, even the insertion of artificial teeth (Mishn., *Shabb.*, vi. 5).

As a kind of sanitary police, the law (*i.e.*, the Levitical law) appointed the priests, not so much to practise, but to exercise the inspection and control over the sick and persons suspected of some endemic malady, especially leprosy; and it gives, in this respect, directions which seem to prove very careful observation (Lev. xii., xiii., xv.). The laws of purification had, of course, an important sanitary influence (Lev. xii. etc.). The dietary laws also were partially, though by no means exclusively, suggested by sanitary considerations.—*British Medical Journal.*

THE
OLD TESTAMENT LITERATURE OF 1881.

BY O. ZOECKLER.

[*Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben.*
No. 1, 1882.]

Adapted from the German by ALICE M. NORTHRUP.

The character of the works published in the department of O. T. literature since the autumn of 1880, so far as textual criticism is not wholly their aim, or purely practical theological ends are followed, is entirely determined by the condition and progress of the questions of Pentateuch criticism. What Dillmann, in the preface of his masterly revision of Knobel's "Commentary on Ex. and Lev." (12th No. of the "Brief Exegetical Hand-book to the O. T.") says of the "gradual ebb of the mighty flood of criticism that has been poured out over the Pentateuch during the past year," has met more or less violent opposition from the representatives of the radical school. At the beginning of last year, there appeared in Germany Stade's *Zeitschrift fuer die alt-testamentliche Wissenschaft*, a work designed to be the principal organ of that party. The aim of the editor, to secure a hearing to the members of all schools, meets for a time, as it seems, a hesitating attitude, even on the part of the representatives of the middle party. It is well known that Stade himself adheres decidedly to the radical party, issuing, as he does, at the same time a very progressive *Geschichte des Volkes Israel* among the collected works of Oncken, *Die allgemeine Geschichte in Einzeldarstellungen*. On the other hand, when Dr. Ed. Meyer criticises the O. T. account of the Jewish conquest of Palestine, holding it to be purely mythical or legendary, Stade expresses no word of disapproval. The remaining articles of the journal, treating questions of Hexateuch criticism, appear to have a similar tendency; among others Dr. Maybaum's "Development of the old Israelitish priesthood," in which an attempt is made to show that everything historical in the so-called original document of the Tora, or in the Priest-codex, is dependent upon the revision of the latest redactor.

Weapons of all sorts are produced in the defense of the now most favorite theory of Pentateuch origin. Especially is an article of the Strassburg theologian Kayser, published in the *Jahrbuecher fuer protestantische Theologie*, 1881, vol. III and IV, aimed at the overthrow of the position taken by Dillmann in his Commentary on Exodus and Leviticus. When Dillmann declares Lev. XVII-XXVI to be one of the oldest portions of the Tora, though according to the opinion of Graf and Kuenen, they should be referred to the age of Ezekiel, and when he, by the mark S (Sinaitic law), unhesitatingly assigns them to the age of Moses, his Strassburg critic pleads the more earnestly for the modern theory. It is an interesting line of investigation into which he enters. "Our end," says he, "will be attained only by the comparison, according to their content and language, of all the laws contained in the Pentateuch, by the arrangement of what is similar in both regards, by ascertaining the order of time of the whole Scripture and of the single laws according to their logical relations, and last and especially by the reconciliation of these results with history." Such a Sisyphean labor will be worth beholding!

Ed. Reuss' *Geschichte der heiligen Schriften des alten Testaments* is a book closely modeled after the N. T. Isagogic Textbook, similarly entitled, and though written in a condensed paragraphic style offers a rich abundance of explanatory notes and well arranged extracts. But he who really expects to find the golden apples of Biblical truth upon these finely wrought silver salvers, will be sadly disappointed. The book contains hypothetical assumptions, depending upon uncertain modern speculation, much more than upon scientific facts. It codifies the principles of the now common school of Tora criticism, with the greatest confidence, as if the discussions on the subject had long since been ended, and even when it takes notice of

the continuance of these discussions, it is in such a manner as in no degree to destroy the appearance of dealing with a completed system of systematized doctrines. In this work, which combines a national history of the Jews with a history of Hebrew literature we learn that everything before Moses is purely mythical, that not a particle of the legislation, not even the two tables of the law, nor the decalogue can be traced to Moses, that the beginning of poetry and at the same time the foundation of the "patriarchal sayings" belong to a time no earlier than that of Samuel and Saul; that the very prophets of the later centuries, especially of the 9th and 8th B. C., far from being representatives of a law already existing, were rather leaders in its gradual development. In this work it is claimed that under King Jehosephat appeared the oldest law-codex, the so-called "Book of the Covenant"; that to this time of the Nimshi, from Jehu to Jeroboam II, besides the earliest written portions of the prophet Joel, belong also the Jehovistic parts of the Pentateuch, so far as they really are such; that the books of Job, Ruth and Samuel, as well as the earlier prophecies of Isaiah, are to be referred to the time of the overthrow of the kingdom of Ephraim; that besides the prophetic passage of Zech. XII-XIV, and besides Zephaniah, the book of Judges belongs to the period of Manassah's rule; that the principal part of the book of Judges was composed no earlier than toward the close of Jeremiah's activity, immediately before the Babylonian exile, and much more of a similar nature. Only in regard to a few of these positive critical propositions does a more conservative line of thought appear, somewhat similar to that of Ewald, as in placing Joel at the beginning of the line of the minor prophets, and in the treatment of the question of Zechariah, where Reuss also joins issue with the modern fancy of referring everything to the post-exilic period. But the further back toward the pre-historic beginning, the more completely is everything enveloped in a dense, mythical fog. None of the patriarchs from Abraham to Joseph is to him an historical personality. The passage in the blessing of Jacob, respecting the Shilo, is a theological text, certainly irrelevant. The song of Deborah is, as Seineche has shown, "properly speaking, a myth of thunder and lightning, of a tolerably early date."

Many more essays on the prophetic books and the Hagiographa appeared last year, some of which viewed the subject from the standpoint of Reuss, and some from one closely allied to his. Stade's *Zeitschrift fuer die alttestamentliche Wissenschaft* called forth many similar articles; as a critical study by the editor himself on the Deutero-Zechariah, in which he seeks to prove that the whole second half of Zech. is a later production than Joel, which is contrary to the opinion of Reuss, but agrees with that of Vatke, Gramberg, Geiger and others; also an attempt by the same writer to refer a series of passages in Micah V-VII, to the post-exilic period; an examination, by Dr. Giesebrecht into the age of Ps. XLII-CL, in which, as the result of his researches, he asserts the decidedly post-exilic origin of these songs; a statement of the Genesis of Judaism, by Prof. Smend, of Basel, etc.

Prof. W. Robertson Smith has also contributed to the history of the O. T. in twelve public lectures, entitled "The O. T. in the Jewish Church," which are of a somewhat radical tendency and reproduce most of the Reuss-Kuenen school of criticism. As is known, the sentence of removal which ultimately followed the earlier free-thinking utterances of this theologian, depended chiefly upon the views laid down by him in these discourses. That, however, the free-thinking Scotchman did not fail to have many appreciative sympathizers among his countrymen, is shown by the judgment of several scientific organs of England concerning his deposition, as well as by other noticeable indications of public sentiment. Besides the volumes of Delitzsch on "Messianic Prophecies" and "O. T. Sacred History," which S. I. Curtiss has translated and published under the direction of the author, the "Translation Fund Library," is offering in English dress the works of liberal German exegetes; for example, in its fifth part,

Ewald's Prophets of the Old Covenant, *Propheten des alten Bundes*. The able commentary on Isaiah, by R. T. Cheyne, a pupil of Ewald, is followed by the second volume, treating of the Deutero-Isaiah. E. H. Plumptre, in the "Cambridge Bible for Schools," edited by him in connection with others, has treated the book of Ecclesiastes exegetically and from a very radical standpoint. He espies references to stoic and epicurean philosophy in the book, and places it between the death of Zeno and Antiochus Epiphanes (about 240-180 B. C.).

Another poetical Hagiograph has received a rather severe handling from a Swiss critic. Dr. Gottl. Ludw. Studer, formerly professor in Bern, has bestowed a translation and "critical explanation" upon the book of Job, in which the grand poem undergoes a remarkable dissection: *Das Buch Hiob fuer Geistliche und gebildete Laien, uebersetzt und kritisch erlaeuert*. III-XXXI, recording the argument of the "pessimist" Job with his three friends, are to be considered the main part of the work and, according to Studer's guess, are the probable work of the Elohist, who must hereafter be looked upon as the oldest advocate of pessimism. The more recent parts, as the prologue, epilogue, speeches of Elihu, etc., he thinks should be referred to the Jehovist, as a representative of a more optimistic or eudaemonistic way of thinking. The piquant secondary title of the work, "Pessimism in Conflict with Orthodoxy," serves to bring out this idea, which though certainly new, is too phantastically wrought out.

Among the works on the Prophets and Hagiograph, which are of a positive tendency, one by C. F. Bredenkamp, under the title "The Law and the Prophets," deserves to be mentioned next. Of the replies to modern hypercriticism which have so far appeared, this book is the most methodically arranged and is executed in an especially creditable manner. Its discussions, which have to do chiefly with the ritual in prophetic literature, are energetically directed against the assertion of a gradual origin of the Hebrew ritual legislation only upon the work of the prophets. Without denying that one is right in maintaining that there were several successive redactors, still the priority of the law as such to the prophetic books is decidedly maintained. Not at the end, but at the beginning, of Jewish history does the law belong. The declination of the people, during a long period of the revolt, to idol worship or other forms of heathen or half-heathen degeneracy, depends upon the stiff-neckedness of the people as well as upon the culpable conduct of a false priesthood. "Prophecy does not deny the law; it recognizes it, and refers explicitly to it in one of its earliest utterances (Hos. VIII, 12.) The law is no more a product of Judaism than the Christian religion is a product of the Christian Church. The law is an elder sister of prophecy; it is the sacred form which organized and made normal the national life, till prophecy should awake more and more the indwelling spirit."

The discoveries of the modern school of criticism meet a still more complete refutation at the hands of A. Köhler, whose *Lehrbuch der biblischen Geschichte des alten Testaments* is followed by a continuation, which includes the greater part of the age of Samuel and Saul, as well as the commencement of that of David, and offers a fundamentally apologetic-critical commentary upon the historical sources for this period, the books of Samuel. In like manner in the case of the Viennese theologian, Ed. Böhl, who has written *Christologie des alten Testaments oder Auslegung der wichtigsten Messianischen Weissagungen*, a book, the strong orthodox tendency of which recalls the exegetical tradition of the old reformers as well as Hengstenberg, and which employs itself from point to point upon the whole text from the Protevangelium to the books of Isaiah and Zechariah, admitted to be throughout homogeneous inspired compositions. Similar strongly conservative principles of interpretations are laid down independently in the commentary on Isaiah by the Jew, Joseph Knabenbauer, and in that on Jer. by L. A. Schneedorfer.

Of a mediating stamp, is an essay by the Tübingen tutor Dr. Rudolf Kittel on the "latest variation of the Pentateuch

question," and a revision of Hitzig's com. on the twelve minor prophets by Dr. H. Steiner, of Zurich.

Among the works of French and English authors, the historical sketch of the older Hebrew prophets up to the death of Isaiah, by Chas. Brunton, seems worthy of especial notice. Upon questions of Pentateuch criticism, this scholar takes almost the same position as does Bredenkamp. The basis of the legislation of Moses, "the true founder of Hebrew prophecy" seems to him authentic; in the introduction of Canaanitish bull and idol worship after the time of Joshua, he sees a later darkness and corruption. Of the prophets of the ninth century B. C., he gives the first place to Obadiah, the next to Joel, the third to the unknown composer of the lamentation over Moab, Is. xv. 16, and the fourth, to the author of the song of Moses, Deut. xxvii. Besides the prophets Amos and Hosea of the northern kingdom and the Jewish Isaiah and Micah, he places the author of Zech. ix-x also in the eighth century. Other note-worthy publications are the com. on Jer. and Sam. by the Englishman A. W. Streane; and two English revisions of Job—one, a metrical translation with notes by H. J. Clark, the other, more scientific and complete, in the proper form of a commentary, by Sam. Cox.

Edward Cone Bissell, offers a good introduction to the Apocrypha, including a translation and exegesis of the text. This excellent volume, which appears as a supplement to the O. T. division of Lange's Commentary, takes a somewhat broader conception of the Apoc. than is common with us, in that it includes the books of 1 and 4 Esdras and 3 Mac., as well as the letter of Jeremiah. In an appendix there are also short notices of the Pseudepigraphs of Enoch, the Sibylline Oracles, the Psalms of Solomon, etc. Prof. Dr. W. Grimm, in an article in the "Journal of Scientific Theology" refers the book of Tobit, (according to him first composed in Hebrew and made current in Palestine.) to the age following Antiochus Epiphanes, notwithstanding the opposing views of Hitzig, Grätz and Nöldecke.

We close with a few notices of the practical exegesis and textual criticism of the O. T. and the lexicographic and archaeological aids to its study.

C. H. Spurgeon has begun to publish under the title "The Treasury of David," a practical homiletical commentary on the Psalms, of a wide scope, crammed with copious extracts from previous exegetical hints and literary data of various sorts. The first volume, before us, treats chiefly the first 26 Psalms. The whole, of whose completion we can hardly doubt, on account of the known versatility and energy of the author, bids fair in point of copiousness to surpass our Hengstenberg and Hupfeld.

Dr. A. Thalhofer, Prof. of Theology in Eichstadt, has published an exegesis of the Psalms with special reference to their use in the liturgy of the Romish Church. The work is not at all progressive and shows traces here and there of the allegorical-messianic method of interpretation of the middle ages: *Erklaerungen der Psalmen, mit besonderer Ruueksicht auf deren liturgischen Gebrauch im roemischen Brevier, Missale, Pontificale und Rituale*.

Dr. Friedländer, under the authority of Rabbi Dr. Adler, has begun to publish a Jewish-Eng. translation of the Bible, "The Jewish Family Bible, containing the Pentateuch, Prophets and Hagiograph, Part I."

Several new monographs on the first chapters of Genesis, containing the account of the Creation and Fall, have appeared, partly of a speculative apologetic content; one by H. Löhr, *Die Geschichte der heiligen Schrift vom Anfang der Dinge*, a book which recalls Herder's *Aelteste Urkunde des Menschengeschlechts*, its aim being to unite the conception of a revealed Scripture with a symbolically ideal meaning of the contents of Gen. I-III, tending to show the prophetic sublimity and high poetic beauty of the prehistoric passages, as opposed to the literal naturalism and awkward apologetic arts of the modern exegete. He does not wholly avoid the danger of an excessive spiritualizing, even rationalizing. More in accordance with the usual manner of orthodox apologetics does the Rom. Cath. Dr. Seisenberger undertake his work, *Der biblische Schoepf-*

ungsbericht ausgelegt, against which another Rom. Cath. theologian, Prof. Bernh. Schäfer, in Münster, urges the criticism of overhasty reconciliation of the teachings of physical science with the Biblical account of creation: "The Bible and Science," *Bibel und Wissenschaft*. The work of Prof. Dr. Ed. Riehm also offers much that is striking and beautiful, "The Account of Creation," *Der biblische Schöpfungsbericht*.

Two more numbers, the fourteenth and fifteenth, of Riehm's "Pocket Dict. of Bib. Antiquity for Bible Students," have appeared, which nearly complete the work. After long expectation, an illustrated subscription book has appeared, "Palestine in Word and Picture," *Palaestina in Wort und Bild*.

Two articles, one by G. Studer, "Textual Criticism of Isaiah," in the *Jahrbuecher fuer protestantische Theologie*, 1880-81, and one by Hollenberg, "Textual Criticism of the books of Joshua and Judges," in the *Zeitschrift fuer die alttestamentliche Wissenschaft*, are worthy of notice; also the paper by H. A. Vollers, on the Twelve Prophets, First Half: the prophets Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; also the comparison of the Vatican and Sinaitic Text with the received text of the Septuagint by E. Nesle; also the Latin Text of the Pentateuch from a Lyons codex, which, the publisher, U. Robert, seeks to show, is distinct from the so-called Itala, and was translated from the Greek not earlier than the third or fourth century.

Stade's many-sided and excellent Journal offers much that belongs here; for example, in its latest vol., "Lexicographical," by G. Hoffmann, of Kiel; "Contributions from the St. Petersburg Manuscripts," by Harkavy, etc. The Jewish scholar J. Benjaeb has published in three volumes a "Bibliography of the collected Hebrew Literature, including the MSS., (to 1863), arranged alphabetically," from the literary remains of his father, J. A. Benjaeb, under the title, "Ozar Ha-Sepharim," *Bibliographie der gesammten hebraeischen Literatur, mit Einschluss der Handschriften (bis 1863) mit den Titeln alphabetisch geordnet*.

STUDIES IN THE OLD TESTAMENT.

For July-December, 1883.

THIRD QUARTER.

- Lesson 1.** July 1.—JOSHUA, SUCCESSOR TO MOSES Josh. 1. 1-9. GOLDEN TEXT: Eph. 6. 10.
 2. July 8.—PASSING OVER JORDAN. Josh. 3. 5-17. GOLDEN TEXT: Isa. 43. 2.
 3. July 15.—THE PLAINS OF JERICHO. Josh. 5. 10-15, and 6. 1-5. GOLDEN TEXT: Heb. 11. 30.
 4. July 22.—ISRAEL DEFEATED AT AI. Josh. 7. 10-26. GOLDEN TEXT: Num. 32. 23.
 5. July 29.—THE READING OF THE LAW. Josh. 8. 30-35. GOLDEN TEXT: Deut. 30. 19.
 6. Aug. 5.—THE CITIES OF REFUGE. Josh. 20. 1-9. GOLDEN TEXT: Heb. 6. 18.
 7. Aug. 12.—THE LAST DAYS OF JOSHUA. Josh. 24. 14-29. GOLDEN TEXT: Josh. 24. 15.
 8. Aug. 19.—ISRAEL FORSAKING GOD. Judg. 2. 6-16. GOLDEN TEXT: Judg. 2. 12.
 9. Aug. 26.—GIDEON'S ARMY. Judg. 7. 1-8. GOLDEN TEXT: Judg. 7. 20.
 10. Sept. 2.—THE DEATH OF SAMSON. Judg. 16. 21-31. GOLDEN TEXT: Psa. 68. 35.
 11. Sept. 9.—RUTH AND NAOMI. Ruth. 1. 14-22. GOLDEN TEXT: Ruth. 1. 16.
 12. Sept. 16.—A PRAYING MOTHER. 1. Sam. 1. 21-28. GOLDEN TEXT: 1. Sam. 1. 28.
 13. Sept. 23.—THE CHILD SAMUEL. 1. Sam. 3. 1-19. GOLDEN TEXT: 1. Sam. 3. 9.

FOURTH QUARTER.

- Lesson 1.** Oct. 7.—ELI'S DEATH. 1. Sam. 4. 10-18. GOLDEN TEXT: 1. Sam. 3. 13.
 2. Oct. 14.—SAMUEL THE JUDGE. 1. Sam. 7. 3-17. GOLDEN TEXT: 1. Sam. 7. 12.
 3. Oct. 21.—ASKING FOR A KING. 1. Sam. 8. 1-10. GOLDEN TEXT: Psa. 118. 9.
 4. Oct. 28.—SAUL CHOSEN KING. 1. Sam. 10. 17-27. GOLDEN TEXT: 1. Sam. 10. 24.

- 5 Nov. 4.—SAMUEL'S FAREWELL ADDRESS. 1. Sam. 12. 13-25. GOLDEN TEXT: 1. Sam. 12. 24.
 6. Nov. 11.—SAUL REJECTED. 1. Sam. 15. 12-26. GOLDEN TEXT: 1. Sam. 15. 23.
 7. Nov. 18.—DAVID ANOINTED. 1. Sam. 16. 1-18. GOLDEN TEXT: Psa. 89. 20.
 8. Nov. 25.—DAVID AND GOLIATH. 1. Sam. 17. 38-51. GOLDEN TEXT: 1. Sam. 17. 47.
 9. Dec. 2.—DAVID'S ENEMY—SAUL. 1. Sam. 18. 1-16. GOLDEN TEXT: 1. Sam. 18. 14.
 10. Dec. 9.—DAVID'S FRIEND—JONATHAN. 1. Sam. 20. 32-42. GOLDEN TEXT: Prov. 18. 24.
 11. Dec. 16.—DAVID SPARING HIS ENEMY. 1. Sam. 24. 1-17. GOLDEN TEXT: Matt. 5. 44.
 12. Dec. 23.—DEATH OF SAUL AND JONATHAN. 1. Sam. 31. 1-13. GOLDEN TEXT: Prov. 14. 32.

BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

HOURS WITH THE BIBLE. VOL. 4.

(See below.)

We noticed briefly in the last number vols. 1, 2 and 3 of this work. This volume, finished April 6th, 1882, begins with Rehoboam's Accession to the throne, and closes with Sennacherib's campaign. Many historical points of great difficulty come up for consideration, and are handled, seemingly, in a careful and scholarly manner. The author's views on the Pentateuch question are indicated in the preface, where Prof. W. Robertson Smith receives an unmerciful handling. In this volume, the author seems to be more guarded than in the former ones. He does not so frequently yield assent to German "views." The perusal of these volumes will, it is believed, throw much light upon sacred history; and certainly he who reads them will have a more definite and a more accurate acquaintance with the great events and characters of biblical history.

Egypt. By CLARA ERSKINE CLEMENT, author of "A Simple Story of the Orient," "A Handbook of Legendary and Mythological Art," etc. With one hundred and six illustrations, 12mo. pp. 475. Boston: D. Lothrop & Co. Price, \$1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Almost anything written in these days concerning Egypt is worthy of our attention. Its "mysterious antiquity" gives it an interest beyond description. As the writer well remarks, "to what other country can one come with the delightful anticipations he may well bring to that of Egypt?" The book is written by one who can write and one, too, who has seen for herself what she here describes. The illustrations add much to the description. The book discusses, briefly of course, Egyptian History from the most ancient times to the present.

The Patriarchs of the Bible. By the REV. W. HANNA, D. D., and REV. CANON NORRIS, B. D. With colored maps. 12mo. pp. 218. New York: Cassell, Peter & Galpin. Price, \$1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

These biographies appeared in the *Bible Educator*, and, after a careful revision by the authors, have been printed in book form. They are popular in their character, yet at the same time, comprehensive and exact. The tables of the events in the lives of the several patriarchs, two of

which have been printed in THE HEBREW STUDENT, are well adapted to fix the outline of the history in the mind of the reader. There is no more profitable work than the study of biblical character, and the present volume will do much to incite such study. The lives of Abraham, Isaac and Jacob are written by the REV. W. HANNA, D. D.; those of Joseph and Moses by the REV. CANON NORRIS, B. D.

Many letters of inquiry concerning Delitzsch's Hebrew New Testament have been received by the editor. He would refer all who desire to purchase it to F. G. Thearle, 151 Wabash Avenue, Chicago, who has a large supply on hand.

RECENT PAPERS

RELATING TO

THE OLD TESTAMENT.

Pentateuch Criticism: Its History and Present State. PROF. F. A. GAST, D. D. *Reformed Quarterly Review*, April.

Studies in Ecclesiastes. F. KOESTLIN. *Theologische Studien*, No. 2.

The Mourning of Hadadrimmon (Zech. XII. 2), and some Remarks on the Massorah. *The American Israelite*, May 26.

The Mosaic Priestly Blessing, Num. VI, 22-27. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 2.

The Value for Textual Criticism of the Translations of the Psalms. FRIEDRICH BAETHGEN. *Jahrbuecher fuer Protestantische Theologie*, No. 3.

Indo-Seythians and Germans. A contribution to the Table of Nations, Gen. x. PROF. DR. K. WIESELER. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 1.

Plenary Inspiration—Is that probable? W. C. WILKINSON, D. D. *The Independent*, April 27.

Was the Messiah Divine? REV. DANIEL VAN PELT, A. M. *Reformed Quarterly Review*, April.

Assyriology and Judaism. DR. AARON HAHN. *The American Israelite*, May 5, 12, 19, 26, June 2.

The Decipherment of the Hittite Inscriptions. PROF. A. H. SAYCE. *The Independent*, May 18.

Jesus and Judaism. DR. E. C. HIRSCH. *Der Zeitgeist*, May 25.

The New Testament in Hebraic Dress. DR. B. FELSETHAL. *Der Zeitgeist*, May 25.

The Jews in Abyssinia (Falashas). DR. FRIEDMANN. *Israelitische Wochenschrift*, April 19.

The Karaites. A. L. SANGER. *The Jewish Messenger*, May 19, 26.

The History of Superstition in the Talmud. DR. SIMON WOLFSOHN. *Israelitische Wochenschrift*, April 19, 26.

Celebrities of the Talmud. Rabbi Judah I. *The Jewish Times*, April 28.

PUBLICATIONS RECEIVED.

East of the Jordan. By SELAH MERRILL, D.D., L.L.D. Archaeologist of the American Palestine Exploration Society. Introduction by PROF. ROSWELL D. HITCHCOCK, D.D. Illustrations and a map. 8½x6, pp. xv, 549. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co., Chicago. Price \$4.00.

Outlines of Primitive Belief among the Indo-European Races. By CHARLES FRANCIS KEARY, M. A., F. S. A., of the British Museum. 8½x5½, pp. XXI, 604. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co. Price \$2.50.

Aryo-Semitic Speech; A study in Linguistic Archaeology. By JAMES FREDERICK McCURDY. 9¼x6, pp. xi, 176. Andover: Warren F. Draper. Price, \$2.00.

The Book of Enoch; translated from the Ethiopic, with Introduction and Notes. By REV. GEORGE H. SCHODDE, Ph. D., Professor in Capital University, Columbus, Ohio. 7¾x5, pp. vii, 274. Andover: Warren F. Draper. Price \$2.00.

The Plan of Creation. By R. M. WIDNEY, Los Angeles, Cal. 7¼x5 pp. viii, 280. Published by the Author. Price \$1.50.

The Bible: A Scientific Revelation. By REV. CHARLES C. ADAMS, S. T. D. 6½x4¼, pp. 178, vii. New York: James Pott. Price \$1.00.

Notes on the Books of Genesis, Exodus, Leviticus, Numbers. By C. H. M. Four vols. The notes on each book are complete in one volume. 6x4. Vol. 1, pp. xii, 318; Vol. 2, 356; Vol. 3, 371; Vol. 4, 471. Chicago: F. H. Revell, 148 and 150 Madison St. Price \$1.00 per vol., or \$3.50 per set of 4 vols.

Ruth, the Moabitess; Gleanings from the Book of Ruth. By HENRY MOORHOUSE. 7x5, pp. 74. Chicago: F. H. Revell, 148 and 150 Madison Street. Price 50 cents.

New Testament translated into Hebrew, by PROF. FRANZ DELITZSCH.

ספרי הכרית החדשה

נעתקים מלשון יון ללשון עברית
בהשתריות

החכם פראפעסאר פראנץ דעליטש

6¼x4, pp. 465. British and Foreign Bible Society. For sale by F. G. Thearle, 151 Wabash Ave., Chicago. Price 75 cents.

Hours with the Bible; or, The Scriptures in the light of modern discovery and knowledge. By CUNNINGHAM GEIKIE, D. D., Author of "The Life and Words of Christ." Vol. IV, from Hezekiah to Hezekiah, 1x6, pp. xiv, 492. New York: James Pott. For sale by F. G. Thearle, 151 Wabash Ave., Chicago. Price \$1.50. [The price of Geikie's Hours with the Bible, Vols. 1, 2 and 3, was stated, in the last number of THE HEBREW STUDENT to be \$2.00 per vol.; it should have been \$1.50.]

The Union Hebrew Reader; designed for Sunday Schools, and for the use of Students. By JOSEPH KRAUSKOPF, B. H. and HENRY BERKOWITZ, B. H. 9¾x6½, boards, pp. 30. Cincinnati: Bloch & Co. Price, 25 cents.

The Use of the Old Testament in the Study of the Rise of Doctrines. By PROF. DUFF, M. A. 8¼x5¼, paper, pp. 32. Andover: Warren F. Draper. Price 25 cents.

The Daggatoums: A Tribe of Jewish Origin in the Desert of Sahara. By HENRY SAMUEL MORAIS. 7¾x5½, paper, pp. 14. Philadelphia: Edward Stern & Co. Price 25 cents.

Reply to Prof. Robertson Smith. By REV. P. MELVILLE, A. M., B. D. Hopewell, N. S. 8¼x5¼, paper, pp. 16. Price 15 cents.

The Key to the Construction of the Tabernacle, the 47th of Euclid By EPHRAIM M. EPHSTEIN, M. D. 7¼x5¼, paper, pp. 73. Chicago: Thomas Wilson. Price 25 cents.

Key-Words; or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines. WILEY JONES, Norfolk, Va. 4½x3¼, limp, pp. vi, 174. Published by the Author. Price 50 cents.

JUNE ANNOUNCEMENTS.

1. At the General Assembly of the Presbyterian Church, held at Springfield, Ill., fifty names were added to the members of the Progressive Course of the Correspondence School. Among these were the names of several missionaries, one in Siam, two in China, one in Brazil, S. A., one in Portugal. At the General Assembly of the United Presbyterian Church held at Monmouth, Ill., thirty names were added to the roll. These do not begin work until September 1st.

2. Many thanks are due those members who have so freely returned their copies of Lessons I—X. A careful record is kept, and in each case the new lessons will be sent back as soon as reprinted.

3. The "Elements" is coming on rapidly. At the present rate we hope to finish it by August 1st. If the members will but exercise patience, *the end will come*.

4. It is desired to call the attention of the School to the "Instructors," "Lecturers" and "Schedule of Work" of the Summer School, July 11th—Aug. 19th, (See page 18).

5. All examination papers received to date have been returned, except *three*, to which no name is appended.

6. Will you not oblige the Instructor by filling out the blank "Reports of Progress" and returning them promptly.

THE HEBREW SUMMER SCHOOL.

SECOND ANNUAL SESSION.

SIX WEEKS: JULY 11—AUGUST 19, 1882.

INSTRUCTORS.

W. R. HARPER, Ph. D.,
Professor of Hebrew and the Cognate Languages, Baptist Union
Theological Seminary, Chicago, Ill.

S. BURNHAM, A. M.,
Professor of Hebrew and Old Testament Exegesis, Hamilton Theo-
logical Seminary, Hamilton, N. Y.

JOHN N. IRVIN, A. M.,
Formerly Assistant Professor in Drew Theological Seminary, Madi-
son, N. J.; for the past two years studying at Leipzig.

IRA M. PRICE, A. M.,
Assistant in the Hebrew Correspondence School.

LECTURERS.

G. W. NORTHRUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.

GALUSHA ANDERSON, D. D., Pres. Chicago University.

SAMUEL I. CURTISS, D. D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.

JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.

T. W. GOONSPED, D. D., Morgan Park, Chicago.

E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol.
Sem., Chicago.

DAVID PAUL, D. D., First United Pres. Church, New Concord, O.

DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.

DR. B. FEISENTHAL, Rabbi of Zion Synagogue, Chicago.

[Lectures will also be given by the Instructors.]

SCHEDULE OF WORK.

CHAPEL EXERCISE.....	8 A. M.
I. BEGINNERS' CLASS, <i>First Section</i>	{ 9:15 A. M. 3:00 P. M.
" " <i>Second Section</i>	{ 8:15 A. M. 2:00 P. M.
II. REVIEWERS' CLASS, <i>First Section</i>	{ 8:15 A. M. 2:00 P. M.
" " <i>Second Section</i>	{ 10:15 A. M.* 8:15 A. M. 2:00 P. M.
III. EXTEMPORE CLASS, <i>First Section</i>	{ 9:15 A. M. 10:15 A. M. 2:00 P. M.
" " <i>Second Section</i>	{ 8:15 A. M. 2:00 P. M. 3:00 P. M.
IV. EXEGETICAL CLASS.....	11:15 A. M.
V. CONVERSATIONAL EXERCISE....	1:30 P. M.
VI. LECTURE	4:00 P. M.
VII. Meeting of the Committee of Revision	7:30 P. M.

*For translating at sight.

NOTICES.

1. The school will open Tuesday, July 11th, at 10 A. M.
Dr. G. W. Northrup will deliver an address of welcome.

2. No admission to the *First Class* after July 13th. No
rooms reserved after July 12th.

3. Trains leave the Rock Island depot for Morgan Park at
6:50 and 8:40 A. M. and at 12:15, 4:15, 5:00, 6:00, 6:30 and 10:00
P. M. Commutation tickets, good for ten rides, \$1.25. These
can be obtained by addressing (*with stamp*) as below; or by
calling at "The Standard" office, corner of Dearborn and
Randolph streets. They cannot be had at the regular ticket
office.

4. Nearly all available accommodations have been engaged.
Those who "drop in" unannounced at the opening of the
term, will do so at their own risk.

For additional information, address

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LISTS I-V. Verbs, with the number of occurrences in each species.
LISTS VI-XI. Nouns, occurring (1) 500-1000, (2) 200-500, (3) 100-200,
(4) 50-100, (5) 25-50 times.

LIST XII. Perfect Verbs, occurring 25-5000 times.
LISTS XIII-XXIX. Imperfect Verbs, occurring 25-5000 times.

LISTS XXX-XLIX. Nouns classified according to signification:
as designating or relating to (1) The Celestial World, (2) Divisions of
Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of
Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc.

LISTS L-LIII. (1) Prepositions and Prepositional Phrases, (2)
Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.

LIST LIV. One hundred English Verbs with their most common
Hebrew Equivalents.

LIST LV. One hundred English Nouns with their most common
Hebrew Equivalents.

OPINIONS.

I am greatly pleased with the book. I expected a great deal, but
it far surpasses my expectations.

M. B. LOWRIE, Galesburg, Ill.

It will prove very useful in conquering the greatest difficulty of
the beginner in Hebrew, the acquisition of a vocabulary.

THE CONGREGATIONALIST.

Your "Vocabularies" is excellent. Send me twelve copies for
my Junior class.

DR. SAMUEL IVES CURTISS,

Prof. of Hebrew, Congregational Theological Seminary, Chicago.

An excellent, valuable book, showing colossal industry.

DR. FRIEDRICH DELITZSCH, Leipzig, Germany.

After a careful examination of the book, I believe it to be a very
valuable help in the acquisition of the language.

W. H. COBB, Uxbridge, Mass.

After a close examination of this modest work, I am impelled to
the conviction that its conscientious use will shorten the period of
acquiring familiarity with the language of the Old Testament by
weeks and months. Prof. Harper is to be congratulated on the
happy conception of such a legitimate contribution to the Divinity
Student's Library, and also on its excellent mechanical execution.

MARTYN SUMMERBELL, A. M.

Prof. Pastoral Theol., Christian Biblical Institute, Stamfordville, N. Y.

I make constant use of the "Hebrew Vocabularies." I would
not be without it for any consideration.

JOHN H. MORLEY, Winona, Minn.

The "Hebrew Vocabularies" fills a place which was unfilled
before. Had such a book been available when I began the study of
Hebrew it would have been of the greatest advantage to me at the
time, besides furnishing a wide acquaintance with words which has
not yet been gained.

REV. J. A. NELSON, Lawrence, Kansas.

I have examined with care Professor Harper's "Hebrew Vocabu-
laries." The plan is both rational and practical, and has been
admirably carried out. I have long felt the need of just such a work
in teaching Greek and Latin. To describe it in a word, *it is Ameri-
can common-sense applied to the study of Hebrew.*

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Having examined the *Hebrew Vocabularies* of Prof. W. R. Harper
I can most freely recommend them to any whose ambition it is to
make rapid, yet solid and practical, attainment in the study of the
Hebrew. Till this work fell into my hands, I was obliged to search
for its well tabulated facts through many volumes, and was often
tempted to set about the construction of some such tables for my
own convenience. These *Vocabularies* supersede anything I had
ever desired or contemplated in this line.

I. B. TAGGART, Mt. Pleasant, Pa.

The "Hebrew Vocabularies" is a work most creditable to
American scholarship, beautiful in its paper and type, and indis-
pensable to students of all grades in the Sacred Languages.

NORMAN SEAVER,

Pastor of Fourth Presbyterian Church, Syracuse, N. Y.

I regard Prof. Harper's "Vocabularies" as a scholarly and con-
venient accessory for study, useful to the beginner for the admirably
arranged classifications of words, and valuable to the student as
answering many purposes of both Lexicon and Concordance.

JOHN BINNEY, Middletown, Conn.

*A beautifully printed book, 128 pp. (every other page being left blank
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דברים ביומו

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Sixty printed lessons—sent, one each week, by mail, during which time the Class, beginning with the alphabet, will accomplish the following work:

1. Learn in regular order and with absolute thoroughness the main principles of the grammar.

2. Acquire a vocabulary of five hundred words; those words being taken up, a few at a time, in the order of their occurrence, e. g., first, those occurring 1,000 to 5,000; secondly, those occurring 500 to 1,000 times, etc.

3. Read critically from ten to fifteen chapters of Genesis. At the end of the Course, the Class, if it is promised, will be able to read with comparative ease any of the historical portions of the Old Testament.

It is desired, here, to emphasize the fact, that the Hebrew is not a difficult language to learn; it can be acquired with one-half the study necessary to acquire Latin or Greek.

2. The Method.

A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be written out by the student each week, and mailed to the Instructor. These will be returned promptly with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of transliteration.

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Only three books will be needed for the entire course:

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2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, \$2.00).
3. "Hebrew Vocabularies" (\$1.00).

These books are prepared by the Instructor, and can be purchased only from him.

4. For Whom Intended.

This course of study is intended for three classes:

1. For ministers who have never studied the language.
 2. For ministers who, perhaps, have given it some attention, but not sufficient to render it of any practical advantage to them.
 3. For Sunday School teachers, and Bible students. (Classes have been formed by the Sunday School Association, of London, for instructing Sunday School teachers in Hebrew.)
- All who enter will be expected to begin with the alphabet.

5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

6. Tuition.

The tuition for the sixty lessons will be fifteen dollars, payable five dollars in advance, and after three months, one dollar each month.

7. In General.

1. The announcement is made thus early, that all who wish to enter upon the work may have ample time in which to arrange for it.

2. That the Hebrew language can be learned in this way, is as certain as that such a language was ever spoken.

3. Those who obtain a start in the language by this course, will be enabled to continue the study of it in the more advanced course which has been in operation for over a year.

4. In writing for additional information, please be careful to state that it is information concerning the *Elementary Course* that is desired.

Correspondence is invited.

PROGRESSIVE COURSE.

For the critical study of Etymology and Hebrew Prose (Exodus).

INFORMATION.

1. The Course.

Forty-eight printed lessons—sent, one each week, by mail. Subject matter, the Book of Exodus, of which twenty-four chapters will be read during the year. Each lesson includes the following:

1. Grammatical notes on a specified number of verses, with references (1) to the Instructor's "Elements of Hebrew," (2) to Gesenius' and (3) to Green's grammar.

2. *Inductive Lessons* drawn from the passage under consideration.

3. Grammatical questions, answers to which have been given in the preceding references.

4. General questions on the more important exegetical points.

5. Review questions on the preceding lesson.

6. Grammatical principles—the entire grammar covered in the course—studied by the inductive method.

7. Ten to fifteen words to be committed, arranged in the order of their frequency; e. g., first, those occurring 1,000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

2. The Method.

The lesson mailed each week is studied by the pupil. Questions sent to the instructor in regard to difficulties, or for further information are answered. (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, it is not expected that the answers must be written out and sent to the instructor. Every tenth lesson, however, is an examination lesson, the papers of which are sent to the instructor and by him returned with corrections and suggestions. The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies." These books may be obtained at reduced prices through the Instructor.

4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

5. The Club.

The Club now numbers nearly four hundred members, from over forty different States and Countries, representing fourteen different denominations. Is it any longer an experiment?

6. Tuition.

The tuition is eight dollars for the forty-eight lessons. Let no one, however, deny himself this opportunity for lack of means to pay the tuition.

7. In General.

1. Members may enter at any time, commencing with the first lesson.

2. They may proceed as rapidly or as slowly as desired.

3. If one lesson a week is too much, lessons may be sent less often.

4. The lessons may, at any time be discontinued for a short period at the pleasure of the pupil.

5. A "sample lesson" and the "Roll of the Club" may be had upon application.

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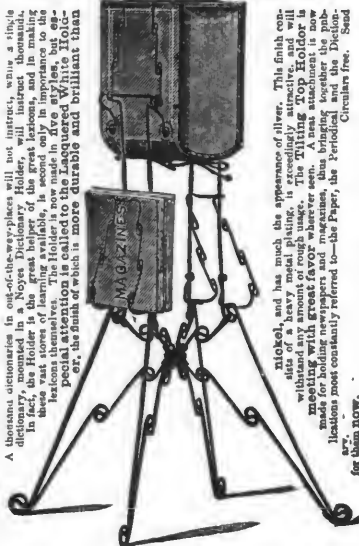
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