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IN the January STUDENT, certain "figures and facts" were indicated which related principally to the study of the Bible in the pastorate. The whole matter was summed up briefly as follows:

"Let everything be granted that is asked; let every allowance be made that is demanded; let every fact receive its most favorable interpretation. It nevertheless remains true that the ministry, taken through and through, comes far short of doing, in the line of Bible-study, what *is* expected of them, what *ought* to be expected of them, and what they *ought* to expect of themselves. The Bible is not known by them as it ought to be known, and is not used by them as it ought to be used. A reform is needed in this direction. Let it be inaugurated."

Is this statement too strong? Is it without basis? Is it a gratuitous criticism? What do the ministers think? Do, they believe themselves to be doing, in this line, not what they might desire to do (no man does this), but even what they *ought* to do, or what they *might* do? The great majority of ministers who ask themselves this question will do what hundreds of those did of whom the question was asked; they will "confess"—(1) that they have by no means done what they might have done; (2) that, in truth, they have scarcely realized, until brought face to face with the question, how little they have been doing; (3) that, as a matter of fact, they have needed a stirring up on this question, and deserve censure for their neglect. There are some ministers, of course, who, in this particular, as indeed in all others, have performed their whole duty. The cases of such we need not consider.

WE need not go far to find explanations of these facts. It is notoriously true that theological seminaries have come far short of doing what ought to have been done for the students who have gone out from them.

Much, almost everything, depends upon the start which a man receives. If he is not taught to study the Bible in the divinity school;

if the principles and methods of such study are not furnished him there; if an inspiration for such work is not received by him there,—is it probable that he will do his whole duty when he is settled in the pastorate? It is the *beginning* work in any study that is most difficult. It is to aid men in *beginning* such study that seminaries have been endowed. Yet in the case of nine seminaries out of ten, and in the case of nine men out of ten, nothing, in this line, has been accomplished. It is true, however, that, in the midst of what has been darkness, light is slowly dawning. The day is coming when to graduate from a theological seminary one must know something of the Bible. When that day shall have come, more of the Bible will be preached from the pulpit, and less of—"the world."

AGAIN, not every minister has a true appreciation of the importance of such study. It is difficult for one to feel the lack of something which he has never possessed. The ministry is pervaded by that spirit which characterizes exegetical study as "hair-splitting," the study of the original languages of the Bible as "altogether too laborious," the study of prophecy, or similar topics, as fruitless. It is still necessary—how long it may continue so is doubtful—to take one's text from the Bible; but it is no longer fashionable to take the sermon from the text. The Bible, in short, is being gradually but surely crowded out. It is old; the demand is thought to be for something new. Ministers have, in too many cases, forgotten that the brightest, freshest and most interesting material to be found is in the Bible. They are blind to the fact that the people, everywhere, are wide-awake to Bible-thought and Bible-truth, if but properly presented. It is a serious mistake to lack appreciation for the value of Bible-material in their own up-building, as well as in that of those who are dependent on them for spiritual food. Yet multitudes of ministers make this mistake. If only the testimony of those who have gone deep into this kind of work were to be accepted, if the experiences of the Taylors, the Duryeas and the MacArthurs were to be studied, it would not appear that five ministers out of every ten had no time for real Bible-study.

No small part of the explanation of these facts is to be found in the tendency, which characterizes the ministry of to-day, to get along without study of any kind. Our ministry cannot be called a studious ministry. In many respects it excels the ministry of any preceding age; but in this one respect it shows decadence. Ministers have, in too many instances, either never acquired habits of study, or, if ac-

quired, they have lost them. Matters of the most trivial character are permitted to interrupt their work. They take upon themselves the entire responsibility, financial as well as spiritual, of their charges. They weigh themselves down with details with which they have no business to meddle. They do not systematize their work in order to allow intellectual work even a fair share of their time. Men thus burdened do not, cannot study. And in the general neglect, the Bible must suffer.

MINISTERS do not study the Bible as they ought to study it, and as it deserves to be studied. They themselves acknowledge this to be the case; and when attention is called to the fact, in most cases resolve to do more work of this kind.

Of those now in the pastorate few have ever received that fundamental training in real study of the Bible, that needed inspiration for it, which would lead them to continue it in the pastorate.

Too many fail to see the absolute importance of such work, and the necessary connection which it sustains to the success of their labors.

Too many, alas! have no true idea of study, have no habits of study, have no ability so to systematize their time and work as to allow for real intellectual exercise.

These are some, but not all, of the reasons *why* Bible-study in the pastorate is neglected.

BOOK-STUDY : GENESIS (PART II.)*

BY THE EDITOR.

I. GENERAL REMARKS.

1. If it were not for repeated testimony to the contrary, the writer would feel that these "Book-studies" have so large an element of sameness as to render their continuance undesirable. The general order of work must be largely the same. Minor modifications may, to be sure, be introduced; but after all, there cannot be a large amount of variation.

2. The favorable reception which the "Book-studies" have been granted is due simply and exclusively to the fact that many students have felt the need of that which the "Book-studies" aim to furnish, viz., *directions for study*. Those who are at heart students do not wish merely to be told that this or that is true. They prefer to investigate for themselves, to look on various sides of a question, to come to a deliberate and self-obtained conclusion. And the results of such work, however imperfect, are of infinitely more value than those of any other method.

3. The authorities recommended for the former "study" on Genesis are also to be consulted for this. But let care be taken *first* to study and master the Scripture account. Commentaries must occupy a secondary place.

4. He who would study literature and history must have the *historical spirit*. Without this, the work performed will be largely futile. What is the historical spirit? We shall not attempt to define it; but it includes, among other things, (1) an untiring industry in the searching out of details; (2) a desire to learn the relation of various events to each other; (3) a readiness to accept the truth when found, even if it seems opposed to opinions previously held.

II. DIRECTIONS.

1. *Read* Genesis XII.-L., noting, in the case of each chapter, its general thought, and connection with what precedes and follows.

2. *Prepare a list of chapter-topics* which will include the material of the entire section; study these topics until each at once suggests to the mind the details included under it, and until the *number* of the chapter suggests both the topic and the details.

3. *Analyze* this section: Select three or four, perhaps five, general subjects under which may be classified the various topics already prepared. *Make your own analysis*.

4. *Index* this section: Select the more important (a) persons, (b) events, (c) places, (d) objects; and connect with each, in the order narrated, the statements which relate to it.

5. Arrange, in the order of their occurrence, the principal events recorded in this section, and attach to each its proper date. Learn this list of dates.

* A "chapter-study" on Exodus xv. was promised for this number of THE STUDENT; but the necessity of treating Genesis in two "studies" requires the postponement of the "chapter-study" to a later number.

6. Study the following list of the more important topics suggested by the chapters under consideration. If there are other topics suggested which to your mind seem equally important, insert them in this list in their proper place. If any of those here suggested seem to be of only secondary importance, or if they are of no particular interest to you, omit them. The list is as follows:

- 1) Abram's blessing, Gen. XII. 1-3.
- 2) Abram's first act of deception, XII. 10-20.
- 3) Lot's choice, XIII. 8-18.
- 4) Invasion of Chedorlaomer, XIV. 1-12.
- 5) Melchizedek, XIV. 18-20.
- 6) Abram's vision and God's covenant with him, XV. 9-21.
- 7) The rite of circumcision, XVII. 9-14.
- 8) Abraham's intercession for Sodom, XVIII. 23-33.
- 9) Destruction of Sodom and the Cities of the Plain, XIX. 1-28.
- 10) Abraham's second act of deception, XX. 1-18.
- 11) The sacrifice of Isaac, XXII. 1-19.
- 12) The purchase of the Cave of Machpelah, XXIII.
- 13) The marriage of Isaac, XXIV.
- 14) Birth of Jacob and Esau and the sale of the birthright, XXV. 19-34.
- 15) The blessing of Jacob by Isaac, XXVII. 1-40.
- 16) Jacob at Bethel, XXVIII. 11-22.
- 17) Birth of Jacob's sons, XXIX. 31-XXX. 24.
- 18) Jacob's dealings with Laban, XXX. 25-XXXI. 55.
- 19) Jacob's wrestling with the angel, XXXII. 22-32.
- 20) The story of Dinah, XXXIV. 1-30.
- 21) The descendants of Esau, XXXVI.
- 22) Joseph's dreams and the treatment received from his brothers, XXXVII.
- 23) Judah's sons, XXXVIII.
- 24) Joseph's promotion and subsequent imprisonment, XXXIX.
- 25) Joseph an interpreter of dreams, XL.-XLI. 36.
- 26) First journey of Joseph's brothers to Egypt, XLII.
- 27) The second journey; Joseph's disclosure of himself, XLIII., XLIV., XLV.
- 28) Jacob's descent and settlement in Egypt, XLVI.-XLVII. 12.
- 29) Jacob's blessing of Joseph and his two sons, XLVIII.
- 30) Jacob's death and burial; Joseph's death, L.

7. In the case of the topics cited above, and others which may have been inserted among them, proceed as follows:

- 1) Read carefully the biblical passage covering the topic.
- 2) Study also the passages immediately preceding and following it.
- 3) From memory, and by means of concordance and commentary, collect all other biblical passages which will throw light on the passage (or any part of it) under consideration.
- 4) Make out a series of questions which will call up
 - a) All the important geographical, archaeological and historical points of which a knowledge is needed in order to understand the passage;
 - b) All the more important words and phrases in the passage;
 - c) All the difficulties of any kind presented by the passage;
 - d) The leading points suggested by parallel passages;

- e) Material of any kind found in commentaries, histories, or books of Bible illustration which have been examined in the course of the study.
- f) The essential features of the passage viewed as a whole.
- 8. Consider each topic in the order of the outline suggested by the questions thus prepared, and master the details thus called for.
- 9. Take up by itself the forty-ninth chapter and make of it a special study according to the outline given in the November STUDENT.
- 10. Study the "critical analysis" of Gen. XII.-L.:
 - 1) Distinguishing in some way the various documents or writings which are claimed to exist;
 - 2) Noting the peculiarities by which each of these writings is said to be characterized; and
 - 3) Determining for yourself, whether or not there is ground for the claims made.

HEBREW PROPHETS AND PROPHECY.

BY PROFESSOR R. V. FOSTER, D. D.,

Theological School, Cumberland University, Lebanon, Tenn.

III.

Concerning the peculiarities, or characteristics, of prophecy,—some of them have been alluded to in the preceding pages,—the following may be briefly mentioned:

1. Its intensely moral character. It is not merely "predicted history." It is not merely "tidings about the future." "It had a present meaning and a present lesson to those who heard it," and to those who should come after them. The prophet could not have been a prophet had he not also been a preacher, a preacher for his own times, a preacher for all generations. The saying of the apostle, "that all Scripture. . . . is profitable for teaching, for reproof, for correction, for instruction which is in righteousness," applies no less to prophecy than to other inspired Scripture. Its aim is to enlist every thing on the side of practical holiness. Its prediction, its retrospection, its warnings, its rebukes, its promises, all look largely to this end. It nowhere stops with mere knowledge.
2. Its evangelical character. It went beyond the sphere of ethics. It is pervaded with truth adapted to our nature as fallen and guilty. It looks beyond the sacerdotal to the spiritual; beyond morals to religion. The prophetic books are not equally evangelical; but the Messianic idea, in the broader or narrower sense, is found in them all. It is this that gives them coherency; in this is found their "higher unity."
3. Its time-element. The future in prophecy often appears as immediately present,—predicted events or conditions being spoken of as now transpiring, or as already past. Balaam, who for the time being was a prophet of Jehovah, furnishes an illustration (Num. XXIV. 15-19); what he saw, his natural eye being closed, he saw as at that moment taking place. He saw a Star rising out of Jacob; he saw a scepter rising out of Israel, and smiting through the corners of Moab, and breaking down all the sons of tumult. Numerous instances occur.

4. Dates. Collateral with the preceding is the subordinate importance which prophecy attaches to dates. The chronological datum usually is simply "in that day," or "in the last days," without saying precisely when. In a few instances, however, more emphasis is placed upon the time of fulfillment, as in Ezek. xii. 28; Dan. ix.; Isa. xvi. 14; xxi. 16. Every one knows with what frequency the indefinite expressions *'acharith* and *hayyom haku'* occur. In the short prophecy of Zechariah alone the latter expression is found in this indefinite sense no less than thirteen times; one side of the picture of "that day" being a description as vivid, as intense and awful, as the famous *Dies Irae*, while the other is the wilderness and solitary place already made glad, and the desert blossoming with roses.

5. Grouping of events. In lieu of definite chronological statement as to the exact time when an event shall take place, prophecy groups the events which it predicts according to their necessary chronological order. A certain event shall transpire, and this shall be succeeded by another, and this again by another, and so on; the exact time-when of now being given. In its predictive element prophecy generally looks far ahead to the consummation of the kingdom of God. In other words, its ultimate object is the fulfillment of God's purpose of salvation in "the last days;" its immediate object being salvation as a process, or "the way in which God conducts his purpose of salvation from the actual present to its fulfillment or appointed end." Hence, it looks to the past and the present, only that it may look to the future, having need, in its references to the latter, not of exact dates, but only of the order of succession. In prophetic vision we have first *guilt*, then *retribution*, and lastly *redemption*, its dark cloud always being encircled with a rainbow. But the exact times of the retribution and redemption are not given. The judgment is first upon Israel, then upon the world. The deliverance is first from Assyria, or Babylon, or other world-power happening to be dominant at the time, but which in the end becomes suggestive of deliverance under the Messianic reign; the near future being thus combined, or blended, in the prophet's thought, with the far future; as the destruction of Jerusalem and the end of the Jewish economy are combined in prophetic vision with the end of the world. This is what is sometimes called the perspective character of prophecy. The seer looks from hill-top to further hill-top; nor are we required to suppose that in every case he could determine whether the object, or group of objects, was on a nearer hill-top or the one beyond. He saw it; but he knew not exactly where. This characteristic belongs to New Testament prophecy no less than to the Old. Paul knew that the Lord would come; but between himself and that event he saw the great apostasy; he knew not how far off was either event.

6. The realization. The prophet sees the realization of the matter of prophecy in particular events which are complete in themselves. E. g.: In Joel iii. the outpouring of the Spirit on the people of God is presented in the prophetic intuition as a single act, which the prophet may have thought exhausted the prophecy; so also the judgment of the end of the world is presented as a single act of judgment taking place in the valley of Jehoshephat. Whereas, the fulfillment is really a process of long and gradual development; the one outpouring, or the one judgment, being only a link of the long unbroken chain, or a grand culmination of a series of similar events. This has been called the law of dilation, though speaking of it with reference to the prophet's own point of view, it would be better called the law of visual compression. Many objects seen from far away appear to be compressed into one; but as we draw nearer to them, they appear, as

they really are, more than one. Perhaps the church has not yet seen all the outpourings of the Spirit which Joel describes as compressed into one.

7. Apparent contradiction. Another peculiarity of prophecy is the frequent apparent contradiction of the matter of one prophecy by that of another. E. g.: One prophet looks to the future, and reports the Messiah as the Prince of Peace. Another reports him as a warlike hero. At one time he is a secular ruler; and at another, the Servant of Jehovah, atoning for the sins of his people. The fact in the case is that prophecy recognizes, whether the prophet in every instance recognized it or not, that before there can be peace there must be war; before the ploughshare and the pruning-hook must be the sword and the spear. Before reconciliation there must be expiation. Prophecy looks at one time on this side, at another time on that. It presents, in these cases of apparent contradiction, the particular as particular, and not in its connections. But all the lines of vision converge to one and the same object, which in the illustrative case taken is the one Jesus of Nazareth. The Jewish interpreter, from the beginning, has stumbled here, because he did not detect the point of convergence.

8. Its form. Another characteristic of prophecy is the readiness with which it accommodates itself to the plane of the people. Its subject-matter is couched in current terms. It receives its coloring from the prophet's own age and from the circumstances of his times. The future kingdom of God (e. g.) is presented as an extended and glorified form of the theocracy, with which both prophet and people are familiar,—and this seems to be at least one providential use which God made of the persistent desire of the people in Samuel's time to have a king and a kingdom. The kingdom granted them became ever afterward a kind of object-lesson, or illustration. The king of the kingdom of God is another David. Prophecy is furnished with concrete terms in which to express its abstract, or spiritual, ideas. It was too soon yet to say "The kingdom of God is within you." The admission of other nations into the kingdom of God is represented as the nations traveling in unbroken stream to Mount Zion. (Isa. II. 2; Mic. IV. 1, 2.) The world hostile to the kingdom of God is represented as the enemies of Israel,—Assyria, Moab, Edom, or whichever one happened to be the dominant one at the particular time, or whichever one happened to be regarded as the permanent and representative enemy. Did the prophet, however, understand it all thus? Perhaps not. The diction he employed in such cases as above mentioned was not conscious symbolism. If Assyria, or Moab, or Babylon, was spoken of, Assyria, or Moab, or Babylon was meant. The form of the mold into which the truth is cast, in order that the abstract may become concrete, and the spiritual become visible, is determined by the peculiar historical surroundings. But the literal Israel, Assyria, Babylon, was the mold into which another Israel, Assyria, Babylon was cast, the nature of which even the prophet himself, to say nothing of the average Hebrew, may not have clearly perceived. Nor is it strange that it should have been so. To speak to any age in the language of the future is to speak to it in a strange tongue. The future, to every age, is the projection of its present. We describe heaven and "the outer darkness" in terms of earth. When the child sings,

"There is a happy land, far, far away,"

the child understands it, doubtless, in a purely literal sense; and all that wiser ones can make of it is that it means something good.

9. Its symbolism. But prophecy does employ a symbolical covering, and to such an extent as to render it one of its peculiarities. It is conscious and intentional on the part of the prophet. The valley of dry bones was not literally a valley of dry bones, and Ezekiel knew that it was not. The horseman and horses among the myrtles were not literal horseman and horses, and Zechariah knew they were not. "Then said I, O my lord, what are these?" Instances abound, particularly in the prophecies of the exilic and restoration periods.

IV.

One more question remains to be asked. How did the prophet know that he was a prophet? What circumstance was it which, in his own consciousness, gave authority to his word? The fact that gave or helped to give him authority with *the people* was the fact that he was a member of a recognized and influential institution which came into prominence in the days of Samuel. At the time of Elijah, or Isaiah, or the later prophets, it had long ago become gray with years; and therefore the institution itself "to man was godlike," aside from any personal weight of character which any individual member of it might have. The prophet, as we have seen, was the educated and wise man of the day, the counselor not only of the people, but of the kings also. He wore the mantle of his office; and whether a true prophet or a false one, exacted and received the respect due to his office. It was not a strange thing, therefore, that both kings and people should have been misled by false prophets; and however censurable the former may have been, the latter were always more so. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. . . . Behold I will visit upon you the evil of your doings, saith the Lord, and [or but] I will gather the remnant of my flock out of the countries whither I have driven them, and will bring them again to their folds." (Jer. xxiii. 1 seq.) But while the people may not always have been able to distinguish between the true prophets and the false, the true prophet had more than the outward sign. He carried within him a prophetic consciousness that he was right, which rendered him twice armed and doubly strong. Nor was this conviction merely of ordinary or natural origin, such as might have been shared by the false prophet. It was from above. It was peculiar to the true prophet. He did not know himself to be a prophet, merely because of a conscious possession of any natural gifts,—for even the false prophet may have recognized in himself the presence of natural gifts; not because he had been educated in any of the schools of the prophets,—for not all prophets had been so educated; not because of any predilection which he may have had for the prophetic office,—for not all prophets had such predilection. Jeremiah shrank from it. "Ah, Lord God! behold I cannot speak; for I am a child." But the true prophet knew himself to be such by virtue of a divine call, as the true minister of the gospel to-day knows it, and by his endowment with the enlightening, sanctifying and strengthening Spirit of God. Thus the prophet knew that what he proclaimed was the word of God; and he could not withhold it. (Jer. xx. 9.) "The Lord God hath given me the tongue of them that are taught," said Isaiah, "that I should know how to sustain with words him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as them that are taught." (L. 4.) "The Lord God hath spoken; who can but prophesy?" (Amos iii. 8.)

But the false prophets, many of whom doubtless had been members of the schools, and all of whom doubtless wore the badge of office, spoke lying divination,

after the manner of the heathen, out of their own hearts. (2 Kgs. xvii. 17; Jer. xiv. 14; Ezek. xiii. 7.) They followed their own spirit, and were like foxes in the waste places. They went not up into the gaps, neither made up the fence for the house of Israel to stand in the battle in the day of the Lord. (Ezek. xiii. 5.) Not so with the prophets the records of whose ministries we study, and like unto whom, in all essential respects, God grant that we may be.

THE SUNDAY-SCHOOL LESSONS.

BY PROF. WILLIS J. BEECHER, D. D.,
Auburn Theological Seminary, Auburn, N. Y.

FEB. 13. GOD'S COVENANT WITH ABRAM. Gen. xv. 5-18.

Professor Künen (*Hexateuch*, original pages 141, 314, etc.) holds that this account is made up of two previous accounts, with some later additions. First, there was a narrative, now represented by verses 2-4, 5, 6, 13-16, which told of an interview of Jehovah with Abram by night, Jehovah promising him an heir and a numerous seed. There was another narrative, now represented by verses 7-11, 12, 17, which told of an interview in the afternoon, of Jehovah's promising an inheritance to Abram, and of a sacrifice and covenant. A compiler roughly pieced these two narratives together. Some centuries later, an editor worked into the narrative a few such phrases as "who shall come forth from thy bowels," "great substance," "good old age" (verses 4, 14, 15), with the limit of time to the "fourth generation," verse 16. Still later some subsequent editor introduced the contradictory time-statement, the 400 years of verse 13, and either introduced or extended the list of nations, verses 19-21. Of the alleged peculiar expressions, the word *rakush*, substance, is limited in use to Genesis, Exodus, and the latest Old Testament books; the others have no such limit.

This is a very complicated way of accounting for the phenomena presented, and the complexity of it increases when we examine the details. One who holds that the chapter now stands substantially as it was originally written has at hand explanations of the phenomena which are at once much simpler and much more complete. The transaction took some time, the beginning of the interview being at night, and the sacrifice taking place in the afternoon of a subsequent day. The author represented Jehovah as promising to Abram both an heir and an inheritance, the two being thought of and spoken of together. The most natural interpretation of the 400 years makes it to be a round number, describing a period closing about 400 years from the time when the words were spoken, while the fourth generation would be counted from the time of the beginning of the sojourn of Israel in Egypt; the two time-statements, therefore, are consistent, and both are correct. An earlier author was just as likely as a later to give a longer list of nations than usual. The word *rakush* can be accounted for as an early word, revived by the late writers who use it, they being close students of the Pentateuch. The other phraseology that is here cited as peculiar to the style of the priestly narrator is not thus peculiar, but belongs to the current Hebrew of the earlier times.

The 400 years of this chapter elsewhere appears as exactly 430 years, Exod. XII. 40, 41; Gal. III. 17. My own opinion is that the 430 years begins with Abram's coming from Haran to Palestine, and therefore that just half of the time had expired before Jacob went to Egypt to sojourn. The four generations in Egypt may be represented by the names of Kohath, Amram, Aaron, and Eleazar, or by those of Levi, Kohath, Amram, Aaron. In any case, they are not human generations of average length, but generations of exceptionally long-lived men, the four covering a period of 215 years.

The word *believed*, in verse 6, is of great theological interest. The New Testament doctrine of faith comes back to this verse as its principal original instance.

In verses 1 and 4, the phrase "word of Jehovah" is used in describing the divine message to Abram, just as it would be used in the case of any prophet. Undoubtedly, the intention is to attribute to Abram the possession of the prophetic gift. It is said in verse 1 that the word of Jehovah came to Abram "in the vision," the word for vision being *machazeh*. Writers say that the derivatives of *chazah* and of *ra'ah* are used interchangeably in describing the visions of Jehovah's prophets. It would be more correct to say that they are sometimes used in the same passages, and that both are used of prophetic gifts, and as synonyms for the words that denote prophesying. *Ra'ah* is the ordinary word for physical beholding, while *chazah* properly denotes either mental sight, or thoughtful, observant seeing. When the words are applied to prophetic vision, the radical difference never wholly disappears. Visions that are conceived of as appealing to the external eye are described by the words of the stem *ra'ah*; the words of the stem *chazah* are either used generically, or specify visions of insight. The few apparent exceptions to this rule will be found, on examination, to confirm the rule. In the present chapter, for instance, if either word were used to describe Abraham's beholding of the fire that passed between the parts of the sacrifice, it would be a word from *ra'ah*. The word vision in verse 1 either describes the whole transaction, including the appearing of the fire, or else describes the beginning of the transaction as a revelation to Abraham by insight, and not by external vision.

FEB. 20. ABRAHAM PLEADING FOR SODOM. Gen. XVIII. 23-33.

The Old Testament view of Jehovah's mode of communicating with a man who had the gift of prophecy is better illustrated in these parts of the history of Abraham than in almost any other portion of Scripture. The modes of divine revelation to the prophets are commonly classified, I believe, as three: by dreams, by visions, and by direct communication. It follows more closely the language of the Bible to say by dreams, by external visions real or apparent, by mental vision. The highest mode of revelation is through that form of external vision which may be called theophany—Jehovah appearing in human form and conversing with a man, as in the instance in the present lesson, or Jehovah's uttering words to men from the midst of some splendid manifestation of his presence, as in the instance of the burning bush, or of the giving of the ten commandments from Sinai.

Of the first of these two kinds of theophany the lesson gives the most detailed instance we have. Note the following points concerning it. First, it purports to be an account of Jehovah's appearing to Abraham, verse 1. Secondly, Abraham saw three men, verse 2. Thirdly, he addressed one of them for the three, verse 3 seq.; according to the Massoretic pointing, he recognized the one as Jehovah. Fourthly, "they ate"—apparently all three of them, verse 8. Fifthly, one of the

three was Jehovah, and talked with Abraham both about himself and Sarah and about Sodom, verses 10, 13, 17, 22, 33, etc. Sixthly, the other two of the three men went toward Sodom, and are evidently "the two angels" whom Lot entertained there, verse 22 and XIX. 1, 5, 10, etc. There can be no doubt that we have here the description of Jehovah and two angels, in the form of three men, and an account of a conversation between Jehovah in this form and Abraham. In the parallel cases, sometimes one angel appears in the form of a man, and presently turns out to be Jehovah himself.

The theophanies of the Old Testament should be studied, both for their connection with the New Testament doctrine of the Incarnation, and for the light they throw on all points connected with the claims to divine authority made by the ancient prophets.

FEB. 27. DESTRUCTION OF SODOM. Gen. XIX. 15-26.

Our current traditions locate the cities of the plain within the present area of the Dead Sea, and generally in the southern and shallower part of it. But the line of march of the four kings, Gen. XIV., is inconsistent with this, and the opinion now best received is that the cities were to the north of the sea, in the deep Jordan valley.

It is still commonly held that the destruction of the cities was by miracle. It can be very plausibly accounted for, however, by purely natural causes. It is a rock oil region, and on the edge of a geological "fault." The sudden sinking of a tract of land, causing vast quantities of inflammable fluids to spurt upwards, with the ignition of these fluids, and their fall upon the devoted cities, would be phenomena not unlikely to happen in that locality; and if this happened, how could it be better described than by saying that "Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from with Jehovah from the heaven?" such a use of providential means for accomplishing moral purposes is a more wonderful act of God than is any miracle. And in any case the saving of Lot and his family was by miracle.

When Lot went out of his house to face the mob in Sodom, he proved himself to be a man of physical courage. The Bible always speaks of him as a just man. I must think that the current interpretation of verses 7 and 8 does him injustice. Lot did not propose to compromise with the mob by sacrificing the honor of his daughters, but reasoned with them by the argument that they might as well ask him to consent to the dishonor of his daughters as to that of his guests.

The phrase "and he lingered," verse 16, gives the true key to the weakness in Lot's character which caused his failure in life. He had a habit of hesitating when he ought to have been acting. He lacked decision of purpose. If he had been more decided in his control of his servants, doubtless he and Abraham need not have parted. He showed an undecided, compromising spirit when he "tented as far as Sodom," XIII. 12, and finally became a resident there. From the story of Lot in Sodom, teach the importance of promptly saying "No" to temptation, and promptly saying "Yes" to duty.

MARCH 6. ABRAHAM OFFERING ISAAC. Gen. XXII. 1-14.

By what mode of communication Jehovah told Abraham to offer Isaac, we are not informed. The interference at the mountain was apparently by a theophany, in which the one speaking to Abraham is called both the angel of Jehovah and Jehovah, though this is not quite so clear in this case as in some other cases.

In verse 14, we get the clearest meaning if we translate "In the Mountain of Jehovah he will appear." This is one great lesson of the incident. Jehovah did not appear in theophany for Abraham's relief before Abraham started, nor while he was on the way, but after he had reached the mountain, and proceeded to the last extreme in obeying the command laid upon him. Similar facts were true in the experience of the men who framed the proverb. Jehovah sometimes delays appearing for our relief until we are in the last extremity, in the Mountain of Jehovah. Those who reason that we have in this "Mountain of Jehovah" an allusion to Solomon's temple, and therefore a proof that the book was written after Solomon's time draw a baseless conclusion.

No one should fail to notice that, in the successive incidents from which the lessons are taken the soteriological aspect of the call of Abraham, the thought that he and his seed are to be the channel of God's blessing to all mankind, is constantly kept in the foreground, as the principal doctrine taught in regard to God's relations with men, Gen. XVIII. 18, XXII. 18, etc.

AN EXPOSITION OF ISAIAH LIII. 11, 12.

BY BENJAMIN DOUGLASS,
Chicago, Ill.

The two verses closing this remarkable chapter were spoken by God the Father. The prophet's words in the preceding ten verses show, Godward, the humiliation of the God-man; and the imputation of human sin, equal to an indictment against Him; and manward, a trial of Jesus. A court on earth has tried him on the pretence of treason, and sentenced him to death upon the demand of the people, though judicially declared innocent. A court in heaven seems to be now convened, because of the permitted execution of this death sentence, and because great results, REACHING THROUGH ETERNITY, are to issue in benefit to man and glory to God; and a compensating reward is promised to the God-man, Sufferer and Mediator. The Judge of this heavenly court renders a decision which is summed up in these two verses.

Paraphrased they may be made to say: Verse 11, Because of the grief of his soul he shall see, in answer to the question, "Who shall declare his generation?" that which you, Isaiah, just now predicted (verse 10), "a seed," which shall "prolong its days," and he shall be satisfied fully and eternally therewith. On his acknowledgment, or confession [with love is implied], of "the multitudes" of this seed, he, the Father, as a judicial verdict, will pronounce it fit and proper to impute the righteousness of his servant to these multitudes, seeing that he himself shall bear their iniquities. Verse 12: Therefore I will apportion to him "on account of these multitudes," "and with numerous ones" [not strong, except as to numbers] shall he divide a spoil, because that he poured out his soul unto death and was numbered with the transgressors; and he bare the sin of many, and for the transgressors he shall make intercession [the verb is properly in the future] as long as there is any need, i. e., through this economy and that of the millennium, until the perfect state beyond comes, when intercession shall be no longer needed. The Tree of Life will be then accessible, and its leaves shall be for the service [not healing] of the nations then existing (Rev. XXII. 2).

The "seed" whose days are to be "prolonged" indefinitely, and which is spoken of as being the Father's "pleasure," and that is to "prosper" in his hand, is not a figurative and spiritual seed, as Alexander says; but is, as we see from other passages, that cleansed, adopted, and endlessly multiplying portion of the race of man, in the flesh, which will follow the advent of the new heavens and new earth. It is the nations of them which are saved (Rev. XXI. 24, 26), with their flow of "offspring" in the new world (Isa. LXV. 23). One thousand years prior to this time the Elect Church, in spiritual bodies, will have been gathered and given to Christ, as his bride. The Church cannot, therefore, be the seed; for its members neither marry nor are given in marriage, nor can they multiply. The Church is something *sui generis*; all things considered, a "petite affaire;" limited as to numbers, and peculiar every way. It is taken out of the passing generations, precedent to the return of the Lord; and its composing members are to be co-heirs and co-kings with Christ. The seed represents the subjects, the endlessly multiplying (Jer. XXXIII. 22) race, over whom the co-kings are to reign in their cleansed state in the New World.

I think that Alexander and Green are wrong in making the personal suffix of *bedha'to* objective, and rendering the word "in the knowledge of him." They think it brings out a truer and better meaning so to render it. I think not. In the solemn crisis here depicted, Jesus' owning and confessing the nations then existing, with their offspring, as his, seeing that he will then assume his second-Adam headship, seems the one essential thing! Moreover, I would always regard the noun-suffixes as designating the genitive case and never the accusative, unless the sense forced it so, which would be very seldom.

Yadha' means, in certain connections, to own, to acknowledge; and the word is rendered by this last expression six times in our English Bible, and this rendering is approved by our best scholars, Keil and Delitzsch and Cheyne among others. "To acknowledge" is a synonym of "to confess." Hence we see a relation which the lexicographers and commentators have overlooked, seemingly, between *yadhah* and *yadha'*. This is plain in Ps. XXXII. 5, where the two verbs follow each other in successive clauses, repeating the same idea, viz., I will "acknowledge" to thee my sin; I will "confess" my transgression.

Jesus has suffered death, (1) for the elect church, as seen in verses 4, 5 and 6 of this chapter, and (2) to procure cleansing and pardon for the perpetual generations of the seed, the two classes which he represented. The first class who (Matt. x. 32) had confessed him before men, he confesses before his Father who is in heaven at his second advent; and a thousand years later on, i. e., on the coming of the new heaven and new earth, he confesses the "multitudes" comprising the second class, the "seed" and their "offspring" with them, Isa. LXV. 23; and the Father then awards them the "cleansing," Joel III. 21, which the imputed righteousness of their, ever after to be, federal head necessitates and warrants. The confession of the first class will be made while he and they are in heaven. The confession of the second class will be made while they are, as they always will be, on the new earth.

Tsaddhaq means, in the Hiphil form, to declare just. On the expression *yats-diq tsaddiq 'abhdî larabbim*, I would make *tsaddiq* the subject of the verb, *'abhdî* the direct object, and *larabbim*, as the preposition *l* indicates, the indirect. The distinctive accent on *tsaddiq* prevents the union of the same with *'abhdî* as an adjective agreeing with it. I would translate the passage as follows: The right-

eous one [i. e., God the Father, acting as Judge] shall cause my servant [Christ] to be accounted righteousness "for the multitudes" [of the seed]. He is the righteousness of the seed as well as of the elect church. In this 11th verse the two parts of Christ's work for the seed are seen: (1) He bears their iniquities; (2) He will bring them into a state of perfect justification before God.

The twelfth verse: The time for the fulfillment of the promises made in this verse is not yet. It will not be, in its entirety, till the dispensation of the new heavens and the new earth. Meanwhile the millennial dispensation comes in between the close of this economy and the introduction of that final and perfect state. Satan's kingdom must first be destroyed. The God of peace "shall bruise Satan under your feet shortly." Rom. xvi. 20. The recovery of this "whole creation" back to its loyalty to God will be a marvelous achievement; and it is here contemplated as a victor's spoil. God, the Father, will allot a large portion of the universal kingdom to Christ for the use and occupancy of the foregoing "multitudes" with their "numerous" progeny. It will, probably, after a time, embrace all the worlds connected with our solar system. The consideration stated is "because that he poured out his soul unto death," becoming the atonement for sin, and the Saviour of the believing sinner.

Then the "sin" question having been finally settled and "Satan" gone, and "death" abolished, and the "curse" removed, and the glorification of all nature re-effected through the intervention of this One Man, "my servant," so that "old things" shall be forever done away, and "all things be made new," then, it is foretold, that the glory of God shall return and the light of one day shall be as the light of seven days combined; and the heavens shall show forth his righteousness and all the nations shall see his glory. Ps. xcvi. 6. Then, too, as Isaiah says, xlv. 8, the skies shall pour down righteousness, and he, the king himself, shall be known as "Jehovah our Righteousness;" and then and not before, impliedly, the Psalmist says civ. 31, "Jehovah shall be GLAD in his works," for HIS KINGDOM, which is an impossible thing in such a scene as now exists, WILL HAVE COME.

THE ANTEDILUVIAN CHRONOLOGY.

BY GEORGE DANA BOARDMAN, D. D.,

Philadelphia, Pa.

The chronology of the fifth chapter of Genesis, and indeed of the antediluvian period generally, is a matter, let it be frankly admitted, of considerable uncertainty. The Hebrew, Samaritan, and Septuagint texts differ by centuries. These differences have not been wholly reconciled. Nor is it needful that they should be. It is not three centuries since the Pilgrim Fathers landed on Plymouth Rock. Yet, notwithstanding the abundant contemporary records, it is uncertain whether they landed on the twenty-first or the twenty-second of December. But does any one doubt that they landed, and began the Christian civilization of the New World? Competent chronologists declare that Jesus Christ was born at least four years before the beginning of the era we call the Christian. Does that alter the blessed fact that the Son of God has really been born into the world, and so become the author of eternal salvation to all them that obey him?

Again, it is not certain how we should interpret the genealogical table of the fifth chapter of Genesis. It is possible that the patriarchs whose names it records, instead of being directly consecutive sons, were only the prominent sons in several generations, or founders of separate patriarchal dynasties. Hence, according to the Bible itself, humanity itself may be tens of thousands of years old.

Once more, assuming, what on the whole seems to be the probability, that this fifth of Genesis is the record of individuals and not of dynasties, the genealogy yields some curious results. For example: Methuselah was contemporary with Adam some 243 years, and also with Shem some 98 years; Shem also was contemporary with Isaac some 50 years; so that during this period of some 2100 years between Adam and Isaac, Adam could have told the story of Eden to Methuselah, and Methuselah to Shem, and Shem to Isaac. Enoch himself, although the shortest lived of the patriarchs, was contemporary with Adam 300 years, and might have talked with all the patriarchs before the flood except Noah. Were the antediluvian longevity still prevalent, a man might say to his grandson to-day: "I was present at the crucifixion of Jesus of Nazareth." The writer mentions these facts, not only because they are interesting, but also because they show the extreme probability of the correctness of the patriarchal traditions concerning the creation, the fall, the flood, etc.

THE PRAYER OF HABAKKUK.

BY GEORGE A. BARTON, M. A.,

Friends' School, Providence, R. I.

The Prayer of Habakkuk is a poem written in the simplest and earliest of Hebrew meters, the trimeter. The following translation is an attempt to reproduce the poem in English, line for line, so as to exhibit its metrical structure. It will be observed that the poem is composed of five strophes, the first three of which consist of fourteen lines each, the last two, of eleven lines each. In this arrangement of the poem eleven Massoretic Māqqēphs are disregarded, and nine Māqqēphs are inserted. The structure of the poem is, on the whole, plain. A few points, however, deserve remark. Line 6 of the second strophe and line 9 of the fourth strophe have each five words, i. e., they each require two Māqqēphs. Line 12 of the second strophe* is a dimeter. It seems to have been thrown in for variety. Line 2 of the fourth strophe† is also a dimeter. The third line of the fourth strophe is more difficult. It seems to consist of the one word 'alitsutham,‡ which cannot be regarded even as a dimeter, unless the secondary accent be counted as a full tone. In the following translation this line is rendered as though it were 'alitsutham kamo,§ instead of joining kamo to the next line by Māqqēph, and the dimeters are all rendered as trimeters.

The poem is as follows:—

I have heard, O Yahweh, thy fame.
I have feared. Thy work, O Yahweh,
Revive in the midst of the years,

* עַל־צָאֲתָם כָּמוֹ † יִקְעָרוּ לְהַפְּצֵנִי ‡ מְרַבְּבֵתֶיךָ יְשׁוּעָה

In the midst of the years make it known,
 In wrath remember mercy.
 God from Teman cometh,
 The Holy One from Paran ;
 His beauty covers the heavens,
 The earth is full of his praise.
 His splendor shines like light,
 Rays come forth from his hand.
 He covers his strength with a veil ;
 Before him a pestilence cometh,
 Lightnings flash from his fist.

He stood and measured the earth ;
 He beheld and parted the nations.
 Th' eternal mountains were scattered,
 The hills everlasting were bowed ;
 Of old are all his ways.
 I saw Ethiopia troubled ;
 Midian's tent-curtains quivered.
 Was Yahweh wroth with rivers,
 Enraged against the streams,
 Or angry with the sea,
 When he did ride his steeds,
 His chariots of salvation ?
 Thou didst lay bare thy bow ;
 Thou didst swear chastisement.

Thou didst cleave the earth with rivers ;
 Seeing thee, the mountains did writhe ;
 The torrents of water passed by ;
 The deep gave forth its voice,
 Its hands on high it raised.
 Sun and moon stood still where they dwell ;
 By thine arrows' light they walked,
 By the flash of thy glittering spear.
 Thou didst traverse the land in rage,
 Thou didst tread in wrath the nations ;
 Thou didst go to save thy people,
 For vict'ry with thine anointed.
 Thou didst smite the house of deceit,
 Stripping wall from summit to base.

His chiefs his own staves pierced :
 They rushed like a storm upon me :
 They gloried as does the one
 Who devours in secret the poor.
 Thou didst tread with horses the sea,
 The foaming of mighty waters :
 I heard, my bowels trembled,

At the voice my lips did quiver ;
I shook—my bones did rot :
That I should await the woe,
Which smites the invading troops.

Tho' the fig tree shall not bloom,
And fruitless be the vine,
The olive be tilled in vain,
And the fields produce no food,
The flocks waste from the fold,
And herd cease from the stall,
Yet in Yahweh will I rejoice.
I'll glory in God, my Savior.
My strength is Yahweh the Lord ;
My feet he has made like the hind's ;
On the heights will he make me walk.

REPORT OF THE PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

To the Members of the American Institute of Hebrew :

The Principal of Schools herewith submits his second annual report. There will be considered in order, first, the work of the Correspondence School, secondly, the work of the Summer Schools, and thirdly, certain general matters connected with the work viewed as a whole.

I. THE CORRESPONDENCE SCHOOL.

The Correspondence School has now finished its sixth year, during two of which it has been under the direction of the Institute of Hebrew. The feasibility of teaching by correspondence is no longer questioned by those who have examined either the process or the results, and the recognition of the correspondence method as a possible method of giving instruction is every year becoming more general.

1. MEMBERSHIP OF THE SCHOOL.

	Elem.	Int.	Prog.	Arab.	Assyr.	Total
1. Students in the School Jan. 1, 1886.....	374	189	120	...	...	683
2. Students entering during 1886.....	65	47	26	9	5	175
3. Students stopping work during 1886.....	81	39	14	...	..	134
4. Students graduated during 1886.....	34	21	21	...	...	76
5. Students sending in papers during 1886.....	231	132	72	9	5	450
6. Various denominations represented.....						32
7. States and countries, a) in United States and Canada.....						48
b) in other lands.....						11
8. Average age of men at work.....						33
9. Number of women in the School.....						18
10. Number of men not in the ministry.....						98
11. Number of men ready to take up the Advanced Course.....						130

2. WORK OF THE SCHOOL.

	Elem.	Int.	Prog.	Arab.	Assyr.	Total.
1. Number of Lesson-papers corrected in 1886..	2007	1463	773	45	25	4313
2. Number of Courses completed from begin....	104	70	45	...	...	219
3. Letters written in connection with Lessons..	356	201	109	...	...	666
4. Letters to delinquents and in general work...	922	314	262	...	...	1498

3. DELINQUENCY OF MEMBERS.

The interruptions which occur in the work of every minister occasion a large amount of delinquency. It is impossible, in the very nature of things, for men burdened as pastors are burdened to do work of this kind either as regularly or as rapidly as they would desire. One of the best students in the School has just finished a course begun in 1882. This is an extreme case. It illustrates, however, two things: (a) Men may be able to do but little each week; yet in time that little counts. (b) Men in the School, after once getting fairly started, do not confine their Hebrew work to the ground taken up in the Lessons, but in many cases study independently other portions of Scripture aside from the Lessons. The only remedy for this evil of delinquency lies in emphasizing the importance of the work, and in thus indirectly aiding the student to withstand all but the most important interruptions.

4. RETIREMENT OF MEMBERS.

The number of those who have given up the work without having completed a course is larger this year than last: (a) A larger number of deaths have occurred. (b) Several who were reckoned as members on the last report, although having sent in no Lessons for a year, were dropped from the list soon after the beginning of the year. (c) A very large number of men have taken up the study and continued it until an opportunity came to enter a Theological Seminary; and taking up the Hebrew work in the Seminary, there was neither time nor necessity for retaining membership in the Correspondence School. (d) Several gave up work because the tuition-fee heretofore paid by the course, was made payable annually. (e) Other causes for retirement have been failure of health, overpressure of regular duties, permanent appointment to some denominational work, discouragement, insufficient education, and poverty. As a result of this weeding-out process, the membership of the Correspondence School is now of a much more satisfactory character than ever before.

5. NUMBER OF LESSONS CORRECTED.

The number of Lessons corrected during this year is one-seventh less than that of the preceding year. In reality, however, one third more work has been done. As announced in the last annual report, new Instruction Sheets for both the Elementary and Intermediate courses have been prepared and used. These Instruction Sheets require almost double the amount of work for their preparation. It is certain that three of these Instruction Sheets require as much study as five of the old series. The 3470 Lessons corrected in the Elementary and Intermediate courses would, therefore, be equal to 5805 of last year's Lessons. Adding the Progressive Lessons which have been corrected, the total would be about 6578, as compared with 5062 of last year.

6. THE ADVANCED COURSE.

It was confidently expected that before this time the Advanced Course would have been started. At least one hundred and thirty men are waiting for it. The

necessity of rewriting the Instruction Sheets of the Elementary and Intermediate courses, together with other work of a pressing character, has rendered it impossible. Arrangements have been made looking to a beginning of work in this course early in the coming spring.

7. THE COURSES IN ARABIC AND ASSYRIAN.

At the urgent request of several who desired help in the study of these languages, instruction by correspondence was offered beginning November 1st. Already nine men are at work in Arabic, and five in Assyrian. This work is conducted without expense to the Institute, there being paid out for expense of printing, correcting of Lessons, etc., only the sums received for tuition.

8. ASSISTANTS IN THE CORRESPONDENCE SCHOOL.

In the work of the Correspondence School, the Principal has been aided during the year by Mr. Frederic J. Gurney, Mr. C. Eugene Crandall, Mr. Robert F. Harper, and Rev. W. W. White, and for a short time by Rev. John W. Payne and Rev. C. K. Harrington. It is with sincere pain and regret that the Principal announces the withdrawal of Mr. Gurney from the work of the School in February last. The withdrawal was occasioned by an attack of nervous exhaustion, brought on, it is feared, by too close application to the severe and confining work of the Correspondence School. Since giving up his connection with the School he has been unable to do work of any kind. Mr. Gurney had a special and peculiar ability for the work, and to his labors in connection with the School is due, in large measure, its success. His withdrawal has been a severe loss, and has affected the progress of the School in no slight degree. Since Mr. Gurney's withdrawal the larger portion of the work of the School has been performed by Mr. Crandall, aided during the summer months by the Rev. John W. Payne, and by the Rev. C. K. Harrington. Since October, 1886, the Rev. W. W. White has been engaged in the work, and his connection will, it is hoped, be a permanent one.

To Mr. R. F. Harper has been committed the work of correcting the Examination-papers in Arabic and Assyrian.

The Principal desires to acknowledge his great indebtedness to these, his assistants, for their uniformly faithful and invaluable service.

9. CHANGE OF HEAD-QUARTERS.

During the year the head-quarters of the Correspondence School have been moved from Morgan Park, Ill., to New Haven, Conn. As a result of this change, the expense of carrying on the work has been somewhat increased; but the general advantages resulting from the change, it is believed, will more than counterbalance any additional expense.

10. CHANGE OF TUITION-FEE.

Until this year the fee for tuition was ten dollars for each course. By this plan a student might remain a member of the School for any number of years by the payment of a single fee, sending in Lessons at intervals as widely separated as he might choose to make them. It will be readily seen that the complications growing out of the plan were numerous. In February last a change was instituted by which the fee for instruction was made six dollars a year instead of ten dollars a course. It was provided further that forty Lessons should constitute a year's work. This plan has been found to possess many advantages over the old

one, and while its inauguration has been attended with much expense and trouble, the results already apparent have justified its adoption.

11. PRIZES FOR THE LARGEST NUMBER OF LESSONS.

In order to stimulate the members of the School to the preparation of the largest possible number of Examination-papers, four prizes of books to the amount of \$20, \$15, \$10 and \$5 respectively, were offered to the students sending in the greatest number of Papers with grade as high as eight (on a scale of ten), between and including April 1 and December 31, 1886. The prizes have been awarded as follows:

The first to the Rev. J. H. Murphy, Cavan, Ireland, the average of whose Papers was 9.65.

The second to Prof. G. F. Nicolassen, Clarksville, Tenn., the average of whose Papers was 9.5.

The third to the Rev. S. E. Jones, Huntington, W. Va., the average of whose Papers was 9.35.

The fourth to the Rev. J. T. McColm, Goshen, Va., the average of whose Papers was 9.2.

These prizes have been kindly contributed by friends of the work.

II. THE SUMMER SCHOOLS.

Under the direction of the Institute of Hebrew, five Schools were held, viz., at Philadelphia, June 7th–July 3d; at Morgan Park, June 28th–July 24th; at Newton Centre, July 19th–August 14th; at Chautauqua, August 2d–28th; at the University of Virginia, August 16th–September 11th.

For the details of the various Schools the Principal would refer to the accompanying special reports of the several Committees.*

A few general points may here be considered:—

1. The Instructors engaged in the various Schools were

Prof. J. J. Anderson, Holland, Mich.	Prof. D. G. Lyon, Ph. D., Cambridge, Mass.
" W. G. Ballantine, D. D., Oberlin, O.	" W. W. Lovejoy, Philadelphia, Pa.
" W. J. Beecher, D. D., Auburn, N. Y.	" B. Manly, D. D., Louisville, Ky.
" E. C. Blissell, D. D., Hartford, Conn.	" W. W. Moore, D. D., Hampden Sidney, Va.
" Francis Brown, D. D., New York City.	" D. A. McClenahan, M. A., Allegheny, Pa.
" C. R. Brown, Newton Centre, Mass.	" J. P. Peters, Ph. D., Philadelphia, Pa.
" S. Burnham, D. D., Hamilton, N. Y.	" F. M. Peterson, M. A., Greensboro, Ala.
" J. A. Craig, Ph. D., Cincinnati, O.	" G. H. Schodde, Ph. D., Columbus, O.
Mr. C. E. Crandall, M. A., New Haven, Conn.	" J. R. Sampey, B. A., Louisville, Ky.
Prof. E. L. Curtis, Ph. D., Chicago, Ill.	" H. P. Smith, D. D., Cincinnati, O.
" F. B. Denio, M. A., Bangor, Me.	" B. C. Taylor, M. A., Chester, Pa.
" Holmes Dysinger, M. A., Newbury, S. C.	" J. P. Taylor, M. A., Andover, Mass.
" R. V. Foster, D. D., Lebanon, Tenn.	" M. S. Terry, D. D., Evanston, Ill.
" W. H. Green, D. D., Princeton, N. J.	" C. H. Toy, D. D., Cambridge, Mass.
" W. R. Harper, Ph. D., New Haven, Conn.	Rev. W. H. Ward, D. D., New York City.
" Alvah Hovey, D. D., Newton Centre, Mass.	Prof. R. F. Weldner, D. D., Rock Island, Ill.
Mr. Geo. Hovey, B. A., Newton Centre, Mass.	" D. M. Welton, D. D., Toronto, Can.
Prof. Morris Jastrow, Ph. D., Philadelphia, Pa.	" R. D. Willson, M. A., Allegheny, Pa.
" J. G. Lansing, D. D., New Brunswick, N. J.	

2. The membership of the Schools included two hundred and five men. Only those who were present at one of the Schools can appreciate the earnest spirit exhibited by the men. They were men who felt keenly the importance of a deeper

* These reports have not been published.

and broader preparation for the study of the Old Testament. They were men whose influence and example will prove of great service in the future work of the Institute of Hebrew. The large classes in the more important cognate languages attest a growing interest in Semitic study, an interest which only needs encouragement and opportunity to develop still much more widely.

3. An interesting feature of the summer's work was the fact that in many cases the same individual attended two Schools. Some attended the Philadelphia and Chicago Schools; others the Chicago and New England Schools; others the Chicago and Chautauqua Schools, and still others the Chicago and Southern Schools.

4. But especially worthy of note was the feeling, which seemed a universal one, that to accomplish the work desired, the Institute must continue its present policy of holding Schools in different localities. Whenever the suggestion was made that perhaps more could be done by uniting the several Schools in one large School, it was opposed most strenuously. This feeling was shared alike by students and instructors. It is a common opinion that the end in view, viz., the awakening of greater interest in Old Testament and Semitic studies, can be brought about by selecting important centres in the various divisions of the country and working out from these. Anything like an effort to establish the work at one centre would meet with general disapproval and regret on the part of those most deeply interested.

A School was organized at the University of Virginia with the understanding that five hundred dollars should be raised and a guarantee of 40 students be given. The money was received and, while the guarantee was not fully met, a sufficient number attended and paid tuition-fees to cover all expenses.

5. The Southern School owes its existence to the interest and self-sacrifice of one man, the Rev. J. M. Rawlings, of Lynchburg, Va., who contributed five hundred dollars toward the expenses of the School. Mr. Rawlings was led to take this step after having attended the New England School in the summer of 1885. It was a matter of great satisfaction to see that his efforts to establish a School were appreciated by Southern ministers. From the present outlook the Southern School promises to outstrip all others the coming summer.

III. THE WORK IN GENERAL.

1. THE PRINTED MATERIAL USED.

In prosecuting the work of the various Schools there have been used :

1. 12,620 sheets of letter paper, with printed letter-head.
2. 1,810 printed application forms.
3. 4,550 printed instruction cards and statement.
4. 45,200 envelopes with printed advertisement.
5. 8,538 printed letters.
6. 366,023 pages of circulars.
7. 8,356 dictated letters.
8. 1,328 written letters.

In this connection a statement from the last report may be repeated :

This may seem to be a large amount of general work,—too large perhaps in view of the results. Yet here we must consider,

1. The comparative newness of the work, and, as a consequence of this, the necessity of a large amount of *pushing*, which is demanded to make it succeed.

The work of the Institute is not a local, but a national, and even an international, work, and as such must be made known.

2. The peculiarity of the work, so large a portion of it being *correspondence*-work. Teaching by correspondence must, in its very nature, require the use of much printed matter, the writing of many letters.

3. The large number of men with whom correspondence must be conducted. The whole number of men from whom letters pertaining to the work of the Institute were received and to whom letters were written during the past year, not including those to whom *printed* letters were sent, exceeded 2000.

4. The great amount of correspondence involved in arranging for the instruction, the lectures, and the detail of each School, in answering questions concerning the classes, the hours, the books and the teachers in various Schools, in securing the money needed for the endowment-fund of the Institute, in following up delinquents, in encouraging those who are discouraged. A careful consideration of all these things must soon satisfy one that the work of pushing, arranging and holding together cannot be accomplished except at the expenditure of time, money, and strength.

2. THE PRINCIPAL'S WORK.

Since the Principal is paid for his services by the Institute of Hebrew, a more or less exact statement of these services may be expected :

1) He has done 425 hours of class-room work in the five Summer Schools, giving his entire time to the work of the Schools from June 7th-September 11th, fourteen weeks.

2) He has traveled about 6700 miles, while engaged in the Institute's work.

3) He has done, besides the class-room work, six hundred hours of office work,

4) As a portion of the office work he has written for the Institute 8356 dictated letters. These letters were written (a) In reply to inquiries received concerning the various Schools. (b) To students in the Correspondence School, in relation to their work, and to difficulties with which they were troubled. (c) To delinquents in the Correspondence School, i. e., men who for various reasons were not at work. (d) To the gentlemen who were to give instruction in the various Summer Schools. (e) To men whose names were suggested by members of the School. (f) In connection with the endowment fund. (g) In connection with other routine work.

5) He has secured all the new subscriptions made this year to the Endowment Fund.

3. THE ENDOWMENT FUND.

Of the entire sum of contributions, \$4881, only \$3156 have come from the Endowment Fund. In other words, those persons who paid in last year \$3937, have paid in this year \$781 less. Of this sum about one half is good, though not yet collected. The remaining \$1725 is to be classified under the head of new subscriptions, \$500 of it having been given by one person, Rev. J. M. Rawlings, with the stipulation that it should be used for the Southern School.

The work of raising this extra sum, after the severe effort of two years ago, has been very great. Nor was it obtained in time to prevent the necessity of negotiating a loan in order to pay the summer bills of the Institute. The deficiency in the amount received from the Endowment Fund proper is due to the death of some donors, the financial inability of some, and the indifference of oth-

ers. It may be expected that each year there will be needed from \$1200 to \$1500 of new subscriptions. In securing this sum the co-operation of the members of the Institute is greatly to be desired.

4. THE INSTITUTE FELLOWSHIPS.

At the last annual meeting of the Institute the Principal was authorized to announce that persons who should satisfactorily pass examinations in certain subjects should be elected Fellows of the Institute of Hebrew. The general details of the plan were arranged by the Executive Committee and announced by the Principal. In return applications were received from several persons indicating their desire to undertake preparation for the examinations. Several, indeed, presented themselves at the various Summer Schools for the examinations; but inasmuch as the exact nature of the examinations had been left undetermined by the Executive Committee, it was deemed best by the Principal to postpone such examinations until the details could more definitely be arranged. At least thirty men are now at work preparing themselves for such examinations when they shall be offered. This feature of the Institute's work is one which will in time prove to be one of the most important.

5. RECOMMENDATIONS.

In the interests of the work in general the Principal desires to make the following recommendations:

1. That the individual members of the Institute be urged to take a more active part in securing funds to cover the expenses of the work now being carried on by the Institute. It is too much to expect that this work shall be done by one man. The fact that each member of the Institute has obligations resting upon him in other directions is appreciated; yet how easy it would be to secure the necessary means for this work if each one would but make an effort.

2. That Old Testament Professors encourage, so far as practicable, those whom they know are about to enter the Theological Seminary to take a course of instruction either in the Correspondence School or in one of the Summer Schools, and that for such they provide a special course of study. The experiment of providing such a special course has during the past year been tried by several Professors, and in every case it has been found to work most successfully.

Respectfully submitted,

WILLIAM R. HARPER,

Principal.

REPORT OF THE TREASURER OF THE AMERICAN INSTITUTE OF HEBREW.

TREASURER'S REPORT FOR THE YEAR ENDING DECEMBER 25TH, 1886.

RECEIPTS.	DISBURSEMENTS.																																																																																																																
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The Committee appointed to audit the Treasurer's Report have examined the accounts and found them correct, with vouchers corresponding.

JOHN P. PETERS,
FRANCIS BROWN,
CHARLES RUFUS BROWN.

DONORS AND DONATIONS.

Anderson, Prof. J. J., Holland, Mich.....	\$ 50.00	Graham, James, Preparation, Iowa.....	\$5.00
Atwood, O. E., Blue Island, Ill.....	20.00	Grover, W. O., Boston, Mass.....	100.00
Banker, Rev. J. B., Benton Harbor, Mich.....	2.00	Hamilton, Jno. M., Coudersport, Pa.....	9.30
Barney, E. J., Dayton, O.....	25.00	Harper, Prof. W. R., New Haven, Conn.....	400.00
Bartlett, Rev. F. W., Syracuse, N. Y.....	2.00	Henderson, A. M., Chicago, Ill.....	25.00
Beecher, Prof. Willis J., Auburn, N. Y.....	25.00	Henderson, Rev. J. A., Kenton, O.....	5.00
Bissell, Prof. E. C., Hartford, Conn.....	5.00	Henry, Rev. Geo. C., Des Moines, Ia.....	3.00
Boardman, Rev. G. D., Philadelphia, Pa.....	10.00	Hewitt, Rev. A. R., Weedsport, N. Y.....	3.00
Brooks, A., New York City, N. Y.....	5.00	Hill, S. Prentiss, Charlestown, Mass.....	9.00
Brown, Alex., Philadelphia, Pa.....	50.00	Holbrook, Z. S., Chicago, Ill.....	10.00
Brown, Prof. C. R., Newton Centre, Mass.....	100.00	Holden, C. N., Chicago, Ill.....	20.00
Burns, Rev. W. T., Camden, N. J.....	30.00	Jessup, Morris K., New York, N. Y.....	100.00
Burnham, Prof. S., Hamilton, N. Y.....	20.00	Jewell, Rev. Geo. C., Cortland, O.....	2.00
Burt, Rev. E. P., Buxton Centre, Me.....	1.00	Johnson, Prof. Herrick, Chicago, Ill.....	20.00
Butler, J. H., Philadelphia, Pa.....	5.00	Keen, Dr. W. W., Philadelphia, Pa.....	5.00
Cadwallader, G. C., Philadelphia, Pa.....	5.00	Kimberly, Geo., New Brunswick, N. J.....	10.00
Cash, Quincey Point, Mass.....	5.00	King, Chas. R., Philadelphia, Pa.....	25.00
Chapman, Rev. N. E., Waterville, Minn.....	5.00	Knapp, Rev. A. D., Mansfield, O.....	6.00
Charlton, Rev. Adam, Lynedoch, Ont.....	3.00	Landeeth, Oliver, Bristol, Pa.....	10.00
Cheney, Rev. J. L., Ypsilanti, Mich.....	5.00	Landis, Prof. J. P., Dayton, O.....	20.00
Clisold, H. R., Morgan Park, Ill.....	25.00	Lansing, Prof. J. G., New Brunswick, N. J.....	20.00
Coffin, Rev. H. W., Morgan Park, Ill.....	1.00	Lewis, H. M., Philadelphia, Pa.....	20.00
Colby, Hon. Chas. L., Milwaukee, Wis.....	25.00	Lindsay, D. S., Philadelphia, Pa.....	10.00
Colby, Rev. H. F., Dayton, O.....	35.00	Lovejoy, Prof. W. W., Palmyra, N. J.....	35.00
Converse, E. W., Boston, Mass.....	20.00	McCague, Rev. T. M., Omaha, Neb.....	5.00
Converse, John H., Philadelphia, Pa.....	25.00	McClenahan, Prof. D. A., Allegheny, Pa.....	60.00
Converse, J. W., Boston, Mass.....	25.00	McCoy, Rev. J. N., Kenton, O.....	5.00
Cortelyan, P., New Brunswick, N. J.....	10.00	McDowell, Rev. J. Q. A., New Castle, Pa.....	10.00
Crandall, C. E., New Haven, Conn.....	10.00	McKee, Rev. W. P., Crawfordsville, Ind.....	5.00
Crandall, Ezra, Milton, Wis.....	25.00	McKibben, Prof. Geo. F., Granville, O.....	5.00
Crawford, Rev. Angus, Mt. Holly, N. J.....	25.00	McKlrahan, Rev. W., Hookstown, Pa.....	50.00
Crozer, Geo. K., Chester, Pa.....	25.00	McVicker, Rev. W. N., Philadelphia, Pa.....	10.00
Crozer, S. A., Chester, Pa.....	25.00	McWilliams, D. W., New York, N. Y.....	300.00
Cummings, Rev. J. E., Newton Ctr., Mass.....	1.00	Mitchell, Rev. F. M., Jacksonville, Ill.....	5.00
Currier, Prof. A. N., Iowa City, Iowa.....	2.50	Monroe, Albert B., New York, N. Y.....	200.00
Curtis, Prof. Edw. L., Chicago, Ill.....	50.00	Moore, Prof. W. W., Hampden Sidney, Va.....	25.00
Dales, Rev. J. B., Philadelphia, Pa.....	50.00	Newton, R., Philadelphia, Pa.....	10.00
Dana, Rev. S. W., Philadelphia, Pa.....	25.00	Nordell, Rev. P. A., New London, Conn.....	10.00
Davis, Rev. G. W., Auburn, N. Y.....	5.00	Osgood, Prof. Howard, Rochester, N. Y.....	40.00
Day, Rev. S. H., Greenwich, K. I.....	4.00	Parker, Prof. L. F., Iowa City, Ia.....	2.50
Denio, Prof. F. B., Bangor, Me.....	25.00	Peters, Prof. Jno. P., Philadelphia, Pa.....	4.00
Denison, J. N., Boston, Mass.....	50.00	Porter, Rev. A., Sun Prairie, Wis.....	1.00
Dexter, Rev. H. M., Boston, Mass.....	10.00	Quincy, Geo. H., Boston, Mass.....	10.00
Dodd, Prof. T. J., Nashville, Tenn.....	10.00	Ralney, Wm., Cambridge, O.....	10.00
Dodge, Rev. J. S., New York, N. Y.....	50.00	Rawlings, Rev. J. M., Lynchburg, Va.....	500.00
Douglass, Benj., Chicago, Ill.....	300.00	Reichert, Jno. A., Chicago, Ill.....	50.00
Dysinger, Prof. Holmes, Newberry, S. C.....	5.00	Rex, Rev. H. L., Bushkill, Pa.....	2.00
Duane, Rev. C. W., Philadelphia, Pa.....	10.00	Rhoads, Rev. Chas., Granville, Ohio.....	5.00
Du Bose, R., Philadelphia, Pa.....	5.00	Rhoads, Rev. W. C. F., Brooklyn, N. Y.....	5.00
Eccleston, I. H., Baltimore, Md.....	10.00	Richards, C. W., Oswego, N. Y.....	10.00
Ensley, Rev. N. H., Rodney, Miss.....	2.70	Robbins, Rev. J. H., Claremont, N. H.....	1.00
Everts, Rev. W. W., Jr., Philadelphia, Pa.....	25.00	Robert, H. M., Philadelphia, Pa.....	30.00
Ferguson, Rev. R. H., Newton Ctr., Mass.....	1.00	Robertson, Rev. P., Paris, Ky.....	10.00
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Frazier, W. W., Philadelphia, Pa.....	50.00	Roy, Rev. James, Cobourg, Ont.....	1.00
Gaines, Mrs. G. K., Holland, Mich.....	10.00	Rust, H. A., Chicago, Ill.....	10.00
Gardner, Rev. C., Newton Centre, Mass.....	1.00		
Goodman, Edw. L., Chicago, Ill.....	50.00		
Goodspeed, Rev. G. S., Springfield, Mass.....	5.00		

For the New England School,—Wm. R. Harper, Ph. D., New Haven, Conn., C. R. Brown, Newton Centre, Mass., D. G. Lyon, Ph. D., Cambridge, Mass., H. G. Mitchell, Ph. D., Boston, Mass., F. B. Denio, M. A., Bangor, Me., E. C. Bissell, D. D., Hartford, Conn., J. P. Taylor, Ph. D., Andover, Mass.

For the Southern School,—Wm. R. Harper, Ph. D., New Haven, Conn., W. W. Moore, D. D., Hampden Sidney, Va., Basil Manly, D. D., Louisville, Ky., J. Packard, D. D., Alexandria, Va., J. R. Sampey, Louisville, Ky., R. V. Foster, D. D., Lebanon, Tenn.

For the Correspondence School,—Wm. R. Harper, Ph. D., New Haven, Conn., Geo. E. Day, D. D., New Haven, Conn., C. R. Brown, Newton Centre, Mass.

It was voted to change the name "Fellow of the Institute of Hebrew" to "Associate Member of the Institute of Hebrew." Examinations will be held therefore for Associate Memberships instead of for Fellowships. It was also decided that the examination of candidates for Associate Memberships should be both oral and written. The oral examinations to be conducted at the Summer Schools by the Instructors of the Schools. The written examinations to be conducted by the Principal, and the papers to be transmitted by him to the Executive Committee.

The Secretary reported that in accordance with the vote of the Institute instructing him "to correspond with the faculties of colleges and universities in the United States and Canada, urging the importance of introducing Hebrew among the courses of study," he prepared a circular, and shortly before the period of annual commencements and trustee meetings caused this letter, together with an article reprinted from THE OLD TESTAMENT STUDENT for that purpose, to be sent to the presidents of 250 colleges and universities in the United States and Canada. This led, in several cases, to further correspondence, and in October the Secretary prepared and sent to fifty colleges and universities in the United States cards of inquiry, to ascertain to what extent instruction in Hebrew is actually offered in our leading institutions. Allegheny, Amherst, Columbia, Dickinson, Harvard, Kenyon, North-Western University, Oberlin, Ohio Wesleyan University, University of the City of New York, Olivet, Randolph, Macon, Syracuse University, University of Pennsylvania, University of Virginia, William Jewell and Yale reported an elective in Hebrew. The following reported its introduction this year, in some cases in answer to the circular sent out:—Columbia, Kenyon, Oberlin, University of the City of New York, University of Pennsylvania, and Yale. Washington and Jefferson offer Hebrew in some years, but not in all. The following reported Hebrew as an optional or extra study for from twenty to forty exercises in all:—Emory, Rutgers, St. Stephens, Simpson, and Trinity. Dartmouth and Wisconsin made no reply; but in 1883 both reported such an optional. Princeton has taken steps toward the establishment in the college department of a chair in Semitic languages, and the introduction of a Hebrew elective. Beloit, Franklin, and Marshall, University of Michigan, University of the South, University of Tennessee, University of Wooster and Williams reported themselves as looking in the same direction. Johns Hopkins reported the probable extension of Hebrew downward to the underground course. Only Cornell reported retrogression, having ceased to give instruction in any Semitic language.

The following resolutions were adopted by the Institute:

Whereas, largely owing to the work of this Institute, Hebrew has been introduced into the curriculum of not a few of our principal colleges and universities: and,

Whereas, to students unable to avail themselves of the opportunities offered by such colleges and universities, this Institute affords through its Correspondence and Summer Schools, opportunities to acquire the rudiments of the Hebrew language; therefore,

RESOLVED: that in the opinion of the Institute it is desirable that theological schools should earnestly recommend to all who have theological study in view, that they master the elements of Hebrew, either in college or in the schools of the Institute, before entering the seminary or divinity school;

RESOLVED: that in the opinion of the Institute it is desirable that theological schools should endeavor to provide for the proper instruction of students who come already grounded in Hebrew.

The substance of the special reports of the committees of the several Schools is contained in the Principal's Report. Action was taken looking to greater uniformity in these reports, and to a clearer presentation of the details of the work.

It was the general feeling of those present at the meeting, that a great advance had been made already, and that the results of the work were even more than could have been expected at so early a date. It was believed that the friends of Hebrew and Old Testament study have reason to be encouraged because of the bright outlook which seems to exist for such studies.

➤BOOK:NOTICES.◀

KUENEN'S HEXATEUCH.*

Prof. Kuenen stands second only to Wellhausen, as an authoritative representative of the views of the most advanced school of Old Testament critics. The present volume is but the first of a series in which the author will apply the same critical methods to the entire Old Testament.

In an introduction of thirty pages we are given "An Outline of the History of Criticism of the Pentateuch and Book of Joshua during the last quarter of a century." Twenty-five years ago the *dominant theory* was as follows:

"The Deuteronomist, a contemporary of Manasseh or Josiah, was the redactor of the Pentateuch and the Book of *Joshua*, and it was he who brought them into the form in which they now lie before us. He interwove or inserted his own laws and narratives into the work of the Yahwist (Jehovist) that dated from the eighth century B. C., and was therefore about a hundred years old in his time. To this Yahwist we owe the first four books of the Pentateuch and the earlier (prædeuteronomic) recension of *Joshua*. His work was in its turn based upon a still earlier composition—the 'Grundschrift' or 'Book of Origins'—which came from the pen of a priest or Levite and might be referred to the century of Solomon. Embedded in this 'Grundschrift' were still more ancient fragments, some of them Mosaic. The Yahwist expanded and supplemented the 'Grundschrift' with materials drawn in part from tradition and in part from written sources."

The first departure from the theory was the rejection of the "Ergänzungshypothese;" a second departure was the distinguishing of successive elements in the so-called "Grundschrift;" a third was the assignment of the final shaping of the priestly passages to a time subsequent to that of Deuteronomy; and a fourth was the giving up of the idea that the Deuteronomist was the redactor of our present Hexateuch. The Introduction contains brief criticisms of the works of Colenso,† Popper,‡ Graf,§ Koster,|| Nöldeke,** Kayser,†† Duham,‡‡ Wellhausen.§§

In his work, the author takes the following order: (1) The general character

* AN HISTORICO-CRITICAL INQUIRY INTO THE ORIGIN AND COMPOSITION OF THE HEXATEUCH (Pentateuch and Book of Joshua). By A. Kuenen, Professor of Theology at Leiden; translated from the Dutch, with the assistance of the author by Philip H. Wicksteed, M. A. London: Macmillan & Co. Chicago: A. C. McClurg & Co. Pp. 344. Price, \$4.00.

† Pentateuch and Book of Joshua critically examined, 1862.

‡ Der biblische Bericht über die Stiftshütte, 1862.

§ Die geschichtlichen Bücher des Alten Testaments, 1866.

|| De Historie-beschouwing van den Deuteronomist met de berichten in Genesis-Numeri vergeleken, 1868.

** Untersuchungen zur Kritik des A. Testaments, 1869.

†† Das vorexilische Buch der Urgeschichte Israels und seine Erweiterungen, 1874.

‡‡ Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der Israelitischen Religion, 1875.

§§ Prolegomena to the History of Israel, with a reprint of the article "Israel" from the *Encyclopædia Britannica*, 1885.

of the legislation of the Hexateuch; (2) the general character of the narratives of the Hexateuch; (3) the collections of laws and the designations of the Deity, as points of departure in the resolution of the Hexateuch into its component parts; (4) the "priestly" elements; (5) the "Deuteronomic" elements; (6) the "prophetic" elements; (7) chronological order of these elements; (8) the relation of the Hexateuch to other portions of the Old Testament; (9) origin and antiquity of these several elements; (10) the redaction of the Hexateuch.

To take up the details of this presentation would be manifestly impossible. The general view may be thus presented: With the prophets began literary activity among the Israelites; the prophetic literature stands first. Next comes the priestly literature, and last of all the Psalms and wisdom-literature. The sacred legislation and literature arose, as did those of all other nations, by development and not by any supernatural oversight. The question at once suggests itself: In what shape do we have left the Old Testament? The adoption of these views demands the following concessions: (1) That the Old Testament contains nothing of a supernatural element; (2) that it contains nothing of a predictive element; (3) that it contains the record of no miracles; (4) that the early chapters of Genesis, the Book of Judges and similar matter, are mythical; (5) that the Israelites either knew nothing of the origin of their sacred writings, or having a true knowledge, substituted an artificial and forged statement and representation for the true one.

It is conceivable that certain aspects of the view presented will, from the beginning, commend themselves to many minds. Those whose faith has been greatly troubled with some of the historical and moral difficulties of the Old Testament will welcome gladly an hypothesis which renders belief in the reality of these things unnecessary. But what will such do with the testimony furnished in the New Testament in reference to the truth and actual verity of these same things? Similar methods of criticism must be applied here also, and the same elements eliminated likewise from the New Testament. The end of all will be—*no Bible*.

On the other hand, it is unquestionably true that in some features existing views are incorrect. They must be modified; the work of such men as Kuenen will help to do this. But let us be slow to relinquish old views for new, until the latter are thoroughly established.

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