

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. VII.

NOVEMBER, 1887.

No. 3.

THE Professor of English Literature in one of the best universities in the country, a state university, writes: "In my own department of English Literature, the pupils' deficiencies that I have felt most are their lack of knowledge of the Bible and of English history." When, it may be asked, could the student have been expected to gain this knowledge of the Bible? In college? In Sunday-school? The former affords no opportunity. The latter affords the opportunity perhaps, but in too few cases does it produce any satisfactory results. The experience referred to above is that of every instructor who has taken occasion to examine into the matter. It is an experience which will be repeated over and over again, until men have been given an opportunity for doing a work in the Bible similar to that which they do in other departments of literary work.

WHY do men who are not professing Christians refuse to study the Bible? The explanation usually given is that they do not believe in Christianity, and therefore do not feel any responsibility upon them for doing this work. Is there any fair ground for this conclusion? Who accepts the system of the early Greek and Roman religions? Yet every student unquestioningly gives much time to the study of them, and a fair knowledge of them is recognized as essential to the training of every well educated man. Certainly biblical thought has had more influence on the world than Greek theology; and should not every intelligent man for this reason feel under obligation to have a thorough knowledge of the Bible, whether he believes it or not?

Nor does it need to be added that he is an unfair and unscholarly man who passes judgment without having examined the facts for

himself. Let the student by a careful study of the Bible determine for himself what are its essential principles; then, and not till then, has he any right to say whether or not he believes it. But would not such a position as that referred to be found even more untenable, if a better example were set by Christian men on all sides? Have not the character and contents of the Bible been largely misunderstood by non-professing Christians, because, forsooth, in the hands of these same Christians it has served no other purpose than that of a great receptacle in which to rummage about for a text to be used in the enforcement of some exhortation, or in the establishment of some doctrine? While it is true that the Bible contains the basis for practical Christian living and Christian belief, these are presented in a setting of historical and literary material such that the student cannot correctly estimate the first without the second. If *Christians* showed more respect for the intellectual element in the Scriptures, *skeptics* would also soon begin to look upon them in another light. Till that time we must expect to find many who will sneer at the Bible as the weak literature of a by-gone age, unworthy of the thought of thinking men of the present time. Let the standard be raised.

IS it, after all, a fact that Babylonian material has been found dating as far back as 3,800 B. C.? If so, what is to become of the early chronology of our English Bible? Not a few biblical students have come to feel that Archbishop Usher's chronology is, to all intents and purposes, inspired; that any fact or theory which militates against this system militates against the Bible itself. But the difference between biblical data and men's interpretation of those data should be noted and emphasized. The discoveries which have already been made in the lines of both Egyptian and Assyrian research have shown it to be probable that, in the matter of *numbers*, there are some errors in our present Old Testament text, however perfect it may once have been. It is quite likely that the ordinary conception of the early chapters of Genesis will suffer modification during the coming generation, just as it has suffered modification during the past. If the ruins of Nineveh and Babylon furnish material which will necessitate a modification of any kind, let us be ready to accept the facts and the changes of belief which the facts demand. But in doing this, let us go *slow*. The present positions are, upon the whole, solid and satisfactory. There is always an element of uncertainty about the *new*. We cannot precisely determine just where it may leave us, or under what circumstances we may find it possible to leave it. Let us

have all the light that is to be had. Let us seek only for the truth, and, whatever it may be, when it comes, let it be welcomed. But there is much of what seems to be truth which is such only in *name*. Not every man can distinguish the real from the spurious. Yet every man is responsible to himself for making the distinction. What, under these circumstances, is one's duty? *Clearly*, to search, to keep searching; and to cease searching only when he ceases living.

ARE the representations made in the paragraphs, given below, false or true?

"It is a significant fact that there is a very general complaint, on the part of young ministers, who have graduated from theological seminaries after two, or three, or even four years of continuous study, that they have no practical knowledge of their common English Bible. Plenty of philosophy, not a little theology, a smattering of Hebrew, some Greek exegesis, a *theory* of homiletics, etc., but no real knowledge of the Bible,—no glad and happy familiarity with its great and wide truths apart from their textual relation to the system of theology they have been taught."*

"Does it not seem like an irony, and would it not sometimes provoke a smile, if it were not so serious a matter, to charge a young candidate to preach the Word, when the matter of acquainting himself familiarly and thoroughly with the entire contents of that Word, is the one thing to which he has not been compelled, in his preparation? A preacher can only preach what he has thoroughly learned, and a man can only preach the word, in proportion as his mind is saturated with that word. A man can only preach the word, when his mind has been filled to repletion with Bible events, and Bible thoughts, and Bible expressions. A man can only handle the Word of God effectively, when he is familiar with its contents, and imbued with its spirit. And this familiarity can only come from that rapid and comprehensive study, which is impossible on the basis of Greek and Hebrew, and possible only in the English. No man ought to be ordained to the gospel ministry, till he has thumbed his Bible, in rigid, systematic study, from Genesis to the Revelation; until he has made every book in it a subject of close, historical and analytical research. He may study anything else for which he can find time, but he ought not to be allowed to make this sort of study elective."†

If these statements are true, there is certainly needed a reformation, indeed, a revolution in the present policy of theological instruction. If they are false, theological institutions may justly consider themselves outrageously slandered. How is it?

* Dr. Pentecost, in Sept. "Words and Weapons."

† Rev. D. F. Platter, Canton, Ohio, in a sermon delivered, May, 1887, before the Alumni Association of Lane Seminary (Cincinnati).

STATISTICAL OBSERVATIONS UPON BIBLICAL DATA.

BY DR. VINC. GOEHLERT.

[Translated from the *Vierteljahrsschrift fuer Volkswirtschaft, Politik und Kulturgeschichte*, by Charles E. Dennis, Jr., of Brown University.]

I.

The large number of statistical and especially biological data found in the Old Testament has prompted me to the endeavor to investigate and, if possible, determine the question whether the life phenomena of the human race and the conditions of population in general, previous to 1000 B. C., are in accord with the results obtained by modern statistics.

We confess that an investigation of this nature is rendered difficult by the fact that the data collected for the purpose relate to a race by no means numerous, and one whose development was achieved under wholly different surroundings from those of European nations. Yet, if we leave ethnological and climatic influences out of the question, we continually find points of tenable evidence which enable us to express in figures those phenomena of purely physical life that are accepted in modern statistics of population, and accordingly make it possible to institute a comparison between Israel and modern peoples.

The common belief is that human life in the earliest times was of longer duration than in our era. Exceedingly great ages are assigned to individual men before the flood. From Adam to Noah we find seven persons who are said to have been severally more than 900 years old: Adam 930, Seth 912, Enos 905, Cainan 910, Jared 962, Methuselah 969, and Noah 950. According to the age assigned to Noah, he would have been still alive at the birth of Abraham, his great grandson of the eighth degree.

In opposition to this view there is a theory that the year at the time of these patriarchs did not contain twelve months, but, according to our method of reckoning, a much shorter period.

It is maintained by some, especially Hensler, that up to the time of Abraham the Israelitish year contained only three months. Should this be granted, the average length of human life up to the time of Shem would be more than 200 years, and the average age of beginning to beget children, 28 years. From Shem to Abraham, the first number would fall to 75 years, and the second to 9, in some cases even to 7!

Again, we may assume that the ages assigned to individual men represented epochs merely, to which were given the names of the personages especially prominent in such epochs, who, in consequence of their comparatively long lives, were able to acquire an exalted influence. As far as we have been able to gain insight into the history of the development of the human race, it is improbable that progress in culture was so rapid that we should find in the ninth generation after Adam, namely, in the time of Noah, a society under one ruler, defending its rights forcibly in war, and even, in its superiority, subjugating other societies and making them tributary. We find Nimrod already a powerful lord. In fact,

so early as the second generation, in the time of Cain,* the founding of cities is mentioned, and in the ninth generation, in the time of Tubalcain,† the beginning of working in metals.‡

The Adamic period represents in a general way the first man who arrived at self-consciousness. The story of his life, interwoven with myths, characterizes merely a step in the evolution of the man-animal, creature of instinct, into the cave-dweller, who clothes himself with skins, nourishes himself upon the fruits of trees, and in whom for the first time the feeling of dependence upon forces outside of himself attains conscious expression.§

It is first in the time of Abraham that tradition begins to fall rapidly into the background and the history proper of the Israelites opens. If the year 1492 B. C. be assumed || as that of the exodus of the children of Israel from Egypt, the limits of Abraham's life may be determined with exactness from the following data :

The Israelites sojourned in Egypt.....	430 yrs.
Jacob's age at the time of entering Egypt.....	130 "
From birth of Isaac to birth of Jacob.....	60 "
Abraham's age at the time of Isaac's birth.....	100 "

$$\underline{\hspace{10em}} + 1492 = 2212$$

As Abraham lived to be 175 years old, his term of life must have been included within the years 2212—2037 B. C., about 4000 years ago.¶

In forming an opinion of the degree of culture which the peoples of Asia proper had attained at that time, the following notices will be found serviceable: Abraham, rich in sheep, cattle, asses and camels, in gold and silver, in servants, male and female, traveled with his tent, which, in his wandering from Mesopotamia, he pitched in several places. Camels served him as beasts of burden. He sent his servants with ten camels laden with many goods to Nahor, a city of Mesopotamia, to get a wife (Rebekah) for his son Isaac. Browbands and bracelets of gold were the bridal presents. Abraham also built a family vault in the plain of Mamre, where there is a double cave. Here the embalmed bodies of Abraham, Isaac and Jacob and those of their wives, Sarah, Rebekah and Leah, were laid to rest.**

* Cain builded a city, and called the name of the city after the name of his son, Enoch. Gen. 4:17.

† Tubalcain, the son of Lamech, is celebrated as a master in brass and iron work.

‡ That the genealogical record is not complete to the time of Moses, and that only a few generations are raised to especial prominence, is manifest from the fact that according to the data of Exodus only three generations are recorded during the 430 years' sojourn of the Israelites in Egypt: Levi begat Kohath; Kohath begat Amram; Amram begat Aaron and Moses. Exod. 6, 16-20.

§ The readers of THE STUDENT will, of course, reject such views as these as entirely without foundation.—ED.

¶ See Dr. Lauth, *Aegyptische Chronologie*. Strasburg, 1877.

¶ In historical works the time of Abraham's death is usually given as about 1800 B. C.

** The progress in civilization from the time of Moses on may be shown by the following: A law book was compiled by Moses and preserved in the Ark of the Covenant; the commandments of God were written on whitewashed tablets of stone, which were placed in the tabernacle. In the preparation of the carpets for the Ark and of the garments prescribed for the Levites, made of colored silk and gold threads and adorned with laces and clasps, the women of Israel took part. The gilding work for the Ark was carried out under the supervision of a professional master, Ahollab, and the names of the twelve tribes were engraved on two onyx stones.

II.

There is no doubt that men in the earliest times, living as they did under favorable climatic conditions, in the full possession of their physical powers, and secure from the hardships of war, could attain greater length of life than in subsequent ages, when the multiplication of the human race and the heterogeneous structure of society gave rise to the struggle for existence and impaired the physical strength of man. The average longevity, however, of the Jews who lived before 1000 B. C. was no greater than that given by reliable statisticians for individual European nations in recent years. Abundant proof of this is presented in the Pentateuch. The Israelites, after their departure from Egypt, were numbered on Mt. Sinai, the enumeration extending to all male persons twenty years of age and upwards. Before the storming of Jericho, about 37 years later, a second census was taken, and at this time all those who had been entered at Mt. Sinai had perished, Caleb, Aaron and Moses being the only exceptions. Accordingly, the average duration of life for the men of 20 years, was 37 years, and for the male population at large, 57.* In this connection, however, it must be remembered that the male population during their march through the wilderness were engaged in continual war with the native tribes, to say nothing of pestilence and famine. According to Dr. Marc d'Espine's mortuary tables for the canton of Geneva from 1838 to 1845, the average longevity for men 20 years of age was 37 years, and according to the necrology for the Austrian domains from 1870 to 1880, 36.79 years.†

The average longevity of the Jewish kings who died a natural death was only between 56 and 57 years. The greatest age was reached by David, who died from old age (*marasmus senilis*), in his seventieth year.‡ We need not be misled by the fact that Moses lived 120 years, Joshua 110, and the High Priest, Eli, 90; for they are exceptions to the general fact. Even at the present time we occasionally hear of such aged persons. We find an illustration of this truth in the case of Sir Moses Montefiore, a London banker, who recently passed away (1885) at the age of 101 years. According to Dr. B. Ornstein's life-statistics,§ centenarians are frequently met with in Greece. In Athens, with a population of 79,000, three centenarians died within six months of the year 1883, one of whom was 140 years old, and in the year 1885, five, one of whom was 120 years old.

By the figures given above, the mean duration of life for all Jewish males during the sojourn in the wilderness would foot up 30 years. According to the mortuary statistics for Austria the average longevity for the male sex foots up 30.95 years. In the Capetian family, the average longevity during a period of 700 years ranged between 26 and 32 years.

* I. e., taking the mean age of the fighting men on leaving Sinai as 40.—Tr.

† See *Oesterreichische Statistik*, V. B., 3 Heft. According to other mortuary tables the average longevity of persons 20 years of age ranges between 35 and 39 years.

‡ The average longevity of the male persons of the Capetian dynasty, from Robert of Clermont to Henry of Chambord, was 55.5 years. The greatest age was reached by King Charles X., 79 years. (*Annales de démographie internat.* Tome V., Paris.)

§ Solomon, too, complains in the 90th Psalm: The days of our years are three-score years and ten, or, by reason of strength, four-score.

¶ See the Archives for Pathology and Physiology, edited by Dr. R. von Virchow, Jahrgang 1884-5.

III.

It astounds the common man to hear that the posterity of the Patriarch Jacob, during their sojourn in Upper Egypt, increased to more than two million souls. Yet we must consider that the Israelites dwelt in a very fruitful land, and one which offered no hindrances to rapid growth. Further, it is probable that they were augmented from time to time by accessions from related tribes, especially in the earlier days of the settlement. Lastly, they remained in Egypt a period of 430 years. The original colony consisted of 70 male persons, Jacob with his sons and grandsons, and after the exodus, according to the enumeration made by Moses, there were 603,550 male persons of 20 years and upward.* If, now, we look for the doubling period by Euler's method, we find it to be about 30 years, and the yearly increase something more than two per cent. That such an increase in population is uncommonly rapid,† cannot be denied; and yet we find from statistics that a similarly rapid increase is met with even in the most recent times. The population of the United States of America within the thirty years, from 1850 to 1880, increased from 23,191,876 to 50,155,783; i. e., more than doubled; and Mr. G. Tucker has demonstrated that these states, apart from territorial acquisitions, have shown an average annual increase of 2.6 per cent. throughout the present century.‡

The Jews even now manifest remarkable fruitfulness. Statistics show that their increase in the Austrian lands from 1850 to 1880 was more than two per cent. yearly. Their numbers swelled between the above mentioned dates from 467,423 to 1,005,394, in Austria, and from 333,450 to 686,800 in Galicia alone, more than doubling in each. And it must be remembered that during this time there were no immigrations into Galicia, but emigrations therefrom to Bukowina, Hungary and Vienna. A great many also went over to other confessions, or declared themselves to be without confession.

The statistician, J. G. Hofmann, has assigned as the causes of the rapid increase of the Jews, the great fecundity of their marriages, and their small mortality, especially among the children. That Jewish marriages are actually more prolific than those of the European races, as far as statistics can determine, finds abundant proof in the Old Testament. According to the genealogy of the patriarchs, given in the Chronicles, a single marriage averaged to produce four or five male children who reached an advanced age. The seven sons of the Patriarch Jacob together left behind them 31 sons who reared families. Gideon, the Judge, and King Ahab had 70 sons apiece, so that we must suppose each to have had in all over 100 children. The Judge, Jephthah, was father of 30 sons and 30 daughters, and King Rehoboam of 28 sons and 60 daughters.

M. A. Rothschild, the progenitor of the celebrated banker family, was blessed with ten children, five of whom were sons, and his son, Anselmo, with seven children, three of whom were also sons.

* According to Herodotus, the Egyptian priests calculated the length of a generation to be 33 years. Adopting this calculation, the Israelites numbered thirteen generations during their sojourn in Egypt. We may arrive at the same result by the very simple method of doubling 70 until we obtain 603,550.

† This rapid increase led Pharaoh to issue the cruel command that all male children should be put to death as soon as born. In the thickly settled districts of China also, infanticide and the exposure of children to perish are well-known evils, even at the present day.

‡ See Wappaeus: *Allgemeine Bevölkerungs-Statistik*.

IV.

Several causes combined to make the growth of the Jewish people, after the exodus from Egypt, less rapid. The time of their journey through the wilderness, during which a new and active generation, under law to religious observances in unprecedented degree, was led on by Moses, a leader and law-giver never yet surpassed, was by no means favorable to numerical growth. Not only did they suffer from want of sustenance, and twice from deadly plague;* they were compelled to live and press on under the embarrassment of incessant wars. These wars were also accompanied by pillaging and plundering, as we see in the case of the battle with the Midianites. The booty taken in this battle reached the enormous aggregate of 675,000 sheep, 72,000 cattle, 61,000 asses, 32,000 maidens taken as concubines, 16,750 shekels of gold, consisting of household furniture, chains, rings, and various other ornaments.

In a later battle with the Hagarites, at the time of the Judges, 50,000 camels, 2,000 asses, 250,000 sheep† and 100,000 men were the prey.

The number of men over 20 years of age, capable of bearing arms, according to the census taken at Mt. Sinai, had scarcely changed at the time of the second census, taken on the banks of the Jordan, 37 years later. At the first, the number amounted to 603,550; at the second, 601,730, showing a decrease of 1820. The tribe of Manasseh shows an increase of about 63.6 per cent., Asher and Benjamin, 28.7 per cent., Issachar, 10.8 per cent., Zebulun, 5.4 per cent., Judah and Dan, 2.6 per cent., while with the other tribes there was a considerable falling off, which, in the case of Simeon, amounted to 62.5 per cent.

The time of Judges, also, was by no means favorable to increase in population. First of all, it was necessary for the Israelites to consolidate their power in the conquered land of Canaan. Further, civil dissensions arose among the tribes themselves, which entailed a considerable loss of life. According to the Book of Judges, 42,000 Ephraimites fell in the war with Jephthah. In the battle at Gibeah, the other Israelites lost 18,000 men, and the tribe of Benjamin, 25,000. In the war with the Philistines they suffered a loss of 30,000 footmen [1 Sam. 4]. We find, therefore, that according to the census taken 440 years later, at the time of King David, the increase in population since the occupation of Canaan was exceedingly small. To be sure, the number of men capable of bearing arms rose from 601,730 to 1,300,000 ‡ during this period; the rate of increase, however, was only 116 per cent., an average of 0.24 per cent. yearly.

This census, in reality a military conscription, was taken under the direction of Joab, the general, and extended beyond Jordan from Jasher to Dan, and on this side Jordan from Beer-sheba to Tyre and Sidon, on the north.

The data respecting this census are drawn from two sources. According to the second Book of Samuel there were in the land of Israel 800,000 and in the Land of Judah 500,000 men capable of bearing arms, a total of 1,300,000. In the

* In the Book of Numbers there is mention of two different visitations by the plague, in one of which, chap. 16, 14,700 persons perished; in the other, chap. 25, 24,000. Moses caused the golden calf idolatry to be punished with the death of 3000 men. Exod., chap. 33.

† 1 Chron. 5. We can form some estimate of the wealth of the land in cattle, when we remember that Solomon, at the feast of Jubilee, on the occasion of the dedication of the temple, presented 120,000 sheep and 20,000 oxen to be eaten during the seven days.

‡ Jerusalem contained 3,620 men capable of bearing arms. The entire population of the city at that time must have been between 15,000 and 16,000.

first Book of Chronicles we find the male population of the entire land of Israel given as 1,100,000 and that of Judah as 470,000. In this enumeration, however, the tribes of Benjamin and Levi are not included. According to a statement found elsewhere, the tribe of Benjamin contained a population of 59,000 men of 20 years and older, and the tribe of Levi 38,000 between 30 and 50 years of age, who were of course exempt from military service; for among the Levites were 24,000 persons engaged in the care of the religious services, and 6,000 who were judges and other officials. The cause of the discrepancy between the two enumerations is found in the fact that the census in the Chronicles, which gives the higher result, extended also to the nations subjugated by David, the Ammonites, Philistines, Edomites, etc. It was for the purpose of rating these nations that Joab went beyond Jordan as far as Dan on the north, and on this side Jordan from Tyre and Sidon to Beer-sheba on the south. For this reason we have considered the data contained in the Book of Samuel as alone suitable for comparison, and the increase in population since Moses' second census, above mentioned, is found to be 116 per cent. From this point on our calculation has to be limited to those few tribes for which the essential data are given. The tribe of Reuben subsequently increased only about 2.3 per cent.; the tribes of Benjamin, Judah and Issachar between 30.2 per cent. and 35.3 per cent. The numbering of the Levites, having regard to their official services, was conducted on another plan. With them, only those between 30 and 50 years of age were reckoned. Their increase since the time above mentioned was 342 per cent.

If we would further determine the magnitude of the entire Israelitish people, we must base our calculations upon certain presuppositions. Among European nations the number of persons under 20 years of age is computed to be between 42 and 48 per cent. of the whole population. If, now, we assume as valid for the Jews the average between these percentages, i. e., about 45 per cent., their entire male population at the time of Moses' first census amounts to 1,097,170, and on the supposition of the equality in numbers of the two sexes, the total population reaches the aggregate of 2,194,340. To this are to be added about 50,000 persons from the tribe of Levi. It was such a mass of human beings that, under their talented septuagenarian leader, Moses, wandered for forty years through inhospitable regions, harassed by perpetual war, and with no extraneous supply of provisions, to reach the goal pointed out to them by that leader, viz.: the occupation of Canaan, and to establish there a state, peculiar to itself in religion and customs. Their brilliant epoch under Kings David and Solomon fills us even now with admiration.

If this same method of calculation be employed with the census footings of the time of David, the 1,629,000 male persons of over 20 years of age mentioned in the Chronicles indicate a population of 5,923,600. To this number are to be added about 200,000 persons from the tribe of Levi. Accordingly, at the time of David, the Jewish commonwealth contained more than 6,000,000 inhabitants, a population equal to that of contemporary Belgium, Bavaria, Galicia and Roumania combined.*

Finally, a fourth census is recorded, in the time of King Amaziah, about 200 years later. This census pertained only to the tribes of Judah and Benjamin,

* According to Josephus, Palestine, at the time of the destruction of Jerusalem by the Romans, 70 A. D., contained 2,700,000 inhabitants.

and the data given show a very meagre increase in the population, viz.: 31.3 per cent. in all. This slight increase, however, is comprehensible when we consider that the Jews, after the death of Solomon and the division of the kingdom, were in a state of continual commotions internally.

We can form some estimate of the loss of life incident to the Israelites in their wars, from the following facts: In the war between Jeroboam and Abijah, 500,000 were captured and slain;* in the war between Pekah and Ahaz 120,000 men fell in battle and 200,000 women and children were carried into captivity. At the time of Ahaz, the Assyrian king Tiglath-pileser took captive the tribes of Reuben, Gad and Manasseh that dwelt on the other side of the Jordan, in all about 120,000 men. In the last years of David's reign 70,000 perished from the plague in three days.†

V.

The magnitude of the Jewish population can also be determined in some measure from the strength of the army that stood in readiness for the kings at the outbreak of war. David's army, in the civil war with Saul, numbered 339,600 soldiers; Saul's could not have been much smaller.‡

Subsequently, David's army, on its peace footing, numbered 288,000 soldiers. They were under the command of 12 generals, in divisions of 24,000 each. For one month of every year military exercises were required of the divisions in turn.§ In the fratricidal war between Rehoboam and Jeroboam, the former commanded 180,000 troops, the latter 800,000; in the war with Abijah, king of the northern Jews, who took the field with 400,000 men, Jeroboam lost more than half of his forces.|| Under the later kings of Judah the strength of the standing army increased in direct ratio with the increase of population. Asa and Jehoshaphat had at their disposal a force of 580,000 men.¶ Under Amaziah and Uzziah, the army fell in number to 300,000. This was due to the revolt of the Edomites in the reign of King Joram. The first named king also hired 100,000 mercenaries out of Israel.

* 2 Chron. 13.

† We may perhaps look to the same cause for an explanation of the great mortality in the army of the Assyrian king, Sennacherib. In a single night, during his siege of Jerusalem, he lost 185,000 men. (2 Chron.)

‡ In the war of Saul against the Ammonites, the strength of his army was 330,000.

§ The equipment of the Israelitish soldiers consisted of a helmet, coat of mail, spear or bow, and sling stones. Asa's army numbered 300,000 spearmen and 200,000 bowmen, among whom were slingers who were left-handed and "could sling stones at a hair-breadth and not miss." They belonged especially to the tribe of Benjamin. Solomon's body-guard consisted of 200 warriors bearing golden shields. These shields were carried to Egypt as booty by Pharaoh Shishak.

¶ Cyrus, the king of the Persians, led 128,000 men to the war against Croesus, who commanded a force of over 136,000 regulars, and was supported by auxiliaries from Asia Minor and Assyria. (Xenophon: *Cyrop.* II.)

In the war against Babylon, Cyrus' army consisted of 160,000 foot and 120,000 horse. (Xenophon: *Cyrop.* II.)

‡ According to Dionysius, the number of Roman citizens capable of bearing arms was, at the time of Servius Tullius, 80,700; after the establishment of the Republic, 150,000; at the close of the First Punic War, 300,000; at the time of the Emperor Augustus, 4,137,000; and at the time of the Emperor Claudius, 6,940,000, (Moreau de Jonnés *Statistique des peuples de l'antiquité*. Paris, 1851.) At the time of the Gaulish invasion, the Romans, with the coöperation of their allies in Middle and Southern Italy, could, in case of need, call 700,000 soldiers to their relief. (Polybius II.)

According to Herodotus, the Egyptian priests numbered the succession of their kings by assigning to the average generation a length of 33 years. We may arrive at the same result by adding together the reigns of the several kings from David to Josiah, leaving out those kings whose reigns were of very brief duration. The entire period of rule for 13 kings is 431 years, making an average reign of 33.2 years for each. If the fourteen generations from David to Zedekiah, the son of Josiah, be considered as each 33.3 years in length, we get a period of 466 years as that of the entire regal rule. The captivity of the last king took place in 587 B. C. This number, added to the 466 years above mentioned, gives a total of 1053 years B. C., at about which time the reign of David began.

FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

Hamilton Theol. Seminary, Hamilton, N. Y.

I. FALSE TYPOLOGY (*continued*).

In determining the fundamental principle that must underlie all word typological interpretation, we naturally inquire, first, why we may suppose there are types in the Old Testament, and then ask how we may know them even if they are there.

(1) Such an expectation would be quite natural in view of the manner in which the divine revelation has been made to men. God, in his relations with men, has always acted in accordance with the same eternal and unchangeable facts, and in harmony with the same fundamental principles. But the manifestation of himself has been made in ever changing and constantly enlarging forms. His movement in the history of the race may, therefore, be conceived of as a spiral, in which each lower ring has some essential analogy to each higher ring. And so it would be expected that, in a constantly developing revelation, God would use the lower rings of this spiral movement, to teach concerning the character of that part of his movement in human history that was yet to come. The possibility of types is to be found in their essential analogy between the rings of the spiral.

(2) But has God used these lower rings of the spiral as a means of instruction in making his great revelation? They contain, indeed, the material for the Great Teacher's use; but we have no right to call them types, unless we are sure that he has used them. If we mean anything of value by this term "type," a mere analogy is not enough to create a type. For mere analogies do not teach. They may suggest possibilities, or illustrate truth already established. But, in themselves, they teach nothing; that is, they make, and can make, no new truth certain. The great dangers attending the use of the argument from analogy, are too well known to every thinker to need any re-statement here. Moreover, if analogy alone is enough to make a type, then all things are types; and this is the same as saying that nothing is a type. History is constantly repeating itself; the natural world is full of analogies to the spiritual; and all nature itself, according to the doctrine of the evolutionists, is little more than a series of hints and promises. If types are matters of this sort, then, for the purposes of sound Scripture

interpretation, the word has no meaning, and the thing no existence. We cannot, therefore, justly assert that any person, object, or fact, presented to us in the Old Testament has a typical meaning on the ground of mere analogy. We must be sure, in order to assign the typical value, that God has made use of this analogy, in the process of revelation, for the teaching to men of the real character of that which would come to pass, or come to be, in the future. The fundamental principle which must underlie all sound typical interpretation is, therefore, this: The certain evidence that a person, an object, or a fact of the Old Testament age was intended by God to teach concerning the future, and to make evident the real character of some future event, or object, or person, is the indispensable ground for assigning a typical character and meaning.

But how is the divine intent to be known? Clearly, from the New Testament, and from it alone. For it is only in the New Testament that we have any evidence, even so much as a hint, that God made in any way the things that existed in the Old Testament age to be typical of the higher realities of the later New Testament age. Were it not for the allusions and the interpretations of the New Testament writers, no careful and scientific interpreter would venture to assert the existence of types in the Old Testament. We might make various conjectures; but, on any good grounds, we could not possess any positive knowledge about this matter.

The study we have now made, readily furnishes us the means of laying down the laws that must govern the interpreter in determining the meaning of the Old Testament types. These laws may be stated as follows:

(1) Determine from the New Testament that it was the divine intent to use the person, the object, or the fact in question, as a type. This divine intent is best and most certainly determined by finding it clearly set forth in some specific New Testament passage. But its reality may also be established by showing that it is included in some generalization which is an induction from several New Testament passages, or from several interpretations of Old Testament types that are made by New Testament writers. However, such is the alluring enticement of analogies, that there is constant danger that these generalizations will be false inductions from too few facts, or from cases that are merely more or less analogous, and have no elements of real identity. Hence, the careful and wise interpreter will confine himself to the use of specific statements of the New Testament, or of such generalizations as clearly rest upon abundant facts, and such facts as are undoubtedly instances of the same kind. Conservatism in this matter is always best. For, to fail to find types enough is an evil that will lead to far less injurious results for either the individual, or the cause of biblical study, than the greater evil of creating types that have no existence in fact.

(2) In the same way, and by a careful examination of the contents of the evidence that establishes the divine intent, determine the sphere and the extent of the typology. By sphere, is here meant the particular province of life or activity, in which the typical meaning lies. The high priest, for example, was a type, either as a man among men, or as an official in a theocracy. To settle just the fact in this case, would be to determine the sphere of typology for this type. By extent, is meant the number of particulars belonging to the determined province, that are included in the typical meaning. To return to the case of the high priest, as an example,—if he was a type only as an official of the theocracy, was he so merely when acting as a mediator between God and men, and, as such,

making an atonement for men, or was he so in performing any and all his official duties, deciding in the matter of leprosy in man or buildings, for instance?

(3) Determine, in like manner, from the New Testament evidence, the antitype. For, since it is only from the New Testament that we know there are any antitypes, only from it can we know what the antitype is in any given case.

(4) Assign to the antitype in its sphere the same meaning and value that the type has in its own sphere. For, it is in this way that the New Testament interprets types. The Jewish high priest, for example, according to the New Testament teaching, secured real and positive results in the sphere in which his priesthood lay. The same results the Christian High Priest secures in His sphere of life and work, in the further teaching. The spheres are different; but, in their relations to their own sphere, the results are the same.

These laws faithfully followed, would put an end to the lawless methods of much of the so-called spiritual interpretation, and would go far towards lifting the exposition of Scripture above the contempt of thoughtful men.

THE OLD TESTAMENT FOR OUR TIMES.¹

BY PROF. E. L. CURTIS, PH. D.,

McCormick Theol. Sem., Chicago.

IV.

The Old Testament presents notes of warning also touching upon the great *Social Question of Our Day*.

The dangers of a material civilization rise and loom before us. One class of people are growing richer, richer; another, relatively poorer and poorer. Men are crowding into cities. These are becoming the centers of a luxurious and effeminate civilization. This now was much the case in the latter days of Israel and Judah. Men slept on couches of ivory;² they had music and wine;³ they speculated in grain;⁴ they cheated;⁴ they acquired great estates, buying up all the land in their neighborhood;⁵ they imported foreign articles of luxury;⁶ they oppressed the poor;⁷ their wives and daughters were decked out in the most extravagant style.⁸ All this life, centered in Jerusalem and Samaria, was a miniature of that going on in our own land. It threatened destruction. The prophets, the preachers of those olden times, made then these evils the subject of their earnest warnings, and herein they are a needed model for our day. We need ethical preachers, men who will arouse the public conscience; an Elijah to denounce Ahab's crime against Naboth,⁹ which has been repeated so often by the strong white man against the poor Indian; an Isaiah to say woe, not simply unto them that are mighty to drink wine,¹⁰ but also woe unto them that join house to house and lay field to field, until they be made to dwell alone in the

¹ Continued from the October STUDENT.

² Am. 6:4.

⁴ Am. 8:5.

⁶ Is. 2:6, 7.

⁸ Is. 3:16 seq.

¹⁰ Is. 5:22.

³ Am. 6:5.

⁵ Is. 5:8.

⁷ Mic. 3:2, 3.

⁹ 1 K. 21:17 seq.

midst of the land,¹ a woe against grasping monopolies of every sort; a Jeremiah to intercede in behalf of the man-servant and the maid-servant;² an Amos to threaten divine punishment upon those that have sold the righteous for silver and the needy for a pair of shoes, that pant after the dust on the head of the poor;³ those who will combine to force up the price of food or fuel, taking bread from the mouth of the hungry and heat from the body of the cold. These, not to mention others, are needed voices that come to us from the Old Testament.

Worthy of consideration also are the principles of land-tenure of the Mosaic law,⁴ which commanded a reversal of landed property at the end of every half century to the original owners, thereby keeping it in the hands of small individual holders, preventing the accumulation of great estates on the one hand, and the degradation into abject poverty on the other. Suppose these principles had been in some way insisted upon by the church in the days of her direct power in the past, is it too much to surmise that the land question, which has been at the bottom of so many woes and wrongs in Europe, might never have been? This legislation may be called ideal, or fitted only for an ideal state or condition of affairs, yet it presents an ideal needed for our own times, of a golden mean between opulence and want; a mean expressed in the prayer of Agur:

"Give me neither poverty nor riches;
Feed me with the food that is needful to me;
Lest I be full, and deny thee, and say, Who is the Lord?
Or lest I be poor and steal,
And use profanely the name of my God."⁵

This golden mean according to the Old Testament is intimated to be the goal of humanity; for not only "Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree."⁶ No mere legislation can bring this about. The gospel of repentance and faith in Christ is the sole remedy for the woes of mankind, but that gospel carries with it certain ethical teachings, touching all phases of social and civil life, which gradually are formulated and enter into the consistencies of a true Christianity. These must be sought for, according to the need of the hour, in the whole Word of God, and the Old Testament has its contributions in this direction.

V.

Another idea needed for our times is that of *The Immanence of God*. He has been too often conceived of as simply transcendent. That has been the drift of modern thought. Paley's watch picked up on the sand has suggested not only a designer, but as applied to the universe, a designer who, having finished his work, cast it aside to be governed and run by the power and machinery placed within, he himself being so remote as to be unknown, if not unknowable. Thus the very argument which would tell us of the existence of a God, has been turned in the opposite direction, not to bring him near, but to remove him afar.

¹ Is. 5: 8.

² Jer. 35: 8 seq.

³ Am. 2: 6, 7.

⁴ Lev. 25: 8-34.

⁵ Prov. 30: 8, 9.

⁶ Mic. 4: 3, 4.

The true conception is given in the Old Testament, which finds God not simply the creator of the universe, but ever therein. The first chapter of Genesis has a counterpart in Psalm 104. Creation in the beginning by an absolute fiat passes over into an unfolding preservation, by a continued presence :

"Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships ;
There is the leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather :
Thou openest thy hand, they are satisfied with good.
Thou hidest thy face, they are troubled ;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created ;
And thou renewest the face of the ground."¹

"The whole universe exists in God, as the stars in the ether, as the clouds in the air ; the whole universe floats on the pulsing bosom of God."² Nature is his outer garment. All her movements are of him, the thunder is his voice,³ the lightning from his mouth,⁴ the earthquake his anger,⁵ the light his garment,⁶ the clouds his chariot,⁷ the winds his messengers,⁸ the ice from his breath.⁹ His throne is above the cherubim, symbols of the living powers of nature. But he is never identified with nature. His immanence is not pantheistic. He giveth life to all, is the life of all, is in all natural phenomena, but is independent, apart, separate, and Lord of all.

No natural scene or object in the Old Testament is ever pictured for its own sake, to leave the impression of itself. The Psalmist gazes at the starry heavens by night, he views the wondrous march of the sun by day, but his words are no pen-pictures of these brilliant objects : no, these are nothing in themselves, only in their grandeur speaking silently of God. Beauty of form, harmony of color were conceptions foreign to the Hebrews. Ezekiel's cherubim defy artistic representation. The creations of Job, his magnificent description of a war-horse, for example, suggest no pictorial treatment. Indeed, that may be said to refuse to come within the power of brush or pencil. The reason is because the description is given not for the sake of the horse, but to awaken religious emotion. This is the highest, the truest study of nature, God ever there. This is much needed in the present day, when in science, in art, in literature, the dominant schools are realistic, and everything is presented for its own sake and nothing higher. There must be scientific exactness, every line must be perfect, but there need be nothing which shall touch once the soul and lift men Godward.

VI.

For this reason we are glad also that the Old Testament is being *Studied as a Literature*. It is needed as a welcome tonic ; for in literature men's aims are

¹ Ps. 104: 25-30.

² A. A. Hodge, *Pres. Rev.*, Vol. VIII., p. 10.

³ Ps. 29: 3.

⁴ Ps. 18: 8.

⁵ Ps. 18: 7.

⁶ Ps. 104: 2.

⁷ Ps. 104: 3.

⁸ Ps. 104: 4.

⁹ Job 37: 10.

becoming dwarfed as much as in art. The popular writers of to-day are, as one has said, "photographic literateurs, who do not create ideally, who leave out such grand themes as justice, holiness and devotion; to whom the beauty of holiness is no concern; men who will amplify a mouse or analyze a passion with utter indifference."¹ The Old Testament stands as the highest literature of the world to counteract this tendency. Its study then ought to be encouraged as such. The Holy Ghost gave its thoughts often a high literary finish, we may believe not without this object in view. It should come as a classic into our school-rooms. Why confine ourselves to the literature of the peoples who have given us art and law, and omit that of the one who has given us religion?

The Old Testament, as the whole Bible, is not to be made an unnatural and unreal book, by attaching it exclusively to hours of devotion and detaching it from the experiences of ordinary life. "The study of the Bible," says one, "will inevitably lead to holy and devout thoughts, will bring the student to the presence of God and his Christ; but it is a sad mistake to suppose that the Bible can be approached only in special frames of mind and with peculiar preparation. It is not to be covered as with a funereal pall and laid away for hours of sorrow and affliction. It is not to be regarded with feelings of bibliolatriy, which are as pernicious as the adoration of the mysterious power of determining all questions at the opening of the book. It is not to be used as an astrologer's horoscope to determine from its words and letters, the structure of its sentences and its wondrous symbolism, through seeming coincidences, the fulfillment of biblical prophecy in the events transpiring about us or impending over us. The Bible is no such book as this,—it is a book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours, it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the æsthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life. Familiarity with the Bible is to be encouraged. It will not decrease but rather enhance the reverence with which we ought to approach the Holy God in his Word. The Bible takes its place among the masterpieces of the world's literature. The use of it as such no more interferes with devotion than the beauty and grandeur of architecture and music prevent the adoration of God in the worship of a cathedral. Rather the varied forms of beauty, truth and goodness displayed in the Bible will conspire to bring us to Him who is the center and inspiration of them all."²

VII.

I mention but one other aspect in which Old Testament words are profoundly significant for our times. I refer to those touching upon the great work of the church in this present hour, *The Evangelization of the World*.

It is frequently said that there are no promises of the world's conversion in the New Testament, only Christ's command to preach. But why there such promises? The Old Testament was the Scripture of those days, and it is full of them. The one given to Abram: "In thee shall all the families of the earth be

¹ W. H. Ward in the *Independent*, Dec. 6, 1886.

² Briggs' *Biblical Study*, pp. 4, 5.

blessed."¹ Did that mean the meagre, narrow, small blessing of a little handful snatched out and saved? Did that mean the blessing of having the gospel preached, witnessed, to save a few and harden the many, making their damnation the greater? That is not the Old Testament conception. "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."² The arch-enemies of God's people, the great powers of the world, are to be one with them.

"Ask of me and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possessions."³

"I will also give thee a light for the Gentiles,
That thou mayest be my salvation unto the end of the earth."⁴

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."⁵ These were the promises given to Israel; these are the promises given to us. What courage, what hope, what zeal should the church then have? The horizon of God's word is roseate with the morning glow. The realization of our Saviour's prayer, "Thy kingdom come, thy will be done in earth as it is in heaven," is assured.

¹ Gen. 12:3.

² Is. 19:25.

³ Ps. 2:8.

⁴ Is. 49:6.

⁵ Is. 11:9.

INDUCTIVE BIBLE STUDIES.

[Copyright by W. R. HARPER, 1887.]

PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

NINTH STUDY.—CIVILIZATION IN ISRAEL IN THE TIMES FROM ELI TO DAVID.

[The material of this "study" is furnished by Prof. Beecher. It is edited by Prof. Harper.]

I. INTRODUCTORY NOTES.

1. According to the statements of fact made in the Bible, the Israelitish nation suddenly blossomed out during the reign of David. For some centuries previously, during the times of the Judges and of Saul, the tribes had existed east and west of the Jordan, (a) without much national feeling, (b) with frequent civil wars, (c) much of the time the vassals of the neighboring peoples.
2. This state of things was unfavorable both to civilization and to national greatness. Under Samuel, influences were set at work which gradually changed all this; with the completion of David's conquests, the change became suddenly and grandly apparent.
3. We have reached, therefore, a crisis in the history, which makes it desirable that we pause and glance at a few of the leading facts of the civilization of the period. As the Bible is almost our only source of information concerning these, it is desirable that the student draw his information directly from the Bible. Of course, the following treatment is not exhaustive, but merely offers a few representative facts, on a few selected topics.

II. BIBLICAL LESSON.—REVIEW.

Review 1 and 2 Samuel and 1 Chron. 10-29. Perhaps some such plan as the following may be found helpful:

- (1) Beginning with the account of Samuel's birth (1 Sam. ch. 1), *think* through the entire period of history which has thus far been studied. One ought to be able to take in the principal points of interest, and indeed many of the details, almost in a moment.
- (2) Make from preceding "studies" a list of the topics cited under the "Biblical Lesson," and take them up one at a time, endeavoring to gather up all the details which are included under each.
- (3) Select certain important characters, e. g., Samuel, Saul, and David, and certain important objects or events, e. g., the ark, wars with Philistines, necromancy, sins, and associate with each all that can be remembered.*

III. GENERAL TOPICS.

[The student is expected in the case of each topic (1) to verify every reference given, and (2) to add others which, in his opinion, bear upon the subject in hand.]

1. **Political and Military Organization.** (1) *Elders*: (a) popular power in Israel rested with the *elders*. These are spoken of indifferently as elders of Israel, or as elders of some particular tribe, or of some particular locality,

* With the exception of the preparation of the list of topics, this exercise demands nothing but *thinking*. It ought to be gone through with in a quite satisfactory manner inside of *eight or ten minutes*.

- 1 Sam. 4:3; 30:26; 11:3; 16:4, etc. (b) How a man became an elder we are not informed—whether by age, or by inherited nobility, or by some kind of election, or simply by the fact of being a prominent citizen; the last supposition is perhaps most likely. (c) The elders appear to have had charge of matters of local government, and, in consultation with the judge or king, acted upon affairs of national importance, 1 Sam. 11:3; 16:4; also 4:3; 15:30; 2 Sam. 17:4,15, etc. Subject to divine interference, the people and the elders even made and unmade the judges and kings, 1 Sam. 8:4; 10:17, and context; 2 Sam. 2:4; 3:17; 5:3; 19:9-11, etc.
- (2) *Civil Divisions*: That into tribes and families is often mentioned in the history of this period, though not much emphasized (see (5) below). The different division into thousands, hundreds, and fifties is prominent from the beginning of the monarchy (see concordance); it is most frequently mentioned in connection with the army, 2 Sam. 18:1,4; 1 Sam. 17:18, etc.; but in part, at least, and perhaps throughout, it seems also to have been a division of the people as distinct from the army, 1 Sam. 10:19-21; 23:23.
- (3) *The Officer*: (a) The officer in charge of one of these divisions, whether a fifty, a hundred, a thousand, or some larger body, is called a captain, "sār" (look up the word in a Hebrew concordance, or, if you use an English concordance, remember that half the instances are disguised by variant translations). (b) In a majority of instances, the "sār" is a military officer, 1 Sam. 12:9; 14:50; 17:18,55; 2 Sam. 2:8; 18:1,5, etc.; but the title is also applied to the men who had charge of the music, and of other matters connected with the public worship, of business affairs, and apparently of civil affairs; see 1 Chron. 15:5,6, 22, etc.; 24:5,6; 27:22,31; 21:2; 22:17; 23:2, and many other places in Samuel and Chronicles; in many of these the word is translated "chief," "master," "governor," "prince," "ruler." (c) Generally the captains differed from the elders in that they were either chiefs of free companies, who had been accepted by the king, or else were under appointment from the king, 2 Sam. 4:2 (cf. 1 Sam. 22:2); 1 Chron. 12:21,28,34; also 1 Chron. 11:6,21; 2 Sam. 23:19; also 1 Sam. 8:12; 18:13; 22:7, etc.
- (4) *Origin of the Divisions*: According to the previous books of the Bible, the elders, and the division into tribes and families, were already in existence before Israel left Egypt; the division into thousands, hundreds, fifties, and tens, under "captains" ("sār," though translated "rulers"), for the purpose of enabling one chief magistrate conveniently to perform his functions, was made by Moses, and apparently continued in existence from his time; Deut. 1:13-15; Ex. 18:21,25; "captains" of Issachar, of Succoth, of Gilead, Jud. 5:15; 8:14; 10:18; "thousands," Num. 10:4,36; 31:14; Deut. 33:17; Josh. 22:14,21,30; Jud. 6:15; see also concordance.
- (5) *National Assembly*: (a) In the times before and after our period, prominence is given to the national assembly (*qahal*) in which the people—prominently the elders and the "princes" (*n'siim*) of the tribes—sembled for especially important national business, Num. 20:10; Josh. 8:35; Jud. 20:1,2; 21:5, 8; 1 Kgs. 8:14,22; 12:3, etc. (b) This assembly is not mentioned by name in the Books of Samuel (strictly, at least, the gatherings, 2 Sam. 20:14, 1 Sam. 17:47, were not proper national assemblies); and the "princes" are not mentioned, by this title, in the history of the period in either Samuel or 1 Chronicles; but the men who are called "chieftains" and "captains" (*nagidh*, *sār*) of the tribes, 1 Chron. 27:16,22, may have been the tribal "princes," and there is no sufficient reason for disputing the testimony of the author of Chronicles, that the *qahal* was in existence in the times of David, 1 Chron. 13:2,4; 28:8; 29:1,10,20. (c) One cannot help noticing, however, that the "captains" were very prominent in these assemblies; David took care, apparently, that the government should be represented there, as well as the people.

- (6) *Priests and Prophets*: These have great though varying influence in public affairs, throughout the period.
2. *Details in Military Affairs.* (1) *Equipment of a Warrior*: From a study of the story of David and Goliath, and from a Bible reading on such words as shield, helmet, coat of mail, sword, spear, bow, arrow, sling, gather the best account you can of the equipment of a warrior, in the times from Eli to David. (2) *Special Topics*: (a) the raising of large armies, 1 Sam. 11:7,8, etc.; (b) David's national guard, 1 Chron. 27:1-15; (c) David's roll of "heroes," (in the versions "mighty men"), 2 Sam. 23:8-39; 1 Chron. 11:10-47; by a concordance of proper names, trace the biographies of such of these "heroes" as are mentioned elsewhere; make the best conjecture you can as to the qualifications that entitled a warrior to be enrolled in this list; (d) how were these "heads of the heroes" related to the "heroes," 1 Chron. 19:8; 2 Sam. 10:7; 16:6; 17:8; 20:7; 1 Kgs. 1:8,10; 1 Chron. 12:1,4,8,21,25,28,30; 26:6,31; 28:1; 29:24? (e) David's "Cherethites and Pelethites," 2 Sam. 8:18; 15:18; 20:7,23; 1 Kgs. 1:38,44; 1 Chron. 18:17; cf. 1 Sam. 30:14; Zeph. 2:5; Ezek. 25:16.
3. *Density of the Population.* (1) *Instances*: (a) the 300,000 and the 30,000, 1 Sam. 11:8; (b) the 30,000, etc., 13:5; (c) the 210,000, 15:4; (d) the 800,000 and 500,000, with the 1,100,000 and 470,000, 2 Sam. 24:9; 1 Chron. 21:5. Are these numbers incredibly large? Are those in (d) incredible on account of the discrepancy between them? (2) *Points to be considered*: (a) these regions then had a larger area of good soil, and less of barren rock, than now; (b) the Philistine force mentioned in 1 (b) may have been partly allies from great distances; (c) though the census of David was "from Dan to Beer-sheba," it may yet have included the arms-bearing population of the entire empire, from the Mediterranean to the Euphrates, distributed in the enrollments of the several tribes; (d) it is not absurd to suppose that the thousands, in these cases, may sometimes have been "thousands" of organization (see above), instead of being strictly numerical, and that a large proportion of the "thousands" counted may not have been full; (e) this suggests the possibility of accounting for some discrepancies as the result of varying modes of enumeration, rather than of false numbers; [(f) there are probably some cases of error in the transmission of numbers.—W. R. H.]
4. *Arts of Common Life.* Density of population, in such a country as Palestine, implies good agriculture. (1) *Good Living*: As to what constituted good living among these people, examine 1 Sam. 16:20; 17:17,18; 25:11,18; 2 Sam. 16:1,2; 17:27-29, etc. (2) *Feasts*: Doubtless the people generally lived on vegetable diet; but give some account of the following three classes of flesh-eating feasts: (a) Apparently secular, 1 Sam. 25:11,36; 2 Sam. 13:23,28; (b) Local sacrificial feasts, 1 Sam. 9:12,13, 22-24; 16:2,3, etc.; 20:6, etc.; (c) *Jehovah's peace-offering*: 1 Sam. 1:9, etc.; 2 Sam. 6:17-19; 1 Chron. 16:1-3; 29:21,22a. (3) *Wine*: For the use of wine and strong drink during this period, see concordance. (4) *On the working of metals*, 1 Sam. 13:19-22; 2 Sam. 12:31; 23:7; 1 Chron. 22:3,14,16; 29:2,7, etc. (5) *On the accumulation of wealth*, 1 Chron. 29:3-9, etc.
5. *Customs and Manners.* (1) 2 Sam. 13:1-22, the arrangements of the royal household, employments of those belonging to the royal family, the general simplicity of the royal establishment; (2) 2 Sam. 13:23-29, the character of the festivities of the princes (cf. 1 Sam. 25:7 seq.); (3) 2 Sam. 14:1-24, the possibility and manner of approach to the king; (4) 2 Sam. 15:1-6, the simplicity and details of the royal functions. Add any other passages and details filling out the picture of the day.
6. *Administration of Justice.* (1) Much formality of procedure, in some civil cases, Ruth 4:1-12; (2) Very summary treatment of offenders, sometimes, 1 Kgs. 2:25, 34,46, etc.; (3) The law of blood revenge in force, 2 Sam. 3:27; 14:6,7,11, etc.; these cases show that even the king was powerless before certain fixed customs. (4) That appeals were made to the king appears from 2 Sam. 15:2-4. (5) Where these various cases are covered by the Pentateuchal laws, there are decided points both of agreement and of disagreement with those laws.
7. *Administration of the Government.* (1) Study 2 Sam. 8:15-18 (cf. 20:23-26; see

- also 1 Kgs. 4:1-6) as it bears upon the administration of the kingdom of Israel under David; (2) meaning of *host, recorder* (cf. 2 Kgs. 18:18,37; 2 Chron. 34:8), *scribe* (cf. 2 Kgs. 12:10; 18:18 etc.), *Cherethites and Pelethites* (cf. 15:18; 20:7, 23, etc.), *tribute or levy* (20:24) (cf. 1 Kgs. 12:4). Why a *double high priesthood*, 8:17? *David's friend*, 15:37 (cf. 1 Chron. 27:33; 1 Kgs. 4:5)? (3) Supplement from 1 Chron. 27:25-34.
8. **Architecture and Commerce.** Study these in 2 Sam. 5:9-12; 7:1,2; 11:2, etc., and the accounts of the preparations for building the temple; cf. 1 Sam. 22:6, illustrating the contrast, in these respects, between Saul and David.
 9. **Art of Poetry.** What may be inferred as to the existence and character of the art of poetry in this period from (1) 1 Sam. 2:1-10; 27-36; 2 Sam. 1:17-27; 3:33,34; 22; 23:1-7; (2) The titles to the Psalms; (3) The passages that mention music (see below); (4) 1 Chron. 16:7-36; Luke 20:42-44; Acts 1:16,20; 2:25-31,34; 4:25,26; 13:35-36; Rom. 4:6-8; Heb. 4:7?
 10. **Art of Music.** What do you infer concerning the condition of this art from 1 Sam. 10:5; 18:6-8; 2 Sam. 23:1; 6:5; Amos 6:5; 1 Chron. 13:8; 15:16,19,22,24; 16:5,6,42, etc.; 23:5; 25:1-31; 2 Chron. 7:6; 29:27,30; Neh. 12:24,36,44-46, etc.?
 11. **Historical Research.** Were these times, and especially the times of David, times when men studied history, and cited historical precedents? 2 Sam. 8:16,17, etc.; 11:20,21 (cf. Jud. 9:53); 7:6,8-11; 1 Sam. 2:27,28, 12:6-11: 4:8, etc.
 12. **Public Worship and Religious Teaching.** (1) See 1 Sam. 6, compared with 2 Sam. 6:3, etc.; also 2 Sam. 8:18 ("priests"); (2) with these contrast 2 Sam. 6:12-23; 7; 1 Chron. 15; 16; 22; 28; 29, etc.; also 2 Sam. 24:18-25; 1 Chron. 21:18-30. (3) As to the prophetic teaching, see 2 Sam. 7; 12; 24, etc., and the sixth of these "studies."
 13. **Art of Writing.** (1) Supposably, the poetic, musical, architectural, historical, priestly and prophetic activity of these times might have existed without the art of writing, and its results have been orally handed down; in view of the details we have been studying, is this supposition a probable one? (2) How does it agree with 1 Sam. 21:13; 2 Sam. 11:14,15; 2 Chron. 2:11; 1 Chron. 27:24; 23:27; 24:6; 29:29; 1 Sam. 10:25, etc., and with the passages already cited in this study?
 14. **Critical Results.** (1) What bearing have these facts on the question whether the Psalms ascribed to David and his contemporaries are genuine? (2) On the question whether the accounts in 1 and 2 Samuel and 1 Chronicles are based on documents contemporaneous with the events? (3) On the question of the date of the writing of the books of Samuel?

TENTH STUDY.—THE PSALMS OF DAVID—FIRST PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. It will not be possible, within the scope of these "studies," either (1) to examine the scientific grounds upon which a particular Psalm is assigned to David, or (2) to study closely all the Psalms which, by common consent, have been assigned to that author. It is proposed to take up a few of those in reference to whose authorship there is little doubt, and to study them as *David's*. Anything contained in the Psalm which is inconsistent with a Davidic authorship, will be noted.
2. The only true method, the historical, must be employed; and in almost no other part of Scripture is it possible to apply this method more strictly or with greater satisfaction. We know so many of the details of David's life, that, comparatively speaking, it is not difficult to distribute his literary work in connection with these details.

3. If one desires to do the work here outlined comprehensively and intelligently, let him *first* obtain some knowledge of the structure and contents of the Psalter as a whole. The importance, even the necessity, of this is self-evident.
4. If one desires to do the work here outlined with some degree of thoroughness, let him *first* obtain some knowledge of the principles of Hebrew poetry (see topic 2 below). As will be seen, the study of the poetry of a given Psalm is, after all, *the study of the thought as a whole, and of the relation of its various thoughts to each other*. It will be said that this is rather the theme and the analysis of the poem, and not the poetry. *Try it and see*. Only the Revised Version, of course, can be used in this work.
5. If the treatment given seems fragmentary, let it be remembered that only three "studies" can be given to the whole subject of David's Psalms.

II. LITERARY TOPICS (INTRODUCTORY).

[In the following work on the Psalms, let it be distinctly understood that no one is under obligation to do all that is outlined. Select what seems to be most important.]

1. **The Psalter and its Divisions.*** (1) Number of Psalms in our English Bible, in Septuagint? (2) Note the division of Psalms into different books; number in each? (3) Study and compare the doxologies at the end of Pss. 41; 72; 89; 106. (4) Meaning of Ps. 72:20? inferences to be drawn? (5) What light upon the age of this five-fold division is gained from 1 Chron. 16:35,36? (6) The times of David, Hezekiah, and the return from exile, the principal periods of Hebrew Psalmody; explanation of this fact?
2. **The Form of Hebrew Poetry.** (1) Study Pss. 19:1,2; 21:1,2 (R. V.), and note (a) that each verse has *two lines or members in each of which the same thought is expressed with slight modifications*; (b) that this method of expression, called *parallelism*, is the characteristic feature of Hebrew poetry; and (c) that, wherever, as in these verses, there is practically a repetition of the same idea, the parallelism is called *synonymous* (cf. synonymous words, or synonymous phrases). (2) Study Prov. 10:1-5, and note that, in each verse, the second line or member is in antithesis (contrast) with the first; this is *antithetic parallelism*. (3) Study Ps. 21:3; 25:6; 37:13; 42:1, and note that, in each verse, the first line does not furnish a complete thought, the second being needed to finish out the idea begun in the first; this is *synthetic parallelism*. (4) Study the parallelism of Ps. 15, and note that verses 1 and 2 have each two members, but that verses 3, 4, 5 have each three members. (5) Study Ps. 18:6, and note that (a) the first and second members are synonymous; (b) the third and fourth are synonymous; (c) that the third and fourth, taken together, stand in the synthetic relation with (i. e., are needed to complete the thought of) the first and second. (6) Search in the Psalms for other and similar combinations.
3. **Characteristics of Hebrew Poetry.†** (1) *Religious*; (a) the Hebrews were a religious nation, (b) religion finds its best expression in song, (c) the fact that it is religious has given Hebrew poetry its pre-eminence over all other poetry. (2) *Simple and Natural*; (a) Hebrew poetry is largely free from artificial limitations; (b) the distinction between poetry and the higher style of prose is slight; (c) "among the Hebrews all thought stands in immediate contact with living impressions and feelings, and so, if incapable of rising to the abstract, is prevented from sinking to the unreal" (Robertson Smith). (3) *Largely Subjective*; (a) the Hebrew poet writes of himself, out of himself, and for himself; (b) that which is outside is taken up because of its relation to what is within; (c) "Man's inmost soul and all the vast variety of human experience, are presented in Hebrew poetry as the common experience of humanity of all ages and of all lands." (4) *Sententious*; (a) brief, terse, loosely

* See Perowne's commentary on Psalms (*Draper*, Andover), vol. I., pp. 4-17; article in Smith's Bible Dictionary, "Psalms;" introductions to various commentaries.

† Taken from Brigg's "Biblical Study," pp. 250-255.

connected; (b) uttered as intuitions rather than as products of logical reflection; (c) the parts of a poem not always clearly distinguished; (d) figures of speech extravagant in number, character and variety. (5) *Realistic*; (a) Hebrew poets in close communion with nature; (b) all nature aglow with the glory of God; (c) all nature sharing in the destiny of man; (d) "Hebrew poetry, therefore, excels all other poetry in its faithfulness to nature, its vividness and graphic power, its intense admiration of the beauties of nature, and reverence for its sublimities."

4. **Classification of David's Psalms.*** (1) Those which seem to have been written in connection with his persecution by Saul, viz., 7; 11; 34(?); 35; 52; 54; 56; 57; 59(?); 142. (2) Those connected with the *removal of the ark* to Jerusalem, viz., 15; 24; 30; 68(?); 101; 132.† (3) Those penned during his *wars*, viz., 2(?); 20; 21; 60(?); 110. (4) Those connected with his *great sin*, viz., 32; 51. (5) Those connected with *Absalom's rebellion*, 3; 4; 23; 26; 27; 28; 37; 62(?); 69; 109.†

III. THE BIBLICAL LESSON.

1. Read carefully Psalms 7; 52; 54; 56; 57; 142, and make notes under the following heads:
 - 1) The circumstances under which the Psalms seem (or claim) to have been written (see superscriptions).
 - 2) Expressions which they have in common.
 - 3) Phases of feeling to which they give utterance; or elements in the character of the writer which they exhibit, e. g., 7:1,10,17; 54:4,6.
 - 4) Expressions showing the writer's ideas concerning God, God's relation to man, 7:8,9,11; 52:1; 54:7; 56:8.
 - 5) Expressions showing the writer's ideas concerning his own relation to his fellow men, or their relation to him, e. g., 7:2,15,16; 52:1,7,8; 57:3; 56:2,5,6.
 - 6) Sentiments which would oppose the Davidic authorship of any one of these Psalms.
2. Take up exhaustively Ps. 56,‡ and treat as follows:—
 - 1) Read the Psalm carefully two or three times, and mark every expression which seems to need explanation, and by means of such helps as are within reach determine its force; e. g., (v. 1) "swallow me up," "all the day long," (v. 2) "fight proudly;" (v. 4) "in God I will praise," "flesh;" (v. 5) "wrest my words;" (v. 6) "waited for my soul;" (v. 7) "cast down the peoples;" (v. 8) "tellest," "tears into thy bottle," "thy book;" (vs. 10, 11) compare them with v. 4; (v. 12) "thy vows;" (v. 13) "in the light of the living."
 - 2) Study the parallelism of each verse; e. g., v. 1, three members; 2 and 3 synon. and together synth. with 1; v. 2, synon. or synth.; v. 3, synth.; v. 4, 1 and 2 synon., and together synth. with 3; v. 5, synon.; v. 6, same as v. 4; v. 7, acc. to margin, antith., but acc. to text, perhaps synon.; v. 8, three members; vs. 9, 10, synon.; v. 11, synth. or synon.; v. 12, synth.; v. 13, four members, 3 and 4 synth., and together synth. with 2; 2, 3 and 4 together synon. with 1.
 - 3) Determine the meaning and force of each particular verse; v. 1, a cry for help, because of danger; v. 2, enemies oppose him in multitudes, continually and proudly; v. 3, in time of fear he trusts in God; v. 4, since he trusts in God, how can man harm him? v. 5, they misrepresent him, occasion him sorrow; v. 6, they dog his footsteps for an opportunity to take his life; etc.

* This classification does not include all Psalms which may lay claim to Davidic authorship; only those of which the historical situation is more or less clear.

† Ps. 132 perhaps may better be assigned to the removal of the ark in Solomon's time to its resting place, the temple (2 Chron. 6:41 seq.). Ps. 109 is thought by some to belong to the times of Saul, not those of Absalom.

‡ Consult the various commentaries.

- 4) Determine the logical connection which exists between each verse and that which precedes and follows it: (1) v. 2 is an enlargement of the second and third members of v. 1; v. 3, an expression of confidence in God, notwithstanding the situation described in v. 2; v. 4, a continuation of the thought of v. 3. (2) v. 5, not connected with v. 4; v. 6, continuation of v. 5; v. 7, a prayer for the destruction of those described in vs. 5, 6; v. 8 furnishes ground for the request made in v. 7, viz., God's personal interest in him; v. 9, consequence of v. 8; vs. 10, 11, expression of confidence, in spite of the situation. (3) v. 12 expresses the writer's sense of obligation in view of the deliverance which, in v. 13, he has already received or is sure to receive.
 - 5) Discover the theme, and make an analysis of the Psalm upon the basis of this theme; e. g., with the theme *Trust in God in time of Danger*, (1) vs. 1-4, a cry for help, an expression of confidence; (2) vs. 5-11, same thoughts expressed more strongly; (3) vs. 12, 13, thanksgiving.
 - 6) Compare the superscription of the Psalm with its contents, and determine (1) whether there is any other external testimony in favor of the Davidic authorship (cf. 1 Sam. 21:11-16; the word "escaped" in 22:1; 27-29); (2) whether there is anything in the Psalm itself which favors the superscription; (3) whether there is anything in the Psalm which opposes the superscription.
 - 7) Accepting the Davidic authorship, review the Psalm, endeavoring to grasp as definitely as possible the entire situation which furnished the occasion, and to interpret the contents of the Psalm in accordance with this situation.
 - 8) Note carefully the teachings of the Psalm under the following heads:—(1) Attitude of the wicked toward the righteous; (2) God's attitude toward the righteous; (3) God's attitude toward the wicked; (4) The confidence of the righteous in view of God's protection; (5) The duty of the righteous toward God in view of his protection.
3. Upon this or a similar model, take up and work out other Psalms of this period, e. g., 52; 142.

ELEVENTH STUDY.—THE PSALMS OF DAVID—SECOND PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. In carrying out the plan of the "Inductive Bible Studies," those who prepare them find difficulties of various sorts. Not the least among these is that of compressing into the space allotted the material that seems to demand admission. Necessarily *much* must be omitted. Perhaps, as it is, the "studies" have been made too comprehensive. We can only repeat what was said in connection with the third "study."
2. The "studies" are intended for students of all classes. Among those who make use of them there will be differences in natural capacity for work, in opportunities for study. Results will vary according to circumstances. One policy, however, must rule, whatever the circumstances: *Only as much of the work outlined should be undertaken as can be mastered in the time one has to devote to it.* Omit one-half, if necessary three-fourths; but learn the remainder.
3. The student has by this time learned that he is expected to do *work for himself*. Is not this, after all, the more satisfactory and profitable method?

II. INTRODUCTORY TOPICS.

1. The Superscriptions. (1) What proportion of Psalms have superscriptions?

- (2) In which books of the Psalms are superscriptions more abundant? (3) Classify the superscriptions of the first and second books (1-41, 42-72) under the following heads: (a) authorship; (b) musical terms; (c) circumstances of writing. (4) What is meant by "for the chief musician"? (5) The authority of the superscriptions: (a) their evident antiquity (older than Septuagint; cf. also 1 Chron. 15:20, 21); (b) the fact that in the Hebrew they are a part of the Psalm; (c) their general agreement with the contents; (d) the fact that they are prefixed not indiscriminately, but seemingly with great care. (6) Considerations opposing the authority of the superscriptions: (a) disagreement of MSS. and versions (Septuagint and Syriac); (b) superscriptions in some cases contradicted by contents; (c) only the names of a few authors are given, when probably there were many; (d) superscriptions concerning the circumstances of composition are given only in David's Psalms; why not in others? (7) In view of these considerations, how may the superscriptions be supposed to have arisen, and what, in general, is their value?
2. **Authorship.*** (1) *David*; number of his Psalms, and in what books? (2) *Sons of Korah*; (a) who were they? (b) number of Psalms? (c) what representation of God do these furnish (44: 4; 47: 2, 6, 7; 84: 3; 45: 6)? (d) representation of Jerusalem (cf. Pss. 46; 47; 48; 87)? (e) the principal ideas characteristic of these Psalms? (f) what divine name is commonly used? (3) *Asaph*; (a) who was he? (1 Chron. 16: 5; 15: 17-21); (b) number? (c) representation of God (cf. 50; 75; 76; 82; and differently, 74: 1; 77: 20; 78: 52, 71, 72; 79: 13; 80: 1)? (d) use of divine names? (4) *Ethan* (cf. 89). (5) *Solomon* (cf. 72 and 127). (6) *Moses* (cf. 90).
3. **Classification of Psalms according to Contents and Purpose.†** (1) *Historical*; study Pss. 106; 44; 46; 60; 78, noting (a) the stand-point from which they are written, (b) the spirit and purpose, (c) the elements characterizing the national songs of other peoples which these lack. (2) *Personal*; study Pss. 3; 4; 5; 35, noting (a) the circumstances under which they were written, (b) the various phases of feeling to which they give utterance, (c) the underlying principle applicable to individuals of all times. (3) *Liturgical*; study Pss. 150; 24; 95; 96; 100, noting, (a) the evident purpose of these Psalms, (b) their characteristic features, (c) relation sustained to them by modern hymns. (4) *Psalms of Adoration*; study Pss. 65; 8; 19; 50; 90; 104, noting (a) the attributes of God which are celebrated, (b) the breadth and scope of doctrinal statement, (c) the simplicity and grandeur; (d) distinguish between those Psalms and those classified as *liturgical*. (5) *Devotional*; study Pss. 23; 40; 42; 63; 110, as representatives of this class, noting (a) the recital of spiritual experience, (b) the importance attached to the condition of the heart, (c) the longing for communion with or light from God; (d) the attitude assumed towards God's Word; (e) the characteristic features of other classes of Psalms which appear also in this class. (6) *Didactic or Meditative*; study Pss. 1; 15; 37; 101; 133; 139, as representatives of this class, noting (a) the general tone and spirit, (b) the tendency to compare the lot of the wicked with that of the righteous, (c) the lack of the real poetical element; (d) select Psalms of the classes already cited which might also be included in this division. (7) *Messianic*; study Pss. 2; 16; 22; 72; 110, as representatives of this class, noting (a) the historical basis, (b) the principle of the type therein illustrated, (c) the New Testament use of such Psalms, (d) the complete fulfillment in the Messianic kingdom. (8) So far as possible, classify the entire Psalter under these heads.
4. **David's Psalms.** (1) Number assigned to him in each book? in all? (2) Probability that some have been wrongly assigned him. (3) Various methods of testing whether or not a particular Psalm is to be regarded as Davidic. (4) David's style; (a) "terse, vigorous, rapid;" (b) "easy, limpid, showing no trace of conscious effort;" (c) "marked by unity of treatment and con-

* See articles in Smilh's Bible Dictionary, *Korah*, *Asaph*, etc.; also Perowne's Commentary on Psalms, pp. 82 seq., and introductions to all commentaries.

† See Isaac Taylor's "Spirit of Hebrew Poetry," ch. ix. (a most instructive treatment).

‡ Murray, "Origin and Growth of the Psalms," pp. 133-143.

secution of thought." (5) David's language, classical, i. e., pure and without the Aramaic forms which characterize the later writers.

5. **Variation, Repetition and Change.** (1) In Septuagint Pss. 9 and 10 (of Hebrew) make *one* Ps.; 114 and 115 make *one* Ps.; 116 makes two (vs. 1-9, 10-19); 147 makes two (vs. 1-11, 12-20); one is added, viz., 151. (2) Probability that Pss. 42 and 43 were originally one; likewise Pss. 113 and 114. (3) Possibility that Ps. 24 (vs. 1-6, 7-10); Ps. 27 (vs. 1-6, 7-14); Ps. 32 (vs. 1-7, 8-11) were each originally two. (4) Compare the repetition with minor variations seen in the case of (a) Ps. 18 and 2 Sam. 22; (b) Ps. 70, with latter part of 40; (c) Pss. 53 and 14; (d) Ps. 108 and 57:8-12; 60:7-14. (e) 1 Chron. 16:8-36, and Pss. 96; 105; 106:1,47. (5) Probability that verses were sometimes added at a later date, e. g., Ps. 51:18,19. (6) What conclusions may be based upon a consideration of these facts?
6. **Use of the Psalms in the New Testament.*** 1) Study Ps. 2:1,2, noting, (a) the meaning of the passage if interpreted of David or Solomon, viz.: *A great rebellion against an authorized ruler*; (b) the meaning taken in Acts 4:25-28, viz.: *Hostility to Christ of Herod and Pilate*; (c) the principle in accordance with which both these interpretations may be accepted as correct, i. e., *the type*; (d) the testimony of Acts 2:25, in reference to the author and the source of the Psalm.
- 2) Study Ps. 22:1, noting, (a) its meaning in the mouth of David (or Jeremiah); what kind of a cry? (b) the use made of it by the Saviour, Matt. 27:46; Mark 15:34; (c) the explanation of this latter usage.
- 3) Study Ps. 91:11,12, noting (a) the natural meaning of the passage in its connection, (b) the application made in Matt. 4:6; Luke 4:10,11; (c) the principle underlying this application.
- 4) Compare in the same way the following: (a) Ps. 8:5-7 with Heb. 2:6-8; (b) Ps. 16:8-11 with Acts 2:25-28,31; Ps. 110:1 with Matt. 22:44; Mark 12:36; Luke 20:42,43; Acts 2:34,35; 1 Cor. 15:25,27; Heb. 1:13; (c) Ps. 22:18 with John 19:24; (d) Ps. 69:4 with John 15:25.
- 5) On the ground of these passages, and others with which you are familiar, formulate two or three principles in accordance with which at least a large proportion of the quotations may be explained.
- 6) As a matter of fact, the New Testament quotation often varies in form from the Hebrew, or the Septuagint, or both; how is this to be explained?

III. THE BIBLICAL LESSON.

1. Read carefully the Psalms supposed to refer to the removal of the ark to Jerusalem, viz.: 15; 24; 30; 101 (comparing, perhaps, 68; 132), and make notes under the following heads:
- 1) Circumstances under which they seem to have been written (see superscriptions).
 - 2) Expressions which they have in common.
 - 3) Phases of character or feeling to which they give utterance.
 - 4) Expressions indicating the writer's ideas of God, of God's relations to man, of man's relations to God.
 - 5) Expressions which might seem to oppose the alleged circumstances under which the Psalm was written.
2. Read those Psalms which, perhaps, may have been written during his wars, viz., 2(?) ; 20; 21; 60 (?) ; 110, and make notes under the heads given above.
3. Treat Pss. 20 and 21 according to the outline given of Ps. 56, in the tenth "study," considering in order (1) the special expressions which need expla-

* Cf. Toy, "Quotations in the New Testament," *Chas. Scribner's Sons*; Smith's "Bible Dictionary," *Old Testament*, III.

- nation, (2) the parallelism of each verse, (3) the meaning of each individual verse, (4) the logical connection existing between the several verses, (5) the theme and analysis of the Psalm, (6) the superscription in its relation to the contents, (7) the contents in view of the Davidic authorship, (8) the important teachings of the Psalm.
4. Read Pss. 51 and 32 in connection with the story of David's sin (2 Sam. 11; 12), and make notes under the following heads:
- 1) The circumstances under which these Psalms were written: (a) Ps. 51, immediately upon his coming to realize the enormity of his sin; (b) Ps. 32, "a review of his experience somewhat later, in which he dwells upon the blessedness of forgiveness obtained, and describes the misery he had suffered while his sin was still unconfessed and unrepented of."
 - 2) The expressions contained in each which relate (a) to the character of the sin; (b) to his appreciation of his sinfulness; (c) to his desire to be forgiven; (d) to God's attitude towards sinners.
 - 3) The support given by the contents of these Psalms to the statement of the superscriptions that they are Davidic.
 - 4) The apparent impossibility that vs. 18, 19 of Psalm 51 could have been written by David.

TWELFTH STUDY.—THE PSALMS OF DAVID—THIRD PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. Is there not danger, after all, that we shall expend all our energy in seeking for traces of historical connection between a given Psalm and the events which perhaps furnished the occasion of its origin, and forget what is of greater importance, the great teachings which the Psalm was intended to convey at the time of its writing, and during all time?
2. The work of the Bible-student is two-fold:—(1) *To transfer himself* to the times and circumstances in which a given passage was first written; *to study the passage* in the light of these times and circumstances, and *discover*, from this study, the underlying *principles* which it illustrates and teaches. (2) *To apply these principles* to himself, his own times, his own circumstances. We may, for convenience, term the first part of the work *study*, the second, *application*.
3. We may divide all Bible-students into three classes:—(1) Those who study, but do not apply; (2) Those who apply, but do not study; (3) Those who study and apply.
4. There are many good men who become so engrossed in the first part of the work, the critical study, that they lose sight of the end for which they took it up. This class is a select one, including many of the world's greatest scholars.
5. A large number of Bible-students spend all their time in applying—*what?* Their own ideas and conceits, their own fancies and errors; for they have not *studied*. They have actually forgotten that, in the work of application, one must have *something* to apply. Could any thing be more absurd? It is this mistake that is proving fatal in the case of a considerable proportion of Sunday-school Bible-work, namely, too much application, too little material to apply.
6. The *ideal* Bible-student is one who both studies and applies. This class needs to be increased. Who that is not now a member will join it?

II. LITERARY TOPICS.

1. **The Messianic Idea in the Psalms.*** (1) Note in Psalms 2; 20; 21; 45; 72; 110, the various representations of the Messiah as *King*. (2) Note in Pss. 22;

* Consult various commentaries, especially Perowne, on the individual Psalms; introduction to Perowne's commentary, pp. 41-54; Briggs' "Messianic Prophecy," pp. 60-63.

69, the expressions which refer to the Messiah as a *prophet and sufferer*. (3) Note in Ps. 110 the representation of the Messiah as a *priest*. (4) In what sense may these Psalms have been true of David or the original speaker, and yet, at the same time, true of the Messiah? (5) Granting that Ps. 40:7-9 (Heb. 10:5-7) is Messianic, is it possible for vs. 10-12 of the same Psalm to be so interpreted? Why not? Inference to be drawn from this? (6) In the same way, (a) Ps. 41:9, according to John 13:18, refers to the Messiah; but (b) is the first half of this verse quoted by Christ? and (c) would v. 10 be possible in the Messiah's mouth? (7) On the ground of these passages formulate two or three principles in accordance with which the Messianic application of the various Psalms seems to be regulated.*

2. **Expressions referring to Uprightness, Perfection.** (1) Examine Ps. 7:3-5; 17:3; 18:20-22; 19:13, etc., and note expressions which seem to exhibit a self-righteous spirit. (2) Compare, on the other hand, such expressions of an opposite character as are found in Ps. 51. (3) Explain the sense in which the first class of passages is to be taken.†
3. **The Imprecatory Element in the Psalms.‡** (1) Read Ps. 35; 58; 59; 69; 109, and note expressions which seem to have the force of *curses*, and to be uttered in a vindictive spirit. (2) Examine also Ps. 3:2,7; 9:2-4; 18:37-43; 37:12-15; 52:5-7; 63:9-11; 137:7-9. (3) Weigh each of the following considerations, and decide whether individually or collectively they assist in a better comprehension of these passages:§ (a) The verbs should be translated as futures, and not as imperatives or optatives, e. g., Ps. 109:9, *His children shall be fatherless*, etc., instead of *Let his children be fatherless*, etc.; but is this grammatically possible? (b) The Old Testament did not teach the duty of loving and forgiving enemies; a different standard existed; but see Exod. 23:4,5; Prov. 24:17,18; 25:21,22; Ps. 7:4, and story of Joseph in Genesis. (c) These denunciations are personal, and are to be judged as we judge David's great sin; what objection to this view? (d) After all, this element is very slight, and to be explained as due to the *vehemence of oriental expression*. (e) These expressions are not personal; David's enemies were God's enemies; it is because of the insults which God has received that he utters them; David's feelings against his own enemies are described in Ps. 35:12,13. (f) They are an expression of outraged justice, forbearance having ceased to be a virtue; they express that feeling common to all ages, that the wicked deserve punishment. Do not many Christians of to-day *pray* that the convicted murderer may not escape hanging? (g) They are intended for dark days, days when the wicked are in power, when resentment becomes "the holiest of instincts."
4. **Attitude of the Psalter Towards the Law.¶** (1) Read Ps. 1:2; 19:7-11; 40:8-9; 30-32; 94:12; 119:1-8, 72, 77, 97, 105, etc., and note the general feeling entertained by the Psalmists for the law. (2) Compare (a) the words "*I will order unto thee*," Ps. 5:3 with Gen. 22:9; Lev. 1:7,8; (b) "*will whet his sword*," Ps. 7:12 with Deut. 32:41,42; (c) Psalm 8, its thought and order with Gen. 1:26,27; (d) Psalm 17:8 with Deut. 32:10,11; (e) Ps. 18:2 with Deut. 32:4,37; and note the verbal correspondences. (3) Compare (a) Ps. 3:3 with Gen. 15:1; (b) Ps. 4:3 with Exod. 11:7 seq., (c) 4:6 with Num. 6:26,27; (d) Ps. 9:12 with Gen. 9:5; (e) Ps. 11:6 with Gen. 19:24,25; (f) Ps. 18:16 with Exod. 2:10; (g) Ps. 50:5 with Exod. 24:5-8; (h) Ps. 66:11,12 with Exod. 14:22; and note the references to historical events narrated in the Pentateuch and the seemingly fortuitous character of the references. (4) Compare (a) Ps. 4:6 with Deut. 33:19; (b) Ps. 10:14,18 with Deut. 10:18; (c) Ps. 15:4,5 with Exod. 22:25; 23:8; (d) Ps. 28:6 with Exod. 19:6; 30:20; (e) Ps. 27:6 with Num. 10:10; (f) Ps. 54:6 with Num. 15:3; (g) Ps. 56:13 seq. with Num. 15:1-16, and note the references to *legal portions* of the Pentateuch; (5) study Ps. 16 and compare (a) v. 4 with Exod. 23:13; (b) v. 5 with Num. 18:20; Deut. 10:9; 18:1,2; (c) v. 6 with Josh. 17:5; (d) v. 9 ("glory") with Gen. 49:6. (6) Study Ps. 51:16,17; 50:7-16 and determine their meaning in view of the Levitical ordinances; (7) Formulate a

* See Gardiner's "Old and New Testaments in their Mutual Relations." Lects. viii.-xii. New York: James Pott & Co.

† See Perowne's Commentary on the Psalms, pp. 59, 61, and other commentaries *in loc*.

‡ See introduction to various commentaries.

§ Taken from Smith's "Bible Dictionary," *Imprecatory Psalms*.

¶ See Bissell's "The Pentateuch; Its Origin and Structure;" Ch. x. Perowne's Commentary on the Psalms, introduction, pp. 55-58.

statement covering the conclusions reached in this study, as to (a) the priority of the Pentateuch; (b) verbal, historical and legal correspondences between the Psalms and the Pentateuch; (c) the spiritual life manifested in the Psalms as an outgrowth and result of the Pentateuchal laws.

III. THE BIBLICAL LESSON.

1. Read carefully the Psalms connected with Absalom's rebellion, in the following order: (a) 63, written in the wilderness during the flight before the passage of the Jordan; (b) 3; 4, morning and evening hymns, after passing the Jordan; (c) 26; 62, which perhaps refer to the traitors who deserted him; (d) 23; compare v. 5 with 2 Sam. 17:27-29; (e) 27; 28, during his exile at Mahanaim; (f) 69; 109 (doubtful), which have been thought to refer to Ahithophel's treachery;—making notes under the following heads:
 - 1) Expressions which indicate an eager desire for the privileges of the sanctuary.
 - 2) Trust in God, that he will continue to help.
 - 3) Assurance that in the end he will be delivered.
 - 4) Internal evidence in favor of the Davidic authorship of any or all of these Psalms.
2. Take up exhaustively Psalm 23, and treat as follows:
 - 1) Read the Psalm and mark every expression which seems to need explanation, and with such helps as are within reach determine its force; e. g., (v. 1) "*my shepherd*," "*I shall not want*;" (v. 2) "*still waters*," better "*waters of refreshment*;" (v. 3) "*restoreth my soul*" (cf. 19:7), "*paths of righteousness*," "*for his name's sake*;" (v. 4) "*valley of the shadow of death*," better "*valley of deep darkness*," "*thy rod and thy staff*;" (v. 5) "*prepares a table*" (2 Sam. 17:17-29), "*in presence of mine enemies*," "*anointed my head with oil*," "*cup runneth over*;" (v. 6) "*goodness and mercy*," "*will dwell in the house of the Lord*," better "*I shall return to dwell*," etc.; "*forever*."
 - 2) Read vs. 1-4, and make an effort to interpret the language in strict accord with the figure; determine whether there is a single expression which cannot be taken literally as if uttered by a sheep, (e. g., (a) "*thou restorest my soul*" = "thou dost revive, quicken me," the words *my soul* being often used in the sense of *my life*, or even *myself, me*; (b) "*paths of righteousness*," etymologically *paths of straightness* (paths that are not crooked and difficult); (c) "*for his name's sake*" = "for the sake of the shepherd's reputation;" (d) "*valley of deep darkness*" = the dark ravines through which a Palestinian shepherd must often lead his flock), and note the influence of David's early shepherd life upon the diction.
 - 3) Read vs. 5, 6, studying closely the second figure employed, that of a *host*, and compare with the narrative in 2 Sam. 17:27-29.
 - 4) Study the parallelism and strophic organization of the Psalm according to the following translation and division:*

"Jehovah is | my shepherd | I cannot want.
In pastures | of green grass | He causeth me to lie down;
Unto waters | of refreshment | He leadeth me;
Myself | he restoreth | —

"He guideth me | in paths | of righteousness | for His name's sake;
Also | when I walk | in the valley | of dense darkness,
I fear not | evil, | for thou art | with me,
Thy rod | and Thy staff | they | comfort me.

* By Prof. C. R. Briggs, in "Biblical Study," pp. 282, 283. It is given here because the old translation has become so familiar to all readers as to have lost its force in many particulars.

"He prepareth | before me | a table | in the presence | of my adversaries ;
 Has he anointed | with oil | my head, | my cup | is abundance ;
 Surely goodness | and mercy | pursue me | all the days | of my life,
 And I shall return | to dwell in the house | of Jehovah | for length | of days."

[This presentation is three-fold : (1) three strophes each of four lines ; (2) the parallelism of the members ; (3) the measurement, viz.: *first* strophe, three measures or tones ; *second*, four measures ; *third*, five measures.]

- 4) (a) Note the differences between Professor Briggs' translation and that of the R. V.; (b) determine the meaning and particular force of each line, as above presented; (c) determine the logical connection between each line and that which precedes and follows it; (d) determine the general force of each of the three strophes and the relation which they sustain to each other.
 - 5) Discover the theme of the Psalm and make an analysis upon the basis of this theme.
 - 6) Consider the three views which are maintained as to the time in David's life at which this Psalm was composed; viz.: (1) when he was a youth shepherding his father's flocks; (2) when he was fleeing from Absalom; (3) when old and ready to die, he looks back upon his life fraught with so many dangers;—and produce reasons for and against each.
 - 7) Note carefully the teachings of the Psalm under the following heads: (1) God's care manifested towards those who are in his keeping; (2) The situation of men as a result of this care.
3. Upon this or a similar model take up and work out other Psalms of this period, e. g., 3; 4; 27 or 69.

OLD TESTAMENT NOTES AND NOTICES.

Rev. F. W. Bartlett has been appointed Instructor in Hebrew in Williams College, Williamstown, Mass.

Professor Alexander Meyrowitz, Professor of the Hebrew Language and Literature in the University of the City of New York, is dead.

Richard J. H. Gottheil, Ph. D. (Leipzig), has recently been appointed Professor of Syriac and Rabbinical Literature at Columbia College.

Prof. Dr. C. H. Toy, of Harvard, will spend the next year in studying and traveling in Europe. He has been given a year's leave of absence for this purpose.

Prof. E. C. Mitchell, D. D., translator of Gesenius' Hebrew Grammar, and editor of the American edition of Davies' Hebrew Lexicon, has been called to the presidency of Leland University, in New Orleans.

"The Holy Land and the Bible: a Book of Scripture Illustrations gathered in Palestine," by the Rev. Cunningham Geikie, will appear this month from the press of Messrs. Cassell & Co. The author has been engaged for several years on this work, and visited Palestine to collect the material for it.

Complete courses in the Semitic Languages and Literature are now offered by the University of Pennsylvania. The Biblical Hebrew is taken by Prof. Jno. P. Peters; Assyrian, Babylonian and Ethiopic by Prof. Hermann V. Hilprecht; and Arabic, Syriac and Rabbinical Hebrew by Prof. Morris Jastrow, Jr.

There has been organized at Yale University a Semitic Club, somewhat after the style of the *Seminar* in the German Universities. It will meet twice a month, and topics of general interest bearing on the Semitic languages and literature will be discussed. Special attention will also be given to Semitic *Bibliography*. The latest books in this department will be discussed at each meeting.

Under the title, "Pen Pictures of Paris Worthies," the *Jewish Messenger* has been giving some short and very interesting biographies of Jules Oppert, the Parisian Orientalist. The great French Assyriologue, Joseph Halévy, the founder of the Anti-Akkadist school of Assyriology; and Hartwig Derenbourg, the favorite Arabic pupil of Fleischer,—are among those who have already been noticed.

The first lecture before the Church Woman's Institute, of Philadelphia, was delivered by Prof. Jno. P. Peters, in Bible Course, Tuesday, October 18. About one hundred members were present. The following examination questions were issued: 1. What is meant by Messianic? 2. Give examples of three classes of Messianic passages in the Old Testament? 3. Point out the Messianic passages in Amos and Hosea? 4. To which class or classes of Messianic passages do they respectively belong? 5. When and under whose reigns did Amos and Hosea prophesy, respectively? 6. Give a brief statement of the social and political conditions of Israel at the time of Amos? (Answer to no one question to exceed sixty words.)

In Amherst College an eclectic course in Semitic study extends through the first and third terms of the senior year. During the first term, by means of lectures, supplemented by prescribed readings the results of which are presented in abstracts, the Semitic languages are considered in their peculiar genius, in contrast with the Indo-Germanic, as manifested in their several dialectic varieties, and the tongues of the family are briefly treated individually, in the order of their literary development. In addition to the lectures and accompanying work, the elements of Hebrew are taken up during this term. In the third term, the advanced study of Hebrew is prosecuted, in connection with an introductory study of comparative Semitic grammar and lexicography. The work of the department is conducted throughout from the philological point of view.

Keil, the Old Testament commentator, has, it seems, ceased all literary work. He has left Leipzig, where he had been living for about twenty years, and has gone to live with his son, who is pastor. Keil never was professor in Leipzig. He was one of the leading men in the theological department at Dorpat, in the German Baltic provinces of Russia. According to Russian law, a professor who has lectured steadily for twenty-five years, may retire upon a liberal pension after that period. This Keil did, and fully a score of years ago went to Leipzig. It was there that he, in conjunction with Delitzsch, began the well-known series of commentaries. Keil alone continued the work into the New Testament, and has covered about one-half of the ground. Apparently, though, this series will never be completed. Keil is now about eighty, a small, nervous man, weighing less than a hundred pounds. He stands absolutely alone among the scholars of Germany, as the last representative of Hengstenberg's school, a conservative of the conservatives. The new conservatism, which probably finds its best expression in Zöckler's *Handbuch*, and in the commentaries edited by Strack and Zöckler, is progressive in character, adopting what candid examination seems to settle as the reliable results of criticism.

The second *heft* of the Journal of the German Oriental Society for 1887, contains an article intended chiefly for American readers. It is a searching, though fair and honest examination into the literary merits of Dr. Gustav Seyffarth, the Egyptologist, who died in New York one year ago, at the age of eighty-nine. He was, from the beginning, the adversary of Champollion, and set up his own system against that of the great Frenchman's. German and other Egyptologists, to a man, have accepted Champollion's system, and Seyffarth has all along regarded himself as martyr to truth, because he connected with his system most emphatic conservative views concerning the Bible and its contents. Americans, who did not hear the other side of the story, were inclined to sympathize with Seyffarth and regard his claims as, at least in part, well-grounded. In the article mentioned, Seyffarth's successor in Leipzig, the Egyptologist and novelist Ebers, shows conclusively that the hieroglyphic system of Seyffarth was rejected because it could not stand sound scientific tests. He illustrates the peculiar character and methods of the deceased by copious extracts from his letters, and makes a rational and reasonable argument for the prevailing and accepted system. The article is written in the best and most charitable spirit, and pays due regard to the real merits of the deceased Egyptologist.

→BOOK NOTICES←

THE STORY OF ASSYRIA.*

This is a popular book for popular readers. Mme. Ragozin has collected the chief facts connected with the rise, existence and fall of the great Assyrian empire, and has presented them to us in a clear and, one might almost say, scientific style. The book will be full of interest to those who desire to get a general idea of the doings of this great people, without attempting to enter into those details of language and geography which are generally reserved for scholars and specialists. English readers are much indebted to Mme. Ragozin for this sketch, as, up to this time, nothing on this subject had appeared in English.

Many of the opinions given are necessarily only tentative, as the researches of the next ten years will bring about many changes. The author has, in general, made use of the best helps that were available to one who is not a specialist in this line. Too much reliance, however, has been placed in the antiquated translations of Assyrian and Babylonian texts contained in the *Records of the Past*. In several places, the author has been led astray by following, blindly, wrong translations found in these Records. It seems rather strange that among the numerous short histories of Assyria and Babylonia, not a single one has been written by a scholar who was able to test the correctness of the popular translations which have appeared in books and magazines from time to time.

SOPHOCLES' GREEK LEXICON OF THE ROMAN AND BYZANTINE PERIODS.†

This work has already been long familiar to specialists in Greek literature; but the publication of this elegant memorial edition under the supervision of Professor J. H. Thayer, D. D., of Harvard University, calls for renewed mention and commendation of it. Its author was a native Greek, and was well acquainted with his own language in all its variations from the classical to the modern. Probably no scholar had explored the literature of post-classical Greek so thoroughly as Professor Sophocles. This lexicon represents the Greek language in the long period of gradual transition which saw ancient Greek transformed into modern Greek. It is one language from the classic period until now, though greatly changed in forms, syntax and vocabulary.

We wish to call attention to the value of this lexicon for the biblical student. The New Testament was written after the decay of the classic Greek language

* THE STORY OF ASSYRIA, FROM THE RISE OF THE EMPIRE TO THE FALL OF NINEVEH. (Continued from "The Story of Chaldea.") By Zenaide A. Ragozin, New York: G. P. Putnam's Sons. 1887. 8vo, pp. 432. Price, \$1.50.

† GREEK LEXICON OF THE ROMAN AND BYZANTINE PERIODS, FROM B. C. 146 TO A. D. 1100. By E. A. Sophocles. Memorial ed. New York: Chas. Scribner's Sons. Pp. 1188, \$10 net.

had begun. Its syntax and, to some extent, its vocabulary belong to the early stages of that transformation alluded to above. This lexicon enables to trace onward the changes in form and vocabulary which had begun in the period to which the New Testament belongs. It is therefore a valuable aid to word-study for the specialist in biblical philology. The introduction contains a historical sketch of the various transition-periods of the language and a list of the chief authors belonging to each. It is presented in a superb form by the Messrs. Scribner of New York.

THE STORY OF THE PSALMS.*

The title is deceptive. Not the story of *the Psalms*, but of *some Psalms*—eighteen of them. These chapters are good examples of historical exposition. If any one desires to see how wonderfully fresh and living these ancient songs become when they are placed in the setting of their historical circumstances, let him read this book. This is its characteristic excellence. Old familiar Psalms, like the Twenty-third, the Fifty-first, the Ninetieth, gleam and glow like newly polished jewels. The writer is well-read in modern exegetical literature, and is master of an attractive style. There is nothing particularly new or striking either in the method or the materials, but the general impression is pleasing. We are ready for more of the same sort. Other preachers would do well to master this excellent method. Congregations of Christian people everywhere would be instructed and stimulated by similar discourses—for we suspect these to have been once sermons. The book is to be commended to Bible students as an excellent road to a true knowledge and use of the Psalter. It may prepare the way for some into a conception of these Songs hitherto undreamed of. To all it will be elevating and inspiring.

* THE STORY OF THE PSALMS. By Henry Van Dyke, D. D., Pastor of the Brick Church in New York; author of "The Reality of Religion." New York: Chas. Scribner's Sons, 1887.

CORRESPONDENCE SCHOOL OF HEBREW.

One hundred or more men have already, at this early date, indicated their purpose to attend a Summer School next season. It is as yet too early to announce details. It may, however, be taken for granted that the usual schools will be held, with perhaps one or two additional ones. Many applications have been received for a school in Toronto, Canada. A large number of names has been pledged, provided a school shall be established at Kansas City, Mo. Still others, and the number of these is very large, want a school in Atlanta, Ga. What answer can be given to these requests? Simply this: If the gentlemen in a certain section of the country are determined to have a School of Hebrew in that section, if they will guarantee sufficient patronage, and secure sufficient funds to make the school a success, it will, of course, be organized. The Principal cannot forecast the action of the executive committee in reference to such applications, and would in no way commit them to the matter. Nevertheless, it is safe to move forward. In order, therefore, to ascertain more accurately the feeling of gentlemen in the sections above referred to, correspondence is invited from any one living in those sections who would favor the establishment of such a school, and who would be able to assist its establishment either by his presence as a pupil, or financially. Action will be taken about January 1st.

There are about ninety men in the Correspondence School of Hebrew who need a complete stirring up. They are discouraged, exceedingly discouraged. Why? For all sorts of reasons. Chiefly, however, because driven by pressure of other work, perhaps a revival, they temporarily dropped their Hebrew some three, six or nine months since, and having once dropped it they have not had the vigor of soul to take it up again. They had no idea that so long an interval would elapse before resuming; nevertheless, they are still in the list of "delinquents." If there were only something to stir them up; if, for example, the Principal could drop in and talk *at and with* them for a half-hour or so, the inertia (this is really the trouble) would be overcome. This paragraph is not intended to be an indefinite one. The writer has the names of these gentlemen before him. A good deal of thought has been given towards devising a plan to bring about this stirring up. If there could be concerted action in the matter, perhaps something would be accomplished. Here is a proposition: That these gentlemen (the name of each one is familiar to himself) arrange to overcome this inertia; in other words, to send in that "next" recitation-paper—shall we say November 15th? Let November 15th be a red-letter day in the annals of the School, as being the day on which ninety "delinquents" became "work-

ers." This would actually be better all around than the reception of ninety new names for enrollment on one day. Can it not be done? Is any one doubtful as to whether he is one of the "ninety," a card to the Principal will settle the doubt.

It is a somewhat surprising fact that the average number of examination-papers sent in by students in foreign lands, is much larger than that of students in the United States and Canada. We would naturally expect the facts to be just the opposite, on account of the disadvantage resulting from the time consumed in the exchange of correspondence. The recipient of the first prize last year was a pastor in Ireland. Several of our best workers are missionaries, and yet what other class has so many demands upon time and strength? Is there not, in these facts, some indication that the delinquency so prevalent is, in many cases, to be attributed not so much to lack of time as to a lack of vital and enthusiastic interest in the work? While some, doubtless, cannot, others as certainly *can* make time for this work, if they *will*.

The following persons have been enrolled in various courses, within the last month:—Rev. David Anderson, Bart, Pa.; Prof. G. P. Anderson, Whitman College, Walla Walla, W. T.; Rev. W. E. Bates, Goshen, Wyoming Ter.; Rev. S. S. Bergen, Laurel Hill, Pa.; Rev. John Chapple, Bradley, Bilston, Staffordshire, Eng.; Rev. Chas. G. Crooks, Richmond, Ky.; Rev. S. O. Curtice, Middlefield, Conn.; Rev. N. P. Dame, Winchester, Va.; Rev. W. M. Dame, Baltimore, Md.; Mr. A. M. Hilliker, Faribault, Minn.; Mr. D. Davis Joseph, Bryn Awel, Rhema, Neath, South Wales, Great Britain; Rev. T. H. Lacy, D. D., Weston, W. Va.; Rev. O. A. Landell, Madrid, Iowa; Mr. Henry P. Lane, Chicago, Ill.; Rev. P. McIntyre, Faison, N. C.; Mr. W. J. McKnight, Beaver Falls, Pa.; Rev. L. A. McLean, Chatham, Va.; Rev. J. H. Messenger, Mechanicsville, N. Y.; Rev. C. L. Noyes, Somerville, Mass.; Rev. A. A. Quinlan, College Mound, Mo.; Mr. F. A. Race, DeLand Univ., De Land, Fla.; Mr. W. W. Ranney, Williams College, Williamstown, Mass.; Prof. F. M. Tower, Cornwall-on-Hudson, N. Y.; Rev. J. T. Whitley, Elizabeth City, N. C.

Graduates for the month ending October 20th: Rev. Wm. Chinn, Accomack C. H., Va.; Rev. Geo. Dunlap, Peotone, Ill.; Rev. Henry Eason, Latakia, Syria; Rev. John Hoffman, Baldwin, Wis.; Mrs. Decatur Morgan, New Haven, Conn.; Prof. F. M. Peterson, Southern Univ., Greensboro, Ala.; Prof. W. S. Red, Stuart Seminary, Austin, Tex.

With perhaps one exception, these persons have all signified their intention to proceed at once with another course. In fact, several have already done so.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- History of the Jews.* By Rev. H. C. Adams, 8vo.8s.
The Christian Fulfillment and Uses of the Levitical Sin-offering. By Rev. H. C. Batchelor. 8vo.5s.
The Diseases of the Bible. By Sir R. Bennett (in By-Paths of Knowledge Series). 8vo.2s.6d.
People's Bible, Vol. VII, 1 Samuel 18—1 Kings 13. By Jos. Parker. 8vo.8s.
Elijah, his Life and Times. By Rev. W. Milligan. 8vo.2s.6d.
Sermons on Old Testament Characters. By Rev. J. Lloyd. 8vo.5s.
Recherches bibliques. By J. Haióvy, 6 fasc. Versailles; Cerf et fils, 1887. 8vo, pp. 42.
History of Israel and Judah, from the decline of the two Kingdoms to the Assyrian and Babylonian Captivity, being the seventh and concluding volume of Bible History, containing full Scripture Reference and Subject Index to the whole series. By A. Edersheim. London: Tract Society, 1887. 8vo.3s.
De l'ordre des livres canoniques dans l'Ancien Testament (Extrait de la Revue chretienne). By A. Sabatier. Alençon: Guy, 1887. 8vo, 14 pp.

ARTICLES AND REVIEWS.

- Ueber Purim und Purimfeste.* By P. de Lagarde in Prot. Kirchenzeitung, No. 35.
The Story of Job. By J. N. Miller in Cumberland Presbyterian, October 6, '87.
The Bible God's Word. By Jno. B. Helwig in Pulpit Treasury, October, '87.
The Cherubim. By J. M. McNulty in Homiletic Review, October, '87.
Etiymology as an aid to Preachers. By Alex. Wilder, ib.
Modern Biblical Criticism. II. Its Results. By C. H. Toy in Unitarian Review, October, '87.
Is the Account of the Creation in Genesis one of a Parallel Series? By W. P. James in Transactions of the Victoria Institute, xxi. 3.
The Date of the Pentateuch. By W. Robertson Smith in Contemporary Review, October, '87.
Archæology and the Date of the Pentateuch. By Reginald Stuart Poole in Academy, October 1, '87.

- Archæology and the Date of the Pentateuch.* By W. Robertson Smith in Academy, October 8, '87.
The Hebrew Movement: Its Past and Future. By W. R. Harper in Presbyterian Quarterly, October '87.
Die Theodicee in den Psalmen. By G. Sturmels in Der Beweis des Glaubens, September, '87.
Das Buch Daniel und die assyriologische Forschung. By O. Andraé. Ib., July, '87.
Abfassungszeit und Bedeutung des Buches Baruch. By H. Graetz in Monatsschr. f. Gesch. u. Wiss. des Judenthums, No. 9, '87.
Ueber die sieben oder acht Arten Froemmgigkeit (im Talmud). By Krüger in Theol. Quartalschr. No. 3, '87.
Études sur le Deutéronome. I. La Composition du Deutéronome. By L. Horst in Revue de l'hist. des religions. July-August, '87.
Higher Criticism.—The Canonical Prophets and the Religion of Israel. By C. W. Gailagher in Methodist Review, July, '87.
Johannes Buxtorf's des Vaters Targum commentar Babylonía. By A. Merx in Ztschr. f. wiss. Theologie, No. 4, '87.
Oriental Lesson-Lights. By Isaac H. Hall in S. S. Times, October 1, 8, 15, 22, '87.
Inductive Bible-Studies. By W. R. Harper, ib., October, 15, '87.
Howard's (Nikolas) Beiträge zum Ausgleich zwischen alttestamentlicher Geschichtserzählung u. s. w. By Friedrich Delitzsch in Lit. Centralblatt, October 1, '87.
Savoureux's (Eugene le) Études historiques et exégétiques sur l'Ancien Testament. By A. Kuenen in Theol. Tijdschrift, September, '87.
Rysse's Untersuchungen ueber die Textgestalt und die Echtheit des Buches Micha. By A. Kuenen, ib.
Cheyne's Job and Solomon; or the Wisdom of the Old Testament. By A. Kuenen, ib.
Goserau's (G. W.) Commentar zur Genesis. By Karl Budde in Theol. Litzzeitung, September 24, '87.
Strack's (H. L.) Einleitung in den Thalmud. By E. König in Theol. Litblatt., No. 28, '87, and by Carl Stegfrid in Prot. Kirchtzt., No. 36, '87.
Nehemiah. By Marcus Dods in Expositor, October, '87.
Sisera and Jael. By A. Moody Stuart, ib.