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WHATEVER may or may not be true of prophecy, one thing is true; the prophetic element constitutes the largest part of divine revelation recorded in the Old Testament. What have we besides prophecy? The legislative element. Yet much of this, Deuteronomy for example, is placed in a prophetic setting and breathes a prophetic spirit. The Psalms? But are not the best Psalms, those most read and most helpful, prophetic even in the narrowest sense of that term? Even Job furnishes us a prophetic character,—Eliphaz the Temanite, who tells us of his marvelous vision (Job 4:12-17). We must, to be sure, recognize as separate the priestly element with its law and ceremonial, and the wisdom element with its philosophical inquiry into the problems which trouble the observing mind; for both these elements are as distinct from the prophetic as is either from the other. But how small is each in comparison with the prophetic!

ANOTHER thing is true of prophecy; that of all portions of Scripture it comes into closest connection with the life and heart of our humanity. What do we care for the abrogated Levitical system? It is interesting from the archæological point of view; it is important as showing God's method of dealing with the infant church; but where does it touch us to day? How many of us in time of affliction go to the Book of Job for comfort, or in time of despondency and doubt seek help from the experience of Koheleth? Yet the whole world can produce no such book as that of Job, and in all literature there is no truer, more pathetic record of a storm-tossed soul than that contained in the Book of Ecclesiastes.

The stories of Scripture, it will be said, have moved and influenced men of every age and condition of life. These stories find an entrance to the heart, and appeal to it at a time when the mind is capable of receiving nothing else. They remain in it and cling to it long after all else is forgotten. Have not the Scripture stories come closer to man, done more for man, than any other literature, sacred or profane? This may be so; but the fact is, the Scripture stories are, in the truest and strictest sense of the term, prophecy. Of the prophetic portions of our Scripture, therefore, it may be said, They are bound up more intimately than any other with our lives; they strike us at more points; they make revelation seem more real, more precious.

A THIRD thing is true of the prophetic portions of Scripture; that of all portions they most clearly show us God. In the types and shadows of the Levitical system we see God. He appears also in the Wisdom literature. But do not our best ideas, our clearest conceptions of him come, so far as the Old Testament is concerned, from the study of the consecrated lives of his prophets, from the great moral truths they taught, from the principles seen to underlie their work, from the distinct and definite revelations of his attributes they make?

Imagine for a moment the Old Testament with the prophetic element omitted. What a void in our understanding of God's character and providential dealings, even with the New Testament in our hands. If we would know and understand God and his methods, his love and his holiness, his attitude toward the righteous and the wicked, his treatment of individuals and of nations, let us take great care not to omit the prophetic element; for here as nowhere else, we feel and see the divine.

• SOME views of biblical history, especially those which are urged by Wellhausen and his school, are, theoretically, very attractive and plausible. Presented, it must be allowed, with literary skill, and supported by what seems to be a series of undoubted facts, these theories have gained many supporters. But as is often the case in such matters the claim is reasonably made that they have failed to account for *all* the facts and hence need only to be thoroughly applied to any period of biblical history to be found wanting. It would seem that what is required, therefore, is a full and strong presentation of the hypothesis as it seeks to account for every phase in the life of the people of Israel. Then it may easily be proved to be unscientific. It would be convicted of failure to account satisfactorily for the historical

and undoubted elements of the situation under review. A recent article in this journal presented a hypothesis similar to these views of the Wellhausen school, in its application to the time and work of the prophet Amos. It has called forth, among other criticisms, the following letter:

At the suggestion of one deeply interested in your journal and what it discusses, I venture a brief criticism upon Mr. Atkinson's "Amos," in the April number. Able as is the paper, it is misleading in not clearly stating the historic condition of those times. Amos was a reformer rather than a teacher of a system of ethics and of theology. The ten tribes were apostate from Yahweh's covenant. Their priests and prophets may have reeled with drink, but they were not priests of Yahweh. From the disruption under Jeroboam, northern Israel was without a true sanctuary, without a true priest, without atoning sacrifices, and apparently without celebration of the Passover. What, therefore, Yahweh's prophets said to Ephraim must be viewed from this historic status.

Wellhausen errs in representing that Ahab did not intend to abandon Jehovah's worship when he set up an altar to Baal in Samaria. He had been brought up in apostasy and followed the sin of the calf-worship of Bethel and of Dan; so a shrine to Baal for Jezebel was but another step in the old-time backsliding. It is evident from the records that prophets to the northern kingdom, from the man of God out of Judah to Micaiah, Elijah and Amos, were resolutely concerned in efforts to recover those apostate tribes, and their utterances are to be explained by that endeavor. This is shown in 1 Kgs. 12:25-14:20; while ch. 17 shows Elijah as repairing the ruined altar of Yahweh, and taking twelve symbolical stones with which to build another. It illustrates how far from divine covenant-worship the ten tribes had really gone. Even those who secretly remained loyal to Yahweh were unknown to Elijah. Obadiah was a notable exception (ch. 18), and had concealed the true prophets. Hence the historical impropriety of seeking for a development in theology, or for systematic ethical teaching, in prophets to northern Israel, from Jeroboam I. to Sargon II., who carried her captive. They voiced the messages needed for the time, some of which, like Elijah's letter to Jehoram, were of national importance because of the royal influence, 2 Chron. 21:12-20. Apostate Israel never returned to Yahweh's worship, and never as a people returned from captivity.

That "Amos does not lay much stress on the institutional character of the covenant" (p. 289) seems to be answered by saying, so Kalisch renders the word, "You only have I *covenanted* with," viz., the seed of Abraham. Little value indeed attached to the worship of Baal and the calf-shrines of Bethel. Yahweh demanded loyal service from all the people with whom He had covenanted. Hence the exhortations and denunciations of His prophets.

Only in the southern kingdom of Judah, if anywhere, was any development in ethic, in ritual, in theology, of value thereafter. And it needed the strong hand of Nebuchadnezzar to root out the tendency to idolatry in that people. No prophet of the eighth century B. C. had a system to teach, but a message to deliver which should reform the erring. If I am wrong, I desire to be corrected; but I cannot now read the history of that era otherwise than as above stated. The old church was as much disrupted by Jeroboam and his successors as the disrupted kingdom which they governed.

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THE FORMAL ELEMENT IN POETRY.

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In a study of Hebrew poetry, undertaken long ago as a student task, I tried to make out what right that poetry had to its name. A good many authorities rested its claims on the poetical elevation of its ideas. Parallelism passed for a peculiarity of Hebrew poetic thought, and not as an artifice of the poetic form. And yet it would seem that what we think of as poetry is always artificial in form. Poetical ideas alone do not make a poem, for there are poems in plenty quite void of poetical ideas. But neither will every kind of artificiality pass for poetic form, because to spoil prose is not to make poetry of it. The expert Hebraists had given over in those days demonstrating a metre in the inspired lays, and no one, so far as I could find, was then pretending that Hebrew poetry had any structural element in common with the classic and modern tongues.

Now this seemed as good as admitting that, if what people now-a-days call poetry is poetry, then Hebrew poetry is not poetry at all, but some other pleasing trick in speech. It was a predicament that a Lqwth or a Herder might consent to stay in, but of course no tyro could. The true idea of poetry must be come by; and it was. Ere long the discovery was announced in that seminary that the universal and constitutive element in poetry is *repetition*. The professor took the announcement calmly, and so did the students. I was neither ordered out of the room, nor made a doctor of anything on the spot. No, nor since that day have I been able to find out whether I was right or wrong. No one seems to know. I have applied to two or three erudite Semitists, who do their thinking in Hebrew and keep up English merely for family reasons; but they decline to give any opinion. They have forgotten about classic and other recent poetry, but agree that a fit disposal of my whimsey would be to submit it to the sniffs and sneers of the learned pundits who read these columns.

Now, to make my little notion quite intolerable, it needs only some reasons in its favor; and here they are:

1. A fairly good reason, as reasons go, for taking repetition to be the common factor in all poetry is that it is *found* in all poetry. In classic and modern examples it is repetition of sound; with the Hebrew it is repetition of sense. Now, repetition is far from being an universal and studied characteristic of prose. Ordinarily it would be offensive in prose. To become agreeable it must be constant and regular; but a rhythmic repetition of impressions on either the mind or the ear, when it occurs in prose, is felt to be an illicit and absurd simulation of poetry.

That repetition in the case of Hebrew parallelism is a *formal* element of poetic style needs, one would think, only to be stated. Any doubt that it is essentially an artifice of form, and not essentially a turn of thought, that, so to speak, the form is the substance of parallelism, ought to be plain enough to him who

considers the different kinds of parallelisms. In the synonymous variety, where the strictest repetition of thought may be found, the appearance normally of two members in each parallel is noticeably formal, and gives to the accustomed reader or listener much the same sense of rule and harmony that metre and rhyme produce. In antithetic parallelism the same impression is made, with the added mental charm of comparison; but the form of a repetition is retained. In free synthetic parallelisms the form is all that is retained. Here is no marked correspondence of ideas; but clause answers to clause, and the parade of repetition, like soldiers marching in platoons, is carefully kept up as a formal element common to all poetry.

2. Poetry has a distinctive aim; it must always be interesting. Of course it often falls short of its object: but to be interesting is not even an object with prose. To be "prosaic" is quite proper in prose. But repetition, artfully employed, is the charm common to all poetry, and to the kindred arts of music and dancing. Metre owes its agreeable effect to the constant recurrence of feet which are alike in quantity or accent. Variety but introduces more complex repetitions. The most artful Pindar or Swinburne must not postpone so long the line that answers to line as to prevent memory from notifying us of the repetition, or the poetic grace is lost. The regular pulse of a bass drum will draw after it all the boys in the street. The refrain of Sunday-school ditties will set them all shouting, though they have no breath to waste on the interloping stanzas. The Negro race has a notable ear for time or movement. Even in that super-refined musical style called "classic," the sonatas and symphonies of a Mozart or Beethoven remind one of the Hebrew parallelism by their constant recurrence to the "theme"; while the "learned school" of the Bachs and Handels are bent on producing an intellectual delight by repeating in many an ingenious fugueal form a musical idea dull in itself, but to the *connoisseur* intensely interesting when so treated. It would, of course, be pains thrown away to attempt expounding to the readers of such a periodical as this the witchery of repeated steps and figures that charm our giddy youth in the mazes of the modern dance. If perfectly understood, it would but add a needless example of the pleasure derived, in poetry or its sister arts, from incessant repetition according to rule.

3. The historic method of inquiry would reach the same results as the analytic. Poetry is the oldest extant literature, because it is the oldest literature. That is, poetry is the oldest composition that men took the trouble to preserve. Poetry was preserved because it presented in a form at once pleasing and easily remembered, as every school boy can testify, the legends, laws and precepts of ancient peoples. And it was repetition which gave to poetry both its mnemonic use and its artistic charm.

Poetry was associated in its inception not only with music, but also with the dance. Among an artless people the passion of an orator naturally seeks expression in wild gesture which by and by becomes a rude dance, and in a swinging intonation which formed the earliest chant. Now, when that barbaric cantillation and dance fall under some rule, then the language which they set off follows the same order, and becomes poetry. Order first appears when one clause of the speech, or phrase of the melody, or figure in the dance, corresponds in some way to that which has just preceded it. But this is to repeat the movement, the strain, or the thought which went before. The repetition may be purely formal,

not identical; but it must be set over against the thesis of idea, sound or gesture, as "answer" stands over against question in speech, or theme in music, or first swing of body or fling of leg in the dance. At all events, until repetition began, poetry had not begun. There might be frantic gesture or pompous song; but the language was prose, no matter how eloquent, so long as repetition, incessant and according to some law, did not set off what was said as different in form from common speech.

I have not based anything on the more or less successful attempts to find a rhythm in the Hebrew poetry. If it is there, then the poetic form is somewhat further developed than appears to the average reader of the Hebrew Bible; but repetition would still mark the kinship of that ancient poetry to those compositions which we dignify by that name, and repetition made the Hebrew parallels poetic even in the absence of rhythm.

I have argued myself into believing that I was right, after all, in those old student days; but this will make my present intrusion into an alien domain of learning all the more presumptuous, and the more sure of its grievous but fit punishment.

HOW FAR DOES THE CLAIM OF A DIVINE ORIGIN FOR THE BIBLE DEPEND UPON THE GENUINENESS OF ITS SEPARATE BOOKS?

BY REV. GEO. W. KING,

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There is so much confusion in the minds of some as to this question, that a few facts need to be deduced and emphasized. In the work of Conybeare and Howson, on the "Life and Epistles of St. Paul," in the chapter on the Epistle to the Hebrews, is the following: "There is no portion of the New Testament whose authorship is so much disputed; nor any of which the inspiration is more indisputable." This statement concerns a single book, and has the following qualifications: (1) It was written in apostolic times, and under apostolic sanction. As proof of this are the facts that it was certainly written before the destruction of Jerusalem (A. D. 70) as evidenced by the many allusions to the temple and temple-services as still existing (e. g. ch. 13:11-13); that the author was acquainted with Timothy (13:23), and was over an apostolic church (13:19); and that it was accepted from the earliest times by the church as apostolic (see Conybeare and Howson, *ibid.*). (2) It is in harmony, in its teaching, with other books whose genuineness is undoubted, i. e. it is in harmony with the analogy of faith. (This pertains to it as didactic and not historic.) (3) It does not claim to have been written by any known author, i. e. its author is not given in its contents. With these qualifications the genuineness of the book does not affect its inspiration. If there are other books with these qualifications, or similar ones, they stand upon the same basis. Thus, in this category are to be placed, for example, Joshua, Judges, Samuel, Kings and some of the Psalms. That is, the genuineness of these books does not affect the question of their inspiration because of

certain qualifications which make this appear. Among other things, (1) it is evident, in the case of the historic books, that they were written by authors who had sufficient sources of material for truthful history. Besides, there is no just reason to suspect their trustworthiness. (2) In the case of the Psalms referred to and also the historical books, no claim is made for any particular author.

But, from these and similar special cases, the broad generalization is frequently and loosely made, that the Bible, as a whole, is not affected, in its inspiration, by the question of genuineness. Thus, in a recent book by a popular writer ("In Aid of Faith," by Lyman Abbott, D. D.,—a book, by the way, which is qualified more to unsettle than aid faith) we find the following: "Questions of authorship are literary questions, not religious questions; and the value of the Bible as a literature which embodies the promise of God does not in the least depend upon them" (p. 135). Over against this loose talk I place a statement of an eminent biblical scholar as to Ecclesiastes: "If this book was not written by Solomon, it is a base forgery" (Dr. James Strong, of Drew Theol. Seminary. From memory in class-room). The reason for this assertion is the assumption that the book claims to have been written by Solomon (ch. 1:1). I know that other scholars decide that the book does not make this claim, i. e. they explain away the apparent claim, and this is a matter of criticism and beyond my aim in this article to determine; but if the book really claims to have been written by Solomon, then the conclusion of Dr. Strong is inevitable, of course.

So far, then, in this case, is the question of genuineness intimately connected with that of authenticity and inspiration.

The same is true of other books, as, for instance, the Pentateuch. There seems to be clear internal evidence, in these books, that they claim to have been written by Moses. If this claim is made, then, clearly, the Mosaic authorship is bound up with the question of their inspiration as this is bound up with that of its authenticity. Furthermore, if they were not written by Moses, but at some later date, as, for instance, in the time of the claim of some critics—in the time of David, Josiah, or Jeremiah, for example—then there is no sufficient historic basis for the miracles recorded in them, and the conclusions of such critics are the more probable; indeed, the only sound ones.

To state the matter in another form, to prove that the genuineness of the Pentateuch does not affect its authenticity, it must be shown (1) that it makes no claim to have been written by Moses; (2) that, not making this claim, it was certainly written at, or soon after, the time in which the events and miracles are said to have occurred, and by some trustworthy authority; at least, these things must not be disproved. In any case the question of authorship is closely connected with that of authenticity. It is needless to multiply illustrations. The following may be regarded as some, at least, of the rules by which these questions are to be governed: (1) The genuineness of a book must not be claimed unless admitted. Otherwise (provided the claim cannot be shown to be an interpolation of later date) the book is a forgery, and this is not compatible with the idea of its inspiration. (2) In any case, it must be shown to have been written by a competent and trustworthy authority. (3) If didactic it must be in harmony with the other Scriptures.

To state the conclusion in a single sentence, The question of inspiration is concerned with the question of genuineness in proportion as the question of

authenticity is concerned with it. The whole work of the higher criticism—a work conducted by many of the ablest and most scholarly men we have—bears lasting witness to the importance of the question. Besides, so important is it, that many critics, starting with the assumption that miracles and all supernatural religion are unreasonable, seek to prove that the books of the Bible are not authentic by endeavoring to prove that they are not genuine.

So far, then, is the statement of Dr. Abbott from being true, unless it be assumed that the promise of God can be found in the midst of books written by impostors, or in the midst of fables and myths. Perhaps the author would not object to this conclusion; but to most men it would invalidate any claim of any revelation other than that of deists. The question is more than literary; it is religious, as the claim of a divine revelation is at the foundation of all true religion.

THE FIGURATIVE ELEMENT IN JOB. II.

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It is almost impossible to make any exact classification of Job's figures; but there are certainly lines of thought and usage along which the figurative element is specially distinct. The first conspicuous characteristic is that, while Job uses *not fewer* figures, he uses them *less consciously*. To this conflict of ideas the friends brought nothing new, and so it became their object to state their ideas in the best possible form. They would not admit the possibility of any addition to their knowledge, and so the addition must be to their rhetoric. They are conscious of their style and we occasionally find them looking back, as it were, over a fine piece of eloquence and calling attention either to its truth or beauty. But in Job we come into contact with a human life and not a creed, and the figures change, as we might expect, becoming less stilted and more natural. His figures are always subservient to his thought. Job's thought carries us along with it, and we forget his rhetoric in thinking of him. No doubt in this very fact we find a design of the author, who reveals his highest art in concealing it. Thought and figure are woven together and we do not separate.

We cannot name the source of Job's figures. From every department of life and knowledge the figures come trooping up into his mind. We may say of his figures what Davidson says of his thought: "There is much humanity in Job and his mind moves by preference in the region of human feelings, rights of the wretched, claims of sentient life, mysteries and riddles." From the human body, the heavens, business, warfare, common vegetation and more largely from the phenomena of nature he draws his illustrations, but his view of nature yields him no high idea of law, but only mere will. Courts of justice and their manners furnish him a constant source of figure; the friends take up the same line to show the absurdity of his asking for such justice as courts give; we find it in Elihu's pretentious offer of his services as daysman, in Jehovah's final answer from the storm, and the last figure of the book from Job's own lips is drawn from this line of life.

Job's sickness has a marked influence on his speech. His delineation of the suffering of human life is colored by his own calamity. In every possible expression he has put the attacks of his disease, and in the midst of his argument the remembrance of his misfortune springs up to interrupt or illustrate his theme. Under Eliphaz's words ran somewhat distinctly his conception of life and government, and it gave connection to his work; but in Job such an element is absent, and so it is most convenient to group his figures by the ideas to which they cling.

Human life is a prominent theme with Job, and his figures correspond to his disordered idea of it. Two things appear to him in connection with human life; first, that it is short and worthless; and second, that it is a struggle. The first thought develops in skillful figures of sudden disappearance drawn from clouds, the passing of the weaver's shuttle and the courier's course. About the second we find mainly figures of warfare as, "The terrors of God set themselves in array,* his troops come on together."† His notions of God's dealing with man draw out his largest number of figures and they are chosen from everywhere to denote spite, chance and injustice on the part of God. In describing God and his ways in the universe his language goes no higher than to describe omnipotence, mystery and will.

Like the rest of the speakers, Job has a few long descriptions, viz., the wicked man's prosperity in ch. 21; the description of the poor in ch. 24; his own former life in ch. 29, and his present state in ch. 30. Simplicity is the characteristic of these chapters. Things are told as they are, with such skill as to render figures almost unnecessary. In ch. 21 the scene might be that of Job's old home as he had known it in prosperity, and from this point on we notice a more distinctly *domestic* tone to the illustrations and thoughts. Job is less ideal but not less beautiful than the others. In all affairs of men he is at home. His figures are more local, forcible and applicable than are found elsewhere in the book, though briefer and less complete. The friends rounded out their similes; but Job glances at some one point in the comparison and hurries on, some of his finest figures being in single words. He makes little use of proverbs, and if the phrases of the others serve his purpose he uses them in his own work. Throughout his speeches there are the abounding elements of pathos and humanity. Elihu adds little to the figurative power of the book. His purpose is wholly argumentative and he keeps persistently before him the formal question of the debate. Not only is his figurative language strangely limited; but worse than this, it is not his own; for of the one hundred and ten figures in his speeches more than a third are borrowed from the other parts of the book. We notice a frequent and tiresome repetition of figures, as in the 33d chapter, where the figure of the "soul redeemed from the pit" occurs five times in thirteen verses. It is a disagreeable feature in all his speeches, and were we to deduct his repetitions his figures would number still less. In speaking of human suffering inflicted by God for discipline, Elihu's contribution to the religious philosophy of the book, he derives his comparisons largely from Job's own disease, but uses them less skillfully than Job. Until the account of the storm, then, we find little that is original or interesting in Elihu's argument. In the storm picture the figures accumulate rapidly, and while they are his own the elements of them belong to the whole book.

In the Jehovah speeches we discover no such poverty of figures as in the Elihu portion. The qualities of style and the source of the figures are clearly

* Ch. 6:4c.

† Ch. 19:12.

marked. Natural phenomena and the animal world are the fields from which the material is taken, the former appearing in the 38th chapter, the latter in the following three. In the 38th chapter the imagery has certain characteristics that have not been visible before. The conception of God's dealing with the world and its peoples is something grander than the rest of the book has furnished. The persons of the poem have all had each his own theory of the divine nature; we have observed Eliphaz's stereotyped idea of God's goodness; Bildad's conception of God as just because the ancestral theology bore no trace of his ever having been considered unjust; Zophar's God of unsearchable ways, man's relation to whom is that of unreasoning obedience, and Job's alternating notions of a God of malice, power, and sometimes, but indistinctly, of justification; but here we are confronted by the ways of a God free from the defects which human imagination has attributed to him and yet One who will enter into judgment. Here Jehovah seems nearer but not less sublime; for his course in earth, sea and sky are the most impressive of the book. These two new attributes in the idea of God, revealed by God himself, the attributes of spotless majesty and interest in the ways of human life, the lack of which before has brought about an increasing entanglement, now clear up the whole problem in the mind of Job. The figures increase in beauty and serve the purpose of intensifying the idea of the *personality* of the divine being who has wrought these wonders. The phrases expressive of his creative power are from the language of man's own mechanical skill, but furnish none the less rich a picture of the divine operations. Irony and interrogation, prominent throughout the book, are especially so here; but while the irony is sharp and effective, it is a different irony from that of the friends. The treatment of animal life, though perfect in all its details, seems like a descent from the previous noble subject of natural law. The war-horse is the finest of all these pictures. Except in the case of Behemoth the writer's object is not to give us a picture of the animal or a technical description, but rather the leading features of the animal's habits.

Description is the literary feature of the book, and in the description vision is the prominent element; for Job and all the speakers see things and make us see them. But the most noticeable point in this element which we are discussing is that the imagery is not the imagery of Israel. There are no allusions to the great events of their history or worship, scenery or climate. Few of the figures are founded on rivers or torrents, except Job's beautiful comparison of the failing desert-brook, which is distinctly Arabic. There are no specific allusions to mountains, and the vegetation is also foreign. We can find no figures which point unmistakably to Israel. The groundwork of the figurative element is Arabian, and of the eight points in which reference seems to be made to Egypt four are doubtful, and from the others we should hardly be justified in inferring more than that the author was acquainted with that country, the very minuteness of the Leviathan and Behemoth descriptions seeming to prove that they are the animals of a strange land, while the animals of Arabia are dismissed with brief but accurate descriptions, as if too well known to require more attention.

The general impressions which one gathers from a careful reading of the book we have tried to analyze and establish by an inductive study and classification of the details. This subject, studied for one's own interest, can serve only to increase one's appreciation of the broadness of the author's knowledge and the wonderful creative power which has been able to produce so marked and different characters and styles with which to personify his ideas.

A PLEA FOR SEPTUAGINT STUDY.

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The writers on the uses of the Septuagint have dealt almost exclusively with its value as authority for textual criticism. In this respect, however, very little use of the text is actually made. It is only read for comparison in isolated passages, consequently in a fragmentary manner. It is not valued for itself. Like a witness in court, its whole use is to throw light on something exterior to itself. There is no especial use of its being in Greek, since any other language would have served equally well. The Greek is esteemed peculiarly useful only in so far as it was capable of making such a literal translation that it can easily be turned back into the original Hebrew. Many students have read no more of the Septuagint than occasional verses to which they have been referred by some authority. The value of the Septuagint as thus employed is very great. I do not say a word to disparage even such a limited use. Indeed, this would be its sole value if the Old Testament stood by itself. All I have to say is based on the assumption that every Old Testament student is primarily a Bible-student.

The Old Testament has an enormous value in itself, but after all, its greatest value is its position as the foundation of the New Testament.

The New Testament cannot be understood without the Old. Its life, its customs, its thought were Hebrew through and through. Though the New Testament comes to us in Greek form, the Greek is essentially only a translation of the Aramaic which was spoken by the men whose deeds and words are there recorded. The best New Testament commentators throw much light on some passages by showing what must have been the Aramaic original, in Christ's discourses for example.

The Septuagint was used very largely in Christ's time; and Hebraistic Greek was founded on it, as modern German on Luther's translation of the Bible. A wide knowledge of the Septuagint is therefore absolutely necessary for any one who would make any pretensions to New Testament scholarship. Yet the Septuagint does not belong to the New Testament field of study primarily. To be understood and appreciated it must be made throughout an Old Testament study. A classic cannot be translated so that the translation shall be anything like as good as the original.

The Septuagint must be read as a translation with constant reference to the Hebrew which it represents. It would not be of such great value to one who did not read Hebrew. The student must read the Septuagint and understand all the time exactly what Hebrew ideas are conveyed by the Greek words. That makes it so valuable for the understanding of the New Testament. The one who has read the Septuagint as I have suggested can read the New, seeing in the Greek the original ideas of the Hebrew mind, or of the mind trained to Hebrew learning.

This use of the Septuagint has been recognized and employed chiefly by lexicographers of the New Testament. Thayer elucidates many words by giving the corresponding Hebrew word for which they were used in the Septuagint.

The practical question is how to use the Septuagint so as to make it most effective for this purpose. In my judgment it could not be done best by a minute study of particular words, or of selected passages, but by rapid reading of large amounts. Questions of exegesis could be dispensed with except so far as necessary to get a clear sense of the original.

The aim should be to learn the meaning of the Greek language by reference to the Hebrew. Constant reference to the Hebrew would be necessary. The classical use of the Greek words must of necessity be presupposed as known; but the exact meaning of a word in any given case must be determined by the Hebrew original.

If one were to read frequently in the Septuagint in this way, he would soon find his New Testament easy, pleasant and profitable reading.

I make this plea for a larger use of the Septuagint, with full consideration for the difficulties. The student in the theological seminary—the most available candidate for such work—is already pretty well crowded with studies. No translation of the Old Testament can make a very strong claim to the department of the New Testament; though it would be so vastly profited thereby. So long as students are admitted to our seminaries without knowing a Hebrew character, it is necessary to use the whole time on that language.

At the present time when so much progress is being made with the cognate languages, strong efforts are made to induce students to attempt these. On the other hand, it is to be considered that seminaries as a rule require as a condition of admission the ability to read ordinary Greek prose with facility. Students begin at once the study of the New Testament Greek. A large part of the Septuagint could therefore be read in the way I have suggested in a comparatively short time. It could not be undertaken with greatest profit until considerable Hebrew was mastered; and by that time the continued reading of the New Testament Greek would make it an easy task to read all the parts of the Septuagint which had been read in the original.

In one seminary (Alexandria) the Septuagint and Hebrew are read comparatively; but with the result, as I am told, of accomplishing too little in Hebrew.

One means of making this reform would be to give a larger proportion of the student's time to Bible study. In one seminary the senior class has one hour a week in Old Testament study, and four hours in systematic divinity. If those figures could be reversed there would be better equipped men coming from that, in most respects, excellent institution. The Bible—not dogmatics—is the clergyman's speciality.

It is not only in the seminary that good work could be done. The American Institute of Hebrew has done much to further Bible study. Its commendable zeal could do something with this important subject. A course in the Septuagint might be given in each of its Summer Schools. The recent publication of an excellent text (Swete's) makes this all the easier. Then the Correspondence School could have a course in this subject. In no case would this be a departure from the purpose of the Institute. It would be an attractive addition to the already extensive list of courses, and would do something toward winning the attention of a new class of students to Bible study.

I hope this paper will appeal to a wider field still. A start in this direction may be made at once by any minister or student who reads Greek and Hebrew at all. If only he sees the importance of it, he may begin without any vote of Faculty or Corporation. Any such individual movement is making in the right direction, a wider range of Bible knowledge.

OLD TESTAMENT WORD-STUDIES: 10. TIME AND ETERNITY.

BY REV. P. A. NORDELL, D. D.,

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While the Hebrew verbs may be said to be almost destitute of tense in the Indo-European sense of the word, the language itself is quite rich in terms expressing with more or less definiteness the relations of time. Only a small number of them can be considered here. For a full and satisfactory development of their relations, and comparative value in the cognate languages, see Orelli, *Die Hebräischen Synonyma der Zeit und Ewigkeit*, Leipzig, 1871.

Rē'shith ^Â*first, beginning.*

This word and the next are perhaps the simplest notions of time considered in relation to the present moment. Rē'shîth, from rô'sh, head, is an indefinite term designating past events. It does not point to the head in contrast with the feet, but to the *previous* in contrast with the *subsequent*. "The rē'shîth of the first fruits," Ex. 23:19; 34:36, or of the corn and fleece, Deut. 18:4, is that which comes at the head of a series, the first in point of time. Peculiar excellence was attributed to the increase which appeared earliest, whether in the field or in the family. The first-born among the Egyptians are called "the chief, rē'shîth, of their strength," Ps. 78:51; 105:36. In Israel the first fruits of the field, as well as the first-born among the cattle or in the family were set apart as the special property of Jehovah. In the attributes of wisdom and knowledge the fear of the Lord is rē'shîth, a thing of supreme value, and therefore to be sought before anything else, Ps. 111:10; Prov. 1:7; 4:7. Rē'shîth almost always occurs in the construct state with a suffix or genitive of definition. The only exceptions are Gen. 1:1 and Isa. 46:10. In these instances it is not used in the sense of first, or foremost, but absolutely *in the beginning*, precisely as ἐν ἀρχῇ in John 1:1, which is unquestionably suggested by b'rē'shîth in Gen. 1:1. Does this phrase carry the mind back merely to the beginning of the creation, or to the starting-point of human thought? As employed by John it certainly points to a pre-temporal life. It is possible that b'rē'shîth, standing on the remotest verge of the thinkable past, really looks into an eternity which cannot be described except in terms of time and of relation.

Furthermore, it appears that when the Hebrew intended to express the thought that a thing was elementally, essentially so, he said that it was so from the beginning, e. g. "from the beginning it hath not been so," Mt. 19:8, i. e. the stability of the marriage relation reposes in the very nature of things. "He was a murderer from the beginning," John 8:44, i. e. in his central, essential character. Each of these instances has of course an historical basis, but it seems also to expand into a philosophical conception. Without projecting modern metaphysical

notions into the simple archaic phrase $b'r\bar{e}'sh\hat{i}th\ 'l\bar{o}h\hat{i}m$, "in the beginning—God," it may fairly be held to imply more than the starting-point of the generations of the heavens and of the earth. It seems to elude all relations of before and after, and to escape into the timelessness of the elemental and absolute Life out of which proceeded, in the very nature of the case, the world of manifestation and change.

$\check{a}h^{\wedge}r\hat{i}th$ last, end.

$\check{a}h^{\wedge}r\hat{i}th$ denotes the last of a series, Ps. 139:9; Amos 9:1, and from this relation to space it passes easily into a relation to time, Prov. 29:21. Joined with $y\bar{a}m\hat{i}m$ in the phrase $y\bar{a}m\hat{i}m\ 'a\check{h}^{\wedge}r\hat{i}th$, "the end of days," it becomes a frequent designation for an indefinite future especially characteristic of prophetic discourse, Gen. 49:1; Num. 24:14; Deut. 4:30; Isa. 2:2, etc. In Prov. 19:20 it stands for old age, and in Num. 23:10 for the end of life. In a sense a man may be said to live in his children after he himself has passed away; accordingly it is said that there is an $\check{a}h^{\wedge}r\hat{i}th$, a future, for the man of peace, but the $\check{a}h^{\wedge}r\hat{i}th$ of the wicked shall be cut off, Ps. 37:37,38.

$\bar{e}th$ time.

This is the most frequent word for the general designation of time. Its derivation is uncertain. If that suggested by Fleischer from $\bar{a}n\bar{a}h$ be accepted as most probable, it would denote an entrance, a meeting, and this meaning would be supported in many of its occurrences. In common usage, therefore, it designates, not time in the abstract, $\chi\rho\acute{o}n\acute{o}c$, but a particular time, $\kappa\alpha\iota\rho\acute{o}c$, determined by natural law, Gen. 18:10; 31:10; Lev. 26:4; by custom, Gen. 29:7, or in general by the concurrence of specific events. In Ps. 31:16 the plural, "my times," gathers up not only the details of human life, but its whole general course and destiny.

$M\bar{o}'\bar{e}dh$ season, appointed time.

$M\bar{o}'\bar{e}dh$ is stronger and more definite than $\bar{e}th$, involving predetermination in respect to a specified time. Its widest sense is that of the *seasons* fixed by the movements of the heavenly bodies, Gen. 1:14; Ps. 104:19. Hence also a time fixed by mutual agreement, 1 Sam. 13:8,10, or by a recognized authority, Gen. 18:14, especially the regularly recurring religious feasts of Israel, cf. Lev. 23:4, which include Sabbaths and other holy days, Lev. 23:2; Hos. 2:11(13). These are known as the $m\bar{o}'\bar{a}d\check{h}\bar{e}y\ y'h\bar{o}w\bar{a}h$, feasts of the Lord, a designation which is pre-eminently applicable to the great national feasts that drew the people from all parts of the land to the central sanctuary.

$Y\bar{o}m$ day.

$Y\bar{o}m$ designates both a period of twenty-four hours and that portion of the twenty-four hours which is light in distinction from that which is dark,—“Elohim called the light $y\bar{o}m$,” Gen. 1:5. In the account of creation $y\bar{o}m$ may have been employed by the narrator in its diurnal sense, though not necessarily so, inasmuch as the same writer, the “Elohist,” employs the word a little further on, Gen. 5:2, in the elastic sense of a period of time indefinitely extended. This sense is also presented in the frequently recurring phrase $b\check{a}y\bar{y}\bar{o}m\ h\check{a}h\bar{u}'$ in that day, the day of Israel's redemption, foretold by the prophets and eagerly

anticipated by an oppressed and afflicted people. With the article, *hăyyôm*, it denotes the present day, to-day, Gen. 4:14. With *kôl*, in the phrase *kôl-hăyyôm*, Ps. 42:4; 73:14, or the plural *kôl-hăyyāmîm*, 1 Kgs. 5:11(15), it is used in the same sense as *tāmîdh*, continually.

An idiomatic use occurs in the expression, "the day of any one," designating a day especially important or significant. Job "cursed his day," 3:1, i. e. the day of his birth; "the day of our king," Hos. 7:5, was the coronation day; "in the day of Midian," Isa. 9:4(3), denoted the day of Midian's overthrow and slaughter; "O thou deadly wounded . . . whose day is come," Ezek. 21:25(30), i. e. the day of death. A peculiar interest attaches to this word in the favorite prophetic phrase *yôm y'hōwāh*, the day of Jehovah, or of the Lord. Its first occurrence is in Obadiah, v. 12, "For near is the day of Jehovah upon all the nations," though it must have been in use before his time. From this date onward it becomes a stereotyped designation of the approaching political and religious crisis in the history of Israel, and of the contemporaneous nations. An examination of the phrase shows that it includes the twofold thought of judgment and redemption. It was a day of divine vengeance upon the enemies of the chosen people for their sin and oppression, but not on them exclusively; for, contrary to the expectation of the proud and rebellious in Israel and Judah who comforted themselves with the false hope of a divine rescue, Amos exclaims, "Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness and not light," 5:18, and Joel (1:15; 2:2) cries, "Alas for the day! for the day of Jehovah is at hand, and as destruction from Shaddai it shall come" . . . "a day of darkness and gloominess, a day of clouds and thick darkness." It was a day when Jehovah would visit upon his people their sins. After the darkness comes the light in the redemption of the true Israel, and its establishment upon Mount Zion as a blessed and holy remnant. God's compassion is shown at the same time to the outward world in so far as it repents and seeks salvation through Israel's God. Universal grace follows universal judgment. In this pregnant phrase, then, we discern, not the events of a day of twenty-four hours, but the transactions of the entire period of divine retribution and redemption which followed the close of Israel's probation, and which must precede the consummation of the kingdom of God. The phrase passed into the New Testament, where in the various forms "the day of the Lord," "the day of Christ," "the day of the Lord Jesus Christ," it designated his second advent at the close of the Messianic period.

Tāmîdh continually.

Tāmîdh is derived from an unused stem which presents the thought of spreading out, and hence *tāmîdh* is that which is spread out, or continuity of time, unbroken, uninterrupted duration. It is most frequently used as an adverb in the sense of *continually*, an extension in time to which the writer or speaker sees no immediate limit. An established custom may be spoken of as *tāmîdh*, as Mephibosheth "did eat continually at the king's table," 2 Sam. 9:13. The ritual services connected with the tabernacle or the temple are to be observed *tāmîdh*, continually, because the period through which they were to be perpetuated was not limitable by human authority. Thus the shew-bread on Jehovah's table, Ex. 25:30; the oil for the golden lamp, Ex. 26:20; the morning and evening sacrifice, Ex. 29:42, were to be presented through all generations. In glancing over the uses of the word, it will be seen that it refers almost exclusively to human activity,

hence to continuity within the boundaries of human life or of national existence. The only exceptions are Deut. 11:12. "The eyes of Jehovah are upon it [the land of Canaan], *tāmîdh*, from the beginning of the year even unto the end of the year," and Isa. 58:11, "Jehovah shall guide thee *tāmîdh*." Even in these instances limits are asserted or implied. It never refers to that which has in itself the quality of endless continuance, as the permanent activities or attributes of the Divine Being.

'ādh forever.

The root meaning of this word seems to be a forthgoing, hence duration, perpetuity. It differs from *tāmîdh* in designating continuance of being or action without assignable limits. Its predominant employment, therefore, is in the description of divine attributes or activities. Jehovah's "righteousness endureth *lā'ādh*," Ps. 111:3; "he retaineth not *lā'ādh* his anger," Mic. 7:18. In a single instance, Isa. 57:15, it is employed absolutely, *shōkēn 'ādh*, κατοικῶν τὸν αἰῶνα, LXX., *inhabitans aeternitatem*, Vulg., inhabiting eternity, A. V., and that inhabiteth eternity, R. V. Prof. Cheyne and other modern commentators render it "dwelling forever," thus securing apparent consistency in the renderings. This translation seems hardly exact, since "forever" is not a rendering of *'ādh*, but of *lā'ādh*, unto perpetuity, to eternity. The phrase in question seems, in harmony with the older versions, to present not merely the thought of God's unbroken existence, but it suggests the thought that he sustains an altogether different relation to time from ourselves,—that he dwells in the time-world, *αἰών*, just as he dwells in the space-world, *κόσμος*.

The idea of endless duration is still more fully and emphatically brought out in the frequent association of *'ādh* with *'ōlām*, in the phrase *l'ōlām wā'ādh*, Ex. 15:18, etc.

'ōlām forever, eternity.

The discouraging limitations of human life led the Hebrews, as well as other peoples, early to form the idea of an unending life of illimitable existence. This thought found frequent and predominant expression in the word *'ōlām*, very seldom written defectively *'ōlām*. It is derived from *'ālām*, to hide, which gives also the derivative *tā'ālūmāh*, that which is hidden, a secret, Job 23:18; Ps. 44:22(21). Used as a time-word *'ōlām* suggests a duration whose limits are hidden from human sight, hence immeasurableness, illimitableness. It describes a hoary past, *g'bbōrîm 'shēr mē'ōlām*, "mighty men which were of old," immemorably distant aborigines, Gen. 6:4, "remember *y'mōth 'ōlām*, the days of the vanished past," Deut. 32:7. So also the people that dwell in Sheol seem to emerge out of a remote and timeless past, Ezek. 26:20; Lam. 3:6. With equal propriety this word designates also a future that, according to the speaker's point of view, may expand from a horizon more or less remote into a duration inconceivably vast. The idea of absolute limitlessness attaches itself especially to the existence of God. At Beer-sheba Abraham "called on the name of the everlasting God," *'ēl 'ōlām*, Gen. 21:33. The thought is stated more fully in the phrase *mē'ōlām w'ādh-'ōlām*, from eternity [past] to eternity [future] thou art God," Ps. 90:2. The same thought occurs in 1 Chron. 16:36, "Blessed be Jehovah, God of Israel, from the everlasting [past] to the everlasting [future]," *m'Yn-hā'ōlām w'ādh-hā'ōlām*. The A. V. renders it "world" in two instances

only, Ps. 73:12 and Eccl. 3:11. In the former place, instead of "the ungodly who prosper in the world," we should read "being always at ease they increase in riches." In the latter instance, "He hath made everything beautiful in its time; also he hath set 'ôlām in the heart of man," notwithstanding the disposition of Gesenius and other Hebraists to give it the meaning "world," *saeculum*, which it acquired in the later Hebrew, we are not justified in departing from the ordinary meaning of the word. There is not an instance in Scripture where 'ôlām may fairly be interpreted "world." Such instances as Ps. 145:13; 106:4, which have been adduced, yield a far better sense when 'ôlām is translated by a time-word. In the passage before us the preacher would say, that God has indeed made the course of nature and of human life attractive with beauty and delight; still he has put eternity in man's heart, and therefore man cannot find permanent contentment and satisfaction in the finite world. Anything less than the infinite and eternal, for which his spirit yearns irrepressibly, becomes in the end hateful, a vanity and vexation of spirit, 2:12 seq. He may not be able to understand the work that God doeth from the beginning to the end, nevertheless he turns wearily from the perishable works of his own hands in which there is no good, to the imperishable works of God. In the contemplation of these and in doing good man finds the joy of life, v. 12.

THE SONG OF DEBORAH—JUDGES V.

BY PROFESSOR THOMAS HILL RICH, M. A.,

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I. AN INTERPRETATION OF THE SONG.

Verse 1. Deborah begins her song with an exhortation to praise Jehovah, that he has stirred the mighty in Israel to exert their might; that he has given the people heart to seek the foe.

Vs. 3-5. She would have the neighboring kings and princes listen while she extols Jehovah, the God whom Israel serves. At once addressing Jehovah, and referring to the time when he adopted Israel as his people, she makes mention of the commotions in nature attending that transaction. Thus she indicates that Israel's God has power to defend the people of his choice; and might be expected to interpose in their time of need—as these kings and princes have just seen him do—and make his people always triumph.

Vs. 6-8. True it is, she says, that in spite of what Shamgar and Jael might do, the highways and villages of Israel were long deserted; and so continued until I, Deborah, arose, and my mother-like counsels prevailed.

But this abject condition of Israel, she says, was due to their forsaking Jehovah, their God; who therefore punished them with war and lack of courage to defend themselves with shield and spear.

Vs. 9-12. But a better day has come, and with heart turned to those who have brought it to pass—grateful both to those who gave command, and to their volunteer army—Deborah again summons to Jehovah's praise. All classes should

join in it,—the dignified, who ride on white asses; the wealthy, who recline on rich divans; the commonalty, who, engaging in business pursuits, are oftenest found upon the road—all should wisely consider what Jehovah has wrought; the archers should rehearse it, as, returned from the conflict, they rest at the quiet fountain by the city gate—should rehearse the gracious deeds of Jehovah, whereby his people have been restored to their deserted homes. Deborah stirs up herself to celebrate the victory in her song; and bids Barak display his captives, and so proclaim the greatness of the triumph.

Vs. 13-18. And now Deborah goes on to sketch in lively manner who were ready for the encounter, and who declined to come to it. No great number composed the achieving army, but, as it were, a remnant of the nation; yet its true noblemen—heroes with whom Jehovah is present, as Deborah joyfully perceives!

From Ephraim there come such as had dislodged Amalek and established themselves in his possessions. With Ephraim Benjamin fitly combines, having also descended from Rachel, being his neighbor, and not numerous. From Machir—so the half tribe of Manasseh, west of the Jordan, is poetically designated, Machir being Manasseh's only son—from Machir come able* commanders—whose following we are left to infer. From Zebulon they come in long procession, directed by their leader's lance. The princes of Issachar respond to the call of Deborah, and the tribe in general shares the spirit of Barak—their very feet seem moved by it, and speed them to the battle-field. Reuben at first warmly resolves to aid his brethren; but loth to leave his verdant pastures and choice flocks, his resolves turn to questionings that detain him in his well-watered land, Gilead—that is, *all* beyond Jordan—keeps aloof from the war. Dan prefers his commerce to national interests; Asher in his seaside home, remote from the strife, gives it little regard. But Zebulon and Naphtali, hardy mountaineers, are ready to sacrifice their lives for their country's good!

Vs. 19-23. This small but choice army, at Taanach, and by the waters of Megiddo, meets King Jabin's hosts, strengthened by the other kings of Canaan, and commanded by Sisera. The enemy had come for spoil, but—wholly failed to win it! The heavens blinded them with impetuous hail and rain,† and thus the stars might seem to have left their courses to discomfit Sisera. Many of his warriors the swollen Kishon swept away. How vain becomes the strength of this great multitude! And now there is a great stamping of horses; for their chariot-riders, put to flight, dash along with hunter's speed! Meroz neglects to intercept the fugitives, and thereby brings heavy curse upon her inhabitants.

Vs. 24-27. On the contrary, rich blessing is invoked on Jael's fearless zeal for the cause of Jehovah and his people—(real it may be, not according to the knowledge of these later times).

Vs. 28-30. Sisera, the mighty is despoiled of his might—is dead! But his mother, with longing, still looks for his return, yet with great forebodings! The wise ones of the princesses of Sisera's harem would explain his delay by the great amount of booty to be gathered up. (How their wisdom fails to reach the truth of the case!)

V. 31. Deborah asks—and in a sort predicts it—that like destruction may come to all of Jehovah's enemies; but, for his friends, she desires that, like the sun, with a hero's strength they may enter upon and accomplish their day!

*The same root word here as in verse 9.

† Cf. Josephus *in loc.*

II. A FREE RENDERING OF THE SONG.

That the strong in Israel, laid bare their strength;*
 That the people came to battle willingly;
 Bless ye Jehovah's name!

Hear, O ye kings of earth! ye princes lend your ear!
 I of Jehovah, I would sing; would touch the harp,
 In honor of Jehovah, God of Israel!

Jehovah, when thou wentest out from Seir;
 When thou didst march from Edom's field,
 Earth quaked; yea, heaven dissolved;
 Yea, clouds dissolved in rain!
 Mountains flowed down, at presence of Jehovah—
 Sinai there, at presence of Jehovah, God of Israel!

In days of Shamgar, Anath's son; †
 In days of Jael, idle lay the ways; ‡
 And they who trodden paths frequent,
 Went ways circuitous.
 Idle lay the villages in Israel—idle!
 Until I, Deborah, arose—arose,
 And like a mother wrought for Israel.

He chose new gods!
 Then war was at his gates.
 Did shield appear—or lance,
 'Mong Israel's forty thousand men!

My heart goes out to them who were the law of Israel;
 To such as of the people came to battle willingly!
 Bless ye Jehovah's name!

Who on white asses ride;
 Who on rich carpets sit;
 And ye who tread the way, in toil for bread—
 Muse on the victory!

* "For that leaders, etc.," of the Revision, is intelligible and well. The original seems also to tell us that these leaders have long hair, unconfined; that they are Samsons, giving play to the strength residing in their locks. The original of v. 9, with poetic word, designates these leaders as *governors, law-givers, judges*; and perhaps would say that these leaders were *judicious* as well as strong, and so fitted to give the word of command.

† Shamgar's superhuman deed, recorded in ch. 3:31, brought no permanent deliverance; nor could Jael's daring spirit have done so, while Israel delighted in idols.

‡ "The highways were unoccupied," that is, *unused, ceased to be traveled*. It would hardly be said here that *rulers ceased to be*, or ceased to exert themselves, when Shamgar has just been mentioned, and his deed alluded to. But the villages *were* unoccupied, had *ceased to be inhabited*, as we see from v. 11, which speaks of their *reoccupation*. So one may be inclined to hold to villages, which is not without authority—and then can translate the verb *Chad'u* uniformly in vs. 6 and 7, and render *perazon*, in vs. 7 and 11, by the same word.

By voice of archers, 'mid the water troughs—
 There be rehearsed Jehovah's righteous acts,
 His righteous acts, done for his villages in Israel.
 Then from their refuges on high,
 Down to their gates again Jehovah's people came—
 No foe to fear!

Awake, Deborah, awake!
 Awake, awake, the triumph sing!
 Arise, Barak, Abinoam's son,
 And lead thy captives to captivity!

Then, as a remnant 'scaped—the nation's noblemen—
 Down to the battle came;
 Jehovah, 'mid those heroes—joy to me!—
 Came down to Jezreel!

From Ephraim—they with root in Amalek;
 Next thee, Benjamin, with thy hosts combined;
 From Machir, leaders, with their train come down;
 And out of Zebulon they onward march,
 With captain's staff;
 And princes of Issachar with Deborah league,
 And Issachar, like Barak brave,
 Down to the vale his feet impel.

By streams of Reuben were determinations great!
 Why tarrying still amid the fold?
 Is bleat of flocks so sweet to hear?
 By streams of Reuben were—deliberations great;
 But none the battle sought.

Gilead, beyond Jordan, settled down;
 And Dan—why sojourns he within his ships?
 Asher by the seashore sat,
 And at his havens rests he quietly.

Zebulon accounts it nought to die;
 And likewise Naphtali, of mountain home.

Kings came; they fought;
 The kings of Canaan fought;
 At Taanach, by waters of Megiddo—
 No piece of silver took!

The heavens against them fought;
 The stars their courses left, to fight 'gainst Sisera!
 By Kishon's brook their hosts were swept away,

That brook of ancient days—by Kishon's brook.

My soul tread down their strength !*

Then hoofs of horses smote the ground,
For on and on the mighty fled,
Curse ye Meroz, the angel of Jehovah saith,
Curse, curse ye, her inhabitants,
Coming not to help Jehovah,
To help Jehovah 'mid the heroes in the strife.

But Jael, Kenite Heber's wife,
Let her beyond women blessed be !
Beyond women who in tents abide,
Let her blessed be !

Water he asked, she gave him milk ;
In costly bowl she offered cream.
But deep his sleep within her tent ;

Her hand out to the nail she stretched,
And her right hand—hammer of toilers took ;
She Sisera smote, she broke his head ;
And crushed and pierced his temples through.
At her feet he sank, he fell,—lay dead !
At her feet he sank, he fell ;
Where he sank, there he fell—a thing of nought !

Through the window there looks forth, and cries aloud—
Through the lattice—the mother of Sisera :

“ Why does his chariot delay to come !
Why step his steeds so slow !”

The wisest of her princesses reply—
But her own words she still repeats unto herself—

“ Surely they booty find, and share ;
A maiden, two maidens for each man ;
Booty of garments bright for Sisera ;
Booty of garments bright, with needle wrought ;
A garment bright, on both sides wrought—
Booty for me to wear !”†

So perish, O Jehovah !—*all* thine enemies !

But them who love him—
Let them like the sun go forth,
In strength of victory !

* Seeing the enemy overthrown, and as it were prostrate, Deborah in spirit *tramples* on them. V. 28. As chariot can also stand for the horses that draw it, so here *pa'amay* (steps) of the original seems to demand that *chariots* (the plural) should be used in like manner.

† By a slight change in pointing we get *my neck*, and a ready sense for this vexed passage. For the chief speaker should be the chief wife of Sisera, and might well hope for precious raiment from the spoil; which she could fasten at and let flow down from her neck, (and shoulders).

OLD TESTAMENT NOTES AND NOTICES.

Mr. W. W. White, of Yale University, has been appointed as Professor of Old Testament Literature in the Xenia Theological Seminary.

It is expected that Miss. Amelia B. Edwards, the distinguished Egyptologist, will visit the United States in the winter of 1889-'90 and deliver a series of lectures on Egypt and the recent discoveries there.

The Babylonian expedition sent out by the University of Pennsylvania has been working at the ruins of Niffer, whose site is marked by an immense mound, about sixty miles southwest of ancient Babylon, and bordering on the Afflosh swamps, so-called from the tribe of Bedouins that dwell near by. Niffer is identical with the old Babylonian Nippiru, founded about 3,000 years before the Christian era. In its ruins lie buried the remains of the famous Bel temple, which is to be thoroughly explored.

The books published by the Palestine Exploration "Fund" are: (1) The Store City of Pithom. Revised edition. Thirteen plates and two maps. In the heliotype appear the bricks made by the Israelites, with and without straw, and with stubble, to build the city. The route of Exodus is treated. (2) Zoan (Tanis). Part. I Nineteen plates and plans. Account of the greatest of all colossi is in this volume. (3) Naukratis. Part I. Forty-six plates and plans. Particularly valuable to classical readers, students in Greek arts, and all interested in *antiques*, such as coins, amulets, scarabs, pottery, weights, etc., etc., and in ancient epigraphy. (4) Zoan (Tanis). Part II. Including Am and Tahpanhes. Sixty-three plates and plans. Valuable to biblical and art students. (5) Goshen. With eleven plates, maps and plans. The plates are large and unfolding. The identification of Goshen is of supreme importance. Dr. Wm. C. Winslow, of Boston, is the Vice-president and Hon. Treasurer of the "Fund" for America, and has done great service to the cause of biblical study in stimulating the American interest in this enterprise. He is greatly desirous that America be largely represented in the gifts which are to sustain and carry on to larger success the work which has been thus far so wonderfully productive. He will gladly receive and forward all contributions.

SYNOPSIS OF IMPORTANT ARTICLES.

The Prophecy of the Virgin Mother.* Isa. 7:14.—The use of the word translated "virgin" in this passage to denote an unmarried person seems favored by biblical usage elsewhere. The phrase "thou shalt call," which is the better translation of the Hebrew *qarath* (cf. Jer. 3:4; Gen. 16:11; Isa. 60:18), recalls older and similar phraseology used in connection with the birth of Ishmael (Gen. 16:11), Isaac (Gen. 17:19), Samson (Judg. 13:5,7). Isaiah was not addressing some woman there present, but was quoting a familiar phrase. The passage occurs in the midst of the prophetic discourse which might fairly be entitled The Discourse of the Three Children (Isa. 7-12). The Immanuel child in some respects is put on the same footing with the two other children. Ahaz is told that before a child, that moment conceived, can tell good from bad, Jehovah's promise will be fulfilled. But in other respects Immanuel stands apart in dignity and importance from the other two (Isa. 8:6-8; 9:1-6; 11). The promise of a child to be born wonderful in attributes and power would recall the promises to David. This sign to Ahaz would be understood merely as a repetition of those promises in a new form. It may be doubted whether Isaiah or any who heard him had in mind the idea of just such a person as Jesus, to be born of a virgin in some future century.

The point of interest in this article is the relation sought to be established between the phraseology of the passage in Isaiah and that of earlier passages of Scripture. It may fairly be questioned whether there is anything more than accidental coincidence. The conception of prophecy is a thoroughly scientific and sensible one, though less account is made of the historical situation than might reasonably be done.

Immoralities of O. T. Heroes.†—The problem of the paper is, How reconcile the immoralities of O. T. characters with the N. T. praise of them as virtuous saints? Some general principles are stated which will throw light upon it. (1) The Scripture biographers do not profess to be complete. A knowledge of the details of a crime might modify our opinion of the blackness of the offense. (2) Distinguish between Scriptural silence and Scriptural approval, when reading the candid and fearless accounts of the sins of saints. (3) Recall the low, infantile state of the ancient morality. Thus while not excusing we will be more just to the patriarchs. (4) The divine revelation of truth has been a process slowly unfolding. The character of Paul was impossible in the age of Abel with his light. (5) Distinguish between absolute truth and relative truth, or truth as it appears to God and truth as it appears to us under different circumstances. God's revelation is one of divine accommodation. Gloriously worthy as were many of the O. T. heroes and saints for their times, were they living now they would be denied membership in our churches and perhaps be inmates of our peni-

* By Prof. Willis J. Beecher, D. D., in *The Homiletic Review*, April, 1889, pp. 354-359.

† By Rev. Geo. Dana Boardman, D. D., in *The Andover Review*, March, 1889, pp. 278-285.

tentariaries. (6) As a matter of fact the sins of the O. T. worthies were punished. (7) Observe the trend of character. Never judge a man by spots. Let us, then, be lenient in judging O. T. heroes, while we are rigorous in judging ourselves. "To whom much is given, of him will much be required."

Written in a charmingly clear and vivid style, this article presents positions which are strong, and, perhaps, near the truth of things, in view of the fact that conservative students will think that the writer has yielded too much while radicals will declare that he does not go far enough. It is worthy of a careful reading by all earnest students of the Scripture.

Lost Writings Cited in the O. T.*—One of the difficulties connected with the Old Testament is the large specific reference in portions of it to works now entirely unknown. These references when gathered show the existence of a large body of literature embedded in the O. T. This literature consists of 1) eight "Books" of annals cited forty-five times, or four if some of these are not independent works; 2) seven "Histories" by specified authors, cited eight times; 3) two "Commentaries," cited once each; 4) one "Chronicle," cited once; 5) one "Acts," cited once; 6) two "Visions," cited each once; 7) one "Prophecy," cited once; 8) one "Lamentations," referred to once; 9) five "Miscellaneous Works," referred to; there are therefore twenty-four *titled* lost works to be traced from references in the O. T. Some questions and problems suggested by this line of study: (1) several books of the O. T. are pure compilations finding their sources in these lost works, and the query arises whether more of them are not so likewise, though not giving credit to these sources. (2) The earlier and later kings kept accurate records of their reigns. (3) The prophets were writers of history, secular and sacred, as well as of visions and prophecies. (4) The existence of these lost works explains references to events about which contemporary biblical history is silent, cf. downfall of Shiloh (Jer. 7:12,14; 26:6,9). (5) Writing was no new or late thing in Israel.

A useful summary of facts which have been known in a more or less general way, but which the ordinary reader has not previously possessed in so detailed and so systematic a presentation.

O. T. Criticism in the Light of N. T. Quotations.†—The study of the text and structure of the O. T. books has become wide-spread and fruitful. Yet the conclusions reached in this study have alarmed many who have held the unwarrantable view that the Bible is perfect in form. Some critics are desirous of undermining the authority of the O. T., but there is a devout criticism also by which a clearer insight is to be given into the matter and manner of the Divine Revelation. In former days, Calvin and the men of his time accepted many of the results of criticism and yet in no wise undervalued Scripture. They distinguished between the divine purpose of revelation and the fallible human agency. It is with the latter that criticism deals, and its operations need alarm no one. The use of the O. T. by our Lord and his Apostles shows that, while they were not concerned about the exactness of their quotations, they were profoundly conscious that the O. T. was profitable for instruction in righteousness. They

* By Rev. Prof. Ira M. Price, Ph. D., in *Bibliotheca Sacra*, April, 1889, pp. 357-368.

† By Rev. Prof. J. Rawson Lumby in *The Expositor*, May, 1889, pp. 337-351.

often quoted from an inaccurate version, the Septuagint. They used passages where a wrong translation is made from the Hebrew, cf. Matt. 21:16; Heb. 2:7; Acts 15:17. It was not because they were ignorant of Hebrew, for when they wish they quote from it directly, cf. John 19:37; 1 Cor. 3:19. Their practice makes it quite manifest that what they sought and found was something with which verbal and literal criticism does not interfere. Christ quotes from all parts of the O. T. regarding the whole as one book. He would have heard without concern the conclusions concerning the mixed authorship of any or all those books. The faithful of those times believed that it was the same Divine Spirit in Haggai as in David. The Apostles even make, on their own authority, some slight changes in their quotations from the Septuagint to suit their argument, cf. 1 Cor. 3:20; Eph. 4:8. All this shows that we need not fear but rather be thankful that men are searching into the origin and structure of O. T. books. It will clear away mistakes and make more evident that those records have their chief if not indeed well-nigh their entire value in the fact that they bear witness unto Christ.

This article brings out into clear relief the distinction which must always be observed in the discussion of this important topic—the knowledge of the N. T. writers, as over against their purpose, in the use of the O. T. What conceptions did these writers have of the O. T. and what, in their opinion, was the use to be made of it—these are the fundamental questions which are here briefly but thoughtfully and candidly considered. The argument here urged is an element in the settlement of the O. T. problem and deserves to be widely read. The facts presented are too few, however, for a safe induction.

The Idea of God in Amos.*—This must be gathered from the prophet's practical instructions, since he was no logical theologian. He has a clear idea of God, and as he is the first of the writing prophets it is important to know what that idea is. The name given to God by the prophet is most frequently "Jehovah" (52 times); also "Elohim," "Adhonal," and combinations of these and with "šebaoth." He is the universal creator, abides in and governs the world (4:11; 5:8; 9:6). His hand appears in all the phases and processes of nature (5:8; 9:13; 4:6 seq.; 3:6). He is the God of all men (cf. 3:2 with 9:7; 2:9 seq. with 6:14), controlling the destinies of the whole earth (1:3-2:6). He is omniscient (4:13), omnipotent (5:9). Jehovah is not only supreme; he is the only God. This is plainly implied, as is seen in preceding passages, and also in 8:14; 5:26 sqq.; 5:5; 9:12. God is also a moral being; this is the striking element in the book, its elevated morality. The attribute of holiness is prominent (2:7; 4:2). This holiness in the form of justice or righteousness is seen also in 2:6 sqq.; 3:9; 5:10 sqq.; 8:4-6. There is no book in the Old Testament in which the righteousness of Israel's God is more strongly emphasized than in Amos. There are only a few references to the faithfulness of God (2:10; 9:11-15). Amos' God is stern, yet he has tender features;—he loves his people and all men, manifesting this love in being pitiful (1:3,6,11,13; 5:2), and merciful (3:7; 4:6-11), patient unto the last (7:1-8). Such is Jehovah, who revealed himself in a real way, though not necessarily in a visible and audible way, to Amos. He is the same mighty and merciful being whom the other Scriptures (e. g. Exodus 34:6 seq., John 4:24) reveal.

* By Prof. H. G. Mitchell in *Journal of the Society of Biblical Literature and Exegesis*. Dec., 1887, pp. 33-42.

This article may well be compared with one in the April number of THE OLD TESTAMENT STUDENT. The attention is here directed to the facts without any reference to their position in the history of Israel's religious thought or their bearing upon that history. This is a kind of work that any intelligent student of the Bible can do for himself. It is intensely interesting and wonderfully profitable. Professor Mitchell's article may serve as a model to any who may wish to enter upon similar lines of study. From him in this case one could wish for some further suggestions as to the relations of these facts to current hypotheses of Israelitish history.

The Messianic Element in the Book of Job.*—An exegetical study is made of Job 9:32-35; 16:19-22; 19:25-27; 33:23,24 to discover in what sense and to what extent is a Messianic element predicated of the Book of Job. The results are as follows: 1) the Messianic element in Job is concerned not so much with a person as with a work such as is ascribed to Jesus Christ. 2) This work embraces (a) sacrifice, substitution, atonement; (b) need of divine bestowal of righteousness; (c) necessity of a mediator; (d) reconciliation of man with God through this mediator; (e) this mediator a divine-human being; (f) this divine-human being identified with God; (g) two opposing conceptions of God united in him; (h) God as the Saviour; (i) spiritual and physical sight of God as an embodied personality; (j) bodily resurrection, eternal life, immortality. 3) This Messianic work ascribed by Job to God, identifies Jesus Christ with God. It is the same work and hence done by the same person.

The same material is considered from the point of view of Egyptology. The three teachings of the Book of Job here brought out are 1) Monotheism; 2) Messianism; 3) immortality. But in the literature of Ancient Egypt these three ideas are clearly set forth. "Hence it is only by utterly and willfully blinding its eyes to the facts and discoveries of Egyptology that negative criticism can continue to urge its main objections to the book in favor of a recent date and a plurality of authorship."

A statement which, if valid, is far-reaching in its issues. But its exegesis might be fairly objected to, as finding more in the passages than can reasonably be drawn from them. An entire system of theology appears to be contained in the Book of Job. The argument from Egyptology is fresh and suggests new and unworked fields of investigation. As used by the writer it would seem to prove too much.

* By Prof. J. G. Lansing, D. D., in *Christian Thought*, June, 1889, pp. 401-430.

▷BOOK NOTICES.◁

MEDIA, BABYLONIA AND PERSIA.*

In this volume Madame Ragozin continues the narrative of the history which, closing with the fall of Nineveh, she told in "The Story of Assyria." It is now carried down to the closing years of Darius I. A full exposition is also given of the Zend-avesta or religion of Zoroaster. The epoch of Cyrus is full of interest, not only in itself, but by reason of the relation of that monarch to the Jewish people. The whole subject is clearly treated and the material furnished is quite accurate. Of course, in a sphere of study in which the materials are continually being increased and new light constantly being shed upon the situation, it is difficult to write anything which will remain for any reasonable time authoritative and satisfactory. Students of the subject will note that Tiele, the great authority in this department, in his "Babylonian-Assyrian History" takes a different view of some transactions, e. g. the relations of Necho to Josiah. It is also to be observed that the facts recently brought to light fail to sustain the position here maintained that there was a great banking house of Egibi in Babylon. Madame Ragozin's style is spirited and clear; with the abundant and well-selected illustrations, over seventy in number, this volume contains the best attainable popular account of the history and life of Media, Babylon and Persia.

THE TEN COMMANDMENTS.†

In a "prefatory note" the writer of this volume tells us that the Provost and Deans of the Faculties of the University of Pennsylvania requested him to deliver before the students "a series of Sunday Afternoon Addresses upon Religious Topics." The request was acceded to, the Ten Commandments were chosen as the theme and the present volume contains the lectures which were then delivered. Regarding the Commandments as "the foundation stones of authoritative morality or true society," the author has made his book a kind of treatise upon individual and social ethics. But throughout the treatment of the subject a continuous stream of apposite illustration and quotation has banished any suspicion of dullness. The well-known brilliant style, weighed down, sometimes, with excess of ornament, which characterizes all the works of Dr. Boardman, is not out of place in dealing with these weighty themes. The pages abound in quotable passages. Common sense in interpretation and fearlessness in application are joined

* THE STORY OF MEDIA, BABYLONIA AND PERSIA, FROM THE FALL OF NINEVEH TO THE PERSIAN WAR. By Zenside A. Ragozin. New York: G. P. Putnam's Sons. 1888. Price \$1.50.

† THE TEN COMMANDMENTS: A course of Lectures delivered before the University of Pennsylvania. By George Dana Boardman. Philadelphia: The American Baptist Publication Society. Price, \$1.25.

with a beauty of form and address that carries the truth home. As to the standpoint of interpretation adopted, the Commandments are regarded as Jewish in form and letter, but universal in spirit. Hence the fourth is not "taken as though it settles for all men and all time the questions of the origin, the basis, or the authority of the Sabbath." The remarks on the fifth commandment are especially interesting and timely, though perhaps too much is made of the word "honor" as distinguished from "obey." In the discussion of the seventh command, the account of the creation of woman and the first bridal is taken as a "divine parable," not as literal truth. Here again the tendency to find in the Scripture more than it fairly contains is apparent. The old derivation of "Ishah," "maness" from "ish" "man," is accepted. Still, in spite of these minor defects, the book is excellent. It strikes a true note. It teaches many wise lessons that the age needs. It is a shining model of that style of ethical preaching which is coming into vogue and which is bound to enter more and more into the staple of the sermons of the future. Everywhere one feels not only the wisdom and insight of the teacher of morals, but also the earnestness and power of the preacher of Jesus Christ.

BIBLICAL ANTIQUITIES.*

Professor Bissell has performed an excellent service in providing this popular manual of Biblical Antiquities for students of Scripture. The whole field is covered in sixteen chapters divided under three heads, entitled, Domestic Antiquities, Civil Antiquities, Sacred Antiquities. Any intelligent church-member would find it both an interesting occupation and a profitable task to read this book through from beginning to end, while the material furnished is of such a character as to make the book useful for purposes of reference to every one who studies the Bible. We do not vouch for all the statements made; some are surely inaccurate and will be corrected in future editions; the views of biblical criticism are not always satisfactory; but taken as a whole we heartily recommend the book as a scholarly and popular survey of biblical antiquities which few men could have done as well as Professor Bissell.

FUTURE PUNISHMENT.†

The writer of this volume asserts that the church doctrine of future punishment is wholly drawn from the New Testament, and that the Old Testament has been consulted only to find what support it could give to this already formulated doctrine. He believes that this is a wrong method—that we should first inquire what the Old Testament prophets believed on this great question, since Jesus himself placed his divine seal upon their teaching. This teaching of the Old

* BIBLICAL ANTIQUITIES: A Hand-book for use in Seminaries, Sabbath-schools, Families and by all Students of the Bible. By Edwin Cone Bissell, D. D., Professor in Hartford Theol. Seminary. Philadelphia: *The American Sunday-School Union*. 1888

† THE FIRE OF GOD'S ANGER, OR LIGHT FROM THE O. T. UPON THE N. T. TEACHING CONCERNING FUTURE PUNISHMENT. By L. C. BAKER. Published at office of "Words of Reconciliation," Philadelphia, Pa. Price, 75 cents; by mail, 80 cents.

Testament, beginning in the Song of Moses, is found to be summed up in the harmonious action of two forces—the principle of judgment, condemning the wicked to Sheol; “the principle of redemption, providing forgiveness and salvation for all men, securing to all at least a ransom from the power of death.” God’s fire is his “judgment” and its feature is destruction, not extinction. From these principles the author builds up a view of universal restoration or future probation, which he believes to be in harmony with the teaching of the New Testament. All men are raised, the faithful, to eternal life, the wicked to further trial. The hell for those who sin in this life lies between death and the last judgment. The second death is for those who fail in their second trial.

The main point of criticism with this theory seems to be that it is founded on that part of the Scripture whose intimations about the future life are most fragmentary and obscure. The Old Testament teaching gathers itself chiefly if not entirely about this present life. Even the doctrine of immortality is only dimly discerned. The universal church has judged more wisely than Mr. Baker, in laying the emphasis upon the teaching of the New Testament concerning the doctrines of the future life and its concerns, and then finding in the Old Testament no disagreement but rather harmony so far as any intimations of these things are there given. The trouble with orthodox theologians has been that they have tried to find too much in the earlier Scriptures about the details of the life to come and have wrested texts to fit their theories. The trouble with our author is that he has failed to find in the later Scriptures of the New Testament the fullness and clearness of teaching on these points which are manifest—too sadly manifest, concerning the future of those who “believe not” the Gospel.

BUDDHISM.*

It is our purpose to call attention to this work and to indicate its contents rather than to make any criticisms upon it. This is not to say that it contains nothing to criticise. No doubt those who know Buddhism from within would be able to point out some defects and errors in this exposition of its character and teaching. Christians might reasonably ask that a book which purposed to analyze and expound their faith be written by one who was in sympathy with the Gospel, as Sir Monier-Williams is not with Buddhism. Yet he is candid and fair; “more sensitively anxious,” as he himself says, from this very danger of prejudice; desiring to give a view of this religious belief which exhibits it as it really is in its history and tendencies. His qualifications for the task are by no means unworthy. He tells us in his preface of six points which may invest his researches with a distinctive character of their own. The chief of these are as follows: a larger body of literature consulted than has been previously available; a popular exposition, presenting in one volume a comprehensive survey of the entire range of Buddhism, a task hitherto unattempted; a life-long preparatory study of Brahmanism and its language, Sanskrit, with personal investigation of Buddhism in the place of its origin, from three times traveling through the sacred land; an

* BUDDHISM IN ITS CONNEXION WITH BRAHMANISM AND HINDUISM AND IN ITS CONTRAST WITH CHRISTIANITY. By Sir Monier Monier-Williams, K. C. I. E. New York: Macmillan and Co., 1880. Price, \$5.25.

exposition from the Christian stand-point, with an earnest desire to give these religions credit for all the good they contain. The book is crammed with facts, and is therefore rather dry reading. The life of Buddha, the law of Buddhism, its order of monks, philosophical doctrines, morality and chief aim, nirvana, its history in its theistic, polytheistic, mystical, hierarchical and ceremonial phases, its festivals and prayers, sacred places, sacred objects, temples, and idols,—these are some of the subjects that are taken up. The concluding lecture contrasts Buddhism with Christianity. The doctrines are compared—Christ's call of men to become perfect through suffering, with Buddha's call to get rid of suffering by suppression of desires and extinction of personal existence; the former teaching to honor the body, the latter, to despise it; the former seeking to store up merit, like capital at a bank; the latter, offering a free gift of pardon and the hope of eternal life through divine grace. While the precepts of Buddhism are lofty, they have not the power to stir the heart and move the life, which is manifested in the teaching of Jesus Christ. As for Buddha and Christ, the latter declares himself God-sent; the former, self-sent. The latter bade men follow Him, the former threw them back upon themselves. The one dies and lives again—the other dies and desires for his followers a similar fate. "What shall I do to inherit eternal life?—says the Christian. What shall I do to inherit eternal extinction of life?—says the Buddhist." The conclusion of the whole matter is this: "It seems a mere absurdity to have to ask in concluding these lectures:—Whom shall we choose as our Guide, our Hope, our Salvation? 'the Light of Asia,' or 'the Light of the World'? the Buddha or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in our last hour?—the book that tells us of the dead, the extinct, the death-giving Buddha? or the book that reveals to us the living, the eternal, the life-giving Christ?"

An important postscript calls attention to a wide-spread error concerning the probable number of adherents to Buddhism. Instead of numbering about 500 millions and being the most numerous of any religious body, there are not more than 100 millions of real Buddhists, as over against 430 to 450 million Christians, while the "present condition of Buddhism is one of rapidly increasing disintegration and decline." It is probably fourth in the numerical scale of religions, coming after Confucianism, Brahmanism and Hinduism, as they follow Christianity.

ELLIOTT'S OLD TESTAMENT PROPHECY.*

To Dr. Elliott, the author of this new work on prophecy, biblical students are indebted for much upon the same subject in the volume of Lange's Commentary on the Minor Prophets. As is indicated by the title-page, the material of the book falls into four parts: (1) prophecy in general; (2) the connection of Old Testament prophecy with Old Testament history; (3) Messianic prophecy; (4) the New Testament fulfillment.

* OLD TESTAMENT PROPHECY: Its nature, organic connection with Old Testament History, Messianic Prophecy, and New Testament Fulfillment. By Charles Elliott, D. D., Professor of Hebrew in Lafayette College, Easton, Pa. 8vo, pp. 314. New York: A. C. Armstrong & Co. Price \$3.00.

In the chronological order, as well as in his general treatment, he has followed, as he says, "the traditional view instead of the critical subjective theory of the Old Testament historical interpretation." "It is the custom," he adds in the preface, "of some besides rationalists to dichotomize Isaiah; but the author has never seen any arguments sufficiently convincing to justify such treatment. Jewish tradition says that he was sawn asunder by the order of Manasseh; modern critics tear asunder his book because it does not harmonize with their presuppositions."

The gradual development of prophecy is everywhere recognized; the moral element, as compared with the miraculous, is emphasized. The old derivation of the word *nabhi*, *prophet*, from a root to *bubble forth* is given, notwithstanding the now generally accepted etymology which connects it with a word meaning to *speak*, for which both Assyrian and Arabic furnish parallels. And yet the meaning which he assigns to "prophecy," viz., *declaration*, *interpretation*, in spite of the wrong etymology, is correct.

Three modes of divine communication are specified: vision, dream, direct communication and manifestation. "The highest form," it is said, "was the last and was reserved for Moses." Will the author then classify all of Isaiah's prophecies under "vision" or "dream"? This is manifestly wrong. The third mode would better be called spiritual illumination or enlightenment. Here belongs, by far, the greatest part of the work of all the prophets except, perhaps, Ezekiel, Zechariah, and Daniel; and here, too, belongs the work of Moses. There were not four modes of divine communication; nor is it true that communication by word of mouth would be more direct or higher than that by spiritual enlightenment. Of this last there were different degrees, and of these the highest was employed in the work of God with Moses. The most interesting, as well as the most profitable portion of this work is that which relates to the connection of Old Testament prophecy with Old Testament history. In the average mind there is not the faintest suspicion of any such connection. One of the curiosities of modern thinking, or rather non-thinking, is the utter indifference maintained by interpreters of prophecy to the historical setting. Here, however, a distinction must be made between (1) the historical setting or background of distinct prophecies, for example, Isaiah's Immanuel prophecy; and (2) the prophetic element which everywhere characterizes Israelitish history. The supernatural element in Israelitish history shows itself in the record of that history; and the record of that history is itself prophecy. While, now, our author is sufficiently clear on the second of these points, the first does not receive the needed emphasis. One must confess, indeed, that even a close study of the book will leave the student unenlightened on this, perhaps, most important feature of prophecy. Is it not rather strange that nine pages should have been given to the "Shiloh" prophecy, while the whole period of David and Solomon, with all its valuable material, is treated in three?

In his treatment of the New Testament fulfillment of prophecy the canon laid down is the only true one, viz., "the Old Testament contained only the rudiments of the good things of the New;" "it is inchoate and progressive, less clear and full than the New;" "there is danger of making New Testament fulfillment extend very little beyond Old Testament knowledge." "New Testament knowledge must not be sought in the prophets of the Old Testament." "Old Testa-

ment prophecy must be stripped of the form and drapery which it borrowed from the institutions and historical relations of its times.'"

With these correct principles as the basis of his work, we must confess some surprise at the way in which they have received application. The typical element, much abused by many, and yet one of the most fundamental in Scripture interpretation, is largely ignored, and special passages almost universally recognized as typical are treated as directly prophetic.

The last four chapters of the book contain a large amount of sound matter on the premillennial question under the heads: the Kingdom of God and of the Messiah; the relation of the Messianic Kingdom to the world; the future of the Jewish people; the millenium and the judgment.

The book is fresh, stimulating and helpful. If the author had followed more closely the principles which he himself laid down; if he had recognized more fully the historical background of the distinct prophecies; and if there had been greater proportion in the treatment, the work would have been one of the most valuable yet produced upon the general subject of prophecy.

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➤ NEW TESTAMENT SUPPLEMENT ◀

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STUDY XXXVII.—THE PLAN AND METHODS OF JESUS.*

I. His Early Life and Thought.

1. Note carefully the following statements concerning the early life, work and thoughts of Jesus: (a) the promise to Mary, Lk. 1:28-35; (h) to Joseph, Mt. 1:20,21; (c) to the shepherds, Lk. 2:10-14,17-20; (d) the words of Simeon, Lk. 2:25-35; (e) growth of Jesus, Lk. 2:40, 52; (f) Jesus in the temple, Lk. 2:48-51; (g) his work, Mk. 6:3.
2. What may be inferred from the above statements (and others) as to the idea that Jesus had of his mission? Note the following views and decide between them: (a) Jesus, influenced by expectations which others cherished for him and forced by the desires of the people, let himself be regarded as the Christ; (b) Jesus, conscious from the beginning of a unique relation to God, recognized a divine call to be also the Christ to his people; (c) this consciousness developed with his growth in mental and spiritual power; (d) his knowledge of the details of his mission came to him in the course of his work; (e) he was fully aware from the first of all the events and the issue of his ministry.

II. His Plan.*

1. Study the following events and teachings to ascertain what they reveal as to the plan of Jesus: 1) Jesus and John the Baptist, Mt. 3:1,2,11,12,13-17; Lk. 3:15-17,21,22; consider the testimony of these things to (a) his Messianic consciousness; (b) his Messianic purpose; 2) the temptation, Mt. 4:1-10 and par.; bearing of this on (a) his idea of the Christ, and (b) the work the Christ was to do; 3) his declarations and actions, (a) Mt. 4:17;

* Upon the subjects of this "Study" the best and fullest discussion is found in Neander, *Life of Christ*, Book IV.; Lange, *Life of Jesus*, Book II., Part 3.

† Vallings, chs. 6, 7.; Neander, Book II., ch. 2.

