

THE HEBREW STUDENT.

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

כִּי־שִׁפְתַי כְּהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יִבְקֶשׂוּ מִפִּיהוּ כִּי מִלֶּאֱךָ יְהוָה־צִבְאוֹת הוּא:

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DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes

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ARTICLE NO. IV.

§ 20. THE RELATION OF DEUTERONOMY TO THE BOOK OF THE COVENANT.

All the fundamental laws, codified in the Book of the Covenant, are repeated and amended in Deuteronomy, except Ex. xxi. 18-xxii. 14; xxii. 27 and xxii. 13, (compare Psalm xvi. 4). All the other fundamental laws are at least recalled, but are also partially modified. The following are examples: Deut. xv. 12, according to which the Hebrew maid like the Hebrew servant shall go free in the seventh year; and Deut. xxiv. 7, compared with Ex. xxi. 16, according to which the stealing of a man is to be punished with death only in case, that the one stolen and sold as a slave is a fellow countryman. But the greatest and most radical modification is this, that Deuteronomy in opposition to Ex. xx. 24, sqq., which does not limit the erection of an altar to one place, has in prospect a central sanctuary, chosen out of all the tribes, as the exclusive place of sacrifice, (Deut. xii. 5, 11, 14, 18, 21, 26; xiv. 23-25; xv. 20; xvi. 2, 6, 7, 11, 15, 16; xvii. 8, 10; xviii. 6; xxiii. 16; xxvi. 2). This centralization of the worship with the secularization of all the other sacred places was first carried into effect subsequent to Hezekiah (Is. xxxvi. 7). The simultaneous worship of Jehovah in many sacred places was not only the practice in the time of the judges, but also in that of the kings, and it was only at a late time during the latter period that the temple at Jerusalem was elevated from the dignity of the chief and central sanctuary to exclusive recognition as such, in which alone sacrifices might be offered. It is undeniable that Deuteronomy, as it now lies before us, was written to support the effort at centralization, which aimed at setting aside the false worship. But the difference between Deuteronomy and the Book of the Covenant is even here not fundamental; for in the law concerning the three great pilgrim festivals (Ex. xxiii. 14-18) the future erection of a central sanctuary is presupposed. Even the temple at Shiloh in the time of the judges indicates that at least an attempt was made to establish a central sanctuary. Moreover the history of Israel, through the Canaanitic character which the people took on and through the anarchy in the time of the judges, was thrown back into a stadium of lawless-

ness which is in marked contrast with the Tora; and in general the Tora remained an ideal, which was neither literally nor spiritually fulfilled.

§ 21. PRE-DEUTERONOMIC ELEMENTS IN THE SO-CALLED PRIESTS' CODE.

Graf, a disciple of Reuss, presumed in his dissertation: *De Templo Silonensi*, published in the year 1855, on the supposition, that the Mosaic Tabernacle of the Covenant was a copy of the Solomonic Temple reduced to the dimension of a portable tent. Hence the new theory began at once with the degradation of the Elohist history of the legislation to the realm of fiction. At first, Graf maintained the high antiquity of the primitive history as related in Genesis; but pressed by Riehm he referred the Elohist beginning with בְּרֵאשִׁית בְּרֵאֵל to the post-exilic period. He considers him younger than Ezekiel, who wrought before him in Ezek. xl-xlvi; he considers him as contemporary with Ezra, and even as Ezra himself. It is characteristic of all the representatives of this theory, that they deny all historical value to the history, which the Priests' Code makes the foil of the legislation; and it is a fact that they are almost necessarily compelled to do so, because they contribute these writings to the post-exilic age, for it is inconceivable, that at this time there was in existence so fresh and fertile a source of reliable tradition from the Mosaic age. Nevertheless we maintain (1) that the pre-histories of Israel, beginning with the Elohist account of creation until the history of Joseph were written in the pre-exilic period; (2) that at the time when Deuteronomy arose, the foundation was already laid for the Elohist codification of the Mosaic law; for (a) Deuteronomy xxiv. 8, refers to the Leper's Tora (Lev. xiii-xiv) which now forms a constituent part of the Priests' Code; (b) the law concerning animals which may and may not be eaten (Deut. xiv. 3-20) is a part appropriated from the Elohist Tora (Lev. xi). (c) The separation of the free cities east of the Jordan, (Deut. iv. 41, sqq.) is the fulfillment of the Elohist law, Num. xxxv. and the command, Deut. xix. 1-13, is the repetition and amendment of this law. (d) That which is said in Deut. xviii. 2, of the priestly tribe, is a reference, adapted to the time when made, to Num. xviii. 20-23 sq. These references to Elohist passages of the Priest's Code suffice to prove, that alongside of the Mosaic type of legal language and the Jehovistic-Deuteronomic mode of diction, which was modeled after it, the Elohist type existed at least before the pre-Deuteronomic period. The difference in time does not suffice to explain the diversity in these types.

They must go back to certain creative sources that have given them their peculiar tone, as for example, the Asaphic and Korahitic style of psalms. The Jehovistico-Deuteronomic type was founded by Moses, the Elohist certainly by a prominent priest, from whom this legal and historical language was further developed within the priestly order, as the prophetic-historical style was within the schools of the prophets. We discriminate between E (the older Elohist) and Q (the book of the four covenants); but if E is *one* person, Q is a collective; the Priests' Code is not the work of one time, but the fruit of a successive growth, the result of a gradual development which reached its culmination in the post-exilic age.

Remark. We do not attempt to make הויה equivalent to הויה, valid for the age of Deuteronomy. The feminine form of the pronoun הויה occurs only eleven times in the Pentateuch, but never in Deuteronomy. The pronoun הויה (הויה instead of הויה) is found one hundred and ninety-five times in the Pentateuch, and thirty-six times in Deuteronomy. It is an archaism, but one stamped upon all the constituent parts of the Pentateuch without distinction through its final redaction—an archaism arising from the presupposition, that the distinction in gender in the old language was not yet carried through consistently. The form הויה (Deut. viii. 3, 16, compare זקון Is. xxvi. 16,) is not an archaism, but on the contrary the *Nun* is only an appendix, which the perfect has as well as the imperfect. The old Arabic, the Ethiopic, and the Aramaic show that הויה without *Nun* is the original form. On the contrary הויה girl, which occurs twenty-one times, and for which הויה is only found once in Deut. xxii. 19, is a real archaism.

§ 22. THE POETRY OF THE MOSAIC PERIOD.

A history so poetically disposed and formed in itself as that of the Mosaic period must also bear poetical fruit. The people of Jehovah came out of an intellectually productive land with materials for writing and tabrets for dancing. One of the songs which the events of the wandering drew forth is the tetrastichic song of the well (Num. xxi. 17, sq.):

"Spring up, O well; sing ye unto it.
The princes digged the well,
The nobles of the people cut it out
With the sceptre, with their staves."

It is easy to believe that Moses himself was a poet, when we consider the ideal character of his life as ordered by God. The poetical character of the thoughts and of the frame of mind, which even sometimes takes wing in the Book of the Covenant (Ex. xx. 4; xxii. 25 sq.), culminates in two primitive Mosaic formulas. They are as follows: (1) The harmonious ascending triad of the priestly benediction, Num. vi. 24-26.

In this benediction the first blessing consists of three words, the second of five, the third of seven, and the seventh and last word is שלום. Seven is the number indicating satisfaction and peace. (2)

The twofold formula which was used at the taking up and at the setting down of the ark of the Covenant during the wandering (Num. x. 33 sq.):

35. "Rise up, Lord, and let Thine enemies be scattered,
And let them that hate Thee flee before Thee!

36. Return, O Lord, unto the myriads of the thousands of Israel!"

The introduction to Ex. xv. 1, does not require that Moses should have been the author of the song of praise on the other side of the Red Sea. The development of the theme ver. 1^b-3 may have first received its present form in Canaan (compare ver. 13), but in the time before David, as is indicated by the following echoes: Ps. xxiv. 8; LXXVIII. 13 and 54; xcix. 7 sq. Here first, in ver. 18, expression is given to the theocratic relation; here first, ver. 2, the divine name יה occurs, which recurs in Ex. xvii. 16, in the highly poetical utterance of Moses concerning Amalek: "A hand [is raised] over Jah's throne, (compare Deut. xxxii. 40 sq.). Jehovah has war with Amalek from generation to generation [i. e. to the most remote generations לדרור Ex. iii. 15.

On the contrary, it is expressly attested (Deut. xxxi. 30) that the song beginning: "Hear, O heavens," etc., was written by Moses; and if only this one thing is assured, that the signal-words (Num. x. 35 sq.) have arisen from his exalted and powerful spirit, then he can also be the author of this song, which does not contain anything that may not even be comprehended as coming from the natural prophetic gift of a deeply religious and patriotic poet. Regarded from a supernaturalistic, theocratic standpoint it is a picture of the inwardly necessary concatenation of Israel's vicissitudes. It is throughout original, and is probably one of the sources, which the Deuteronomiker used in order to reproduce the testamentary addresses of Moses. The blessing of Moses (xxxiii.) which is appended to Deuteronomy is equally original. Aside from ver. 3, which is a later interpolation, this companion-piece of the blessing of Jacob has the Mosaic age throughout as its historical basis, and the name of the people, Jeshurun, is in harmony with the great song, and the expressions "thousands of Manasseh, myriads of Ephraim" harmonize with the signal-words.

Also Ps. xc. whose superscription has a similar form with that of this blessing sounds undeniably Mosaic. The entire psalm is like the development of the three words, Deut. xxxiii. 27: מענה אלהי קרם. "The eternal God is a refuge." But the authorship by Moses on the ground of the thoroughly Mosaic character of its contents and form cannot be proved with overwhelming certainty. As the Deuteronomiker imitated the Mosaic type oratorically, so the author of Ps. xc. could imitate it poetically. The fact that Ps. xc. opens the fourth book of psalms rather indicates that he composed it out of Moses' soul, than that it was composed by Moses himself.

§ 23. THE ORGANISM OF THE BOOK OF JOSHUA.

The Book of Joshua is intimately connected with the Pentateuch, and indeed with Deuteronomy. It

is the history of the conquest of the Promised Land under Joshua, the Ephraimitic national hero, and of the possession of it through the division of its territory. It is arranged as a trilogy like Deuteronomy. The first part which contains the history of the conquest (1-xii) closes with a list of the kings of the northern and southern land who were overcome in two campaigns, and the history of the distribution of the land, contained in the second part (xiii-xxi) runs out in the closing remark, whose last word gratefully recognizes, that "all came to pass." The third part (xxii-xxiv) stands related to these two halves like an epilogue, that is the two and a half tribes are left in their trans-jordanic territory and the altar which occasions scandal on the west bank of Jordan is removed (xxii). Joshua, in chapter xxiii takes leave of the representatives of the people and renews in Shechem (xxiv) the bond of the people with Jehovah God of Israel, following which the death of Joshua and of the priest Eleazar, who stood at his side, is narrated. The Book of Joshua is also parallel in this respect with Deuteronomy, that as Moses leaves behind him a testamentary book of the law, so Joshua according to xxiv. 25, set for the people in Shechem "a statute and an ordinance [expressions like those at the beginning of the legislation in Mara Ex. xv. 25], and Joshua wrote these words in the book of the law of God (Elohim)." This sounds as if an enrichment of that Elohist Tora was intended, which is presupposed in the Deuteronomic legal code along with the Book of the Covenant as the lowest, oldest strata of the Priests' Code.

§ 24. THE DIFFERENT HANDS IN THE BOOK OF JOSHUA.

The union of the Book of Joshua with the five books of the Mosaic Tora in a Hexateuch is justified through the fact, that the Elohist, Jehovistic and Deuteronomic modes of diction are continued in the Book of Joshua. In the first part (1-xii) there are so few elements bearing an Elohist stamp, that it can scarcely be excepted that this author (Q) wrote the history of the conquest; but the history of the distribution of the land (xiii-xxi) together with xxii, is on the whole written in an Elohist style. It is connected with the Elohist Tora (PC) not only in fact, for example xiii. 21 sq., compare Num. xxxi. 8; but also in style, for example xv. 2, compare Num. xxxiv. 3; and Eleazar, the priest, is here by the side of Joshua the chief person in the various proceedings, as Aaron is with Moses in the Priestly Code, whereas in 1-xii, together with xxiii-xxiv. 28, he is never mentioned. But we also meet in the part treating of the history of the distribution of the land with the Jehovistic diction, for example xviii. 1-10, which is a prologue to the division of the land, is written in a Jehovistic style, as xiv. 1-5 is written in an Elohist style, and we also meet in the midst of Jehovistic connections with Elohist pieces, for example v. 10-12, concerning the first passover. Sometimes Elohist, Jehovistic, and Deuteronomic elements are commingled, as for example in ix respecting the successful artifice of the Gibeonites.

It is especially the case that Jehovistic and Deuteronomic elements cannot be sharply discriminated; thus, for example, the divine name "Jehovah God of Israel," which is characteristic of the Book of Joshua, is Jehovistic and strange in the book of Deuteronomy, whereas יְהוָה י. 15; xii. 6, sq. (in a Jehovistic connection) is not Jehovistic in the Pentateuch, but exclusively Deuteronomic. But although the two styles often interpenetrate, nevertheless two different hands can be distinguished; for there are Jehovistic paragraphs, which keep within the boundaries of the Jehovistic representation, for example xiv. 6 sqq., (concerning the possession of Caleb, where אֶל אֲדֹנָי 6^b in the Pentateuch occurs only in J, but not in D and Q).

Remark 1. The final redaction considers Joshua as an independent work, for the feminine pronoun הוּא no longer occurs in the Book of Joshua, and the city of palms is no longer called יְרֵחוֹ, as in the Pentateuch, but as in the former and latter prophets יְרִיחוֹ. Even the final editor of the book of Joshua treats it as an independent work; for otherwise he would not have accepted into the book the account of the conquest and distribution of the trans-jordanic land among the two and a half tribes, nor the designation of the free cities on the east side of the Jordan by Moses, since that had already been related in the Pentateuch. The Book of Joshua was to the final editor a continuation of the Pentateuch, as Polybius continues Aratus, and Xenophon in the Hellenica continues Thucydides.

Remark 2. An impression of the difference between the Jehovistic and Elohist styles can be gained by a comparison of Josh. xviii. 7, with Num. xxxiv. 14, of which, so to speak, it is the Jehovistic translation. The following works and phrases are peculiar to the Elohist: שָׁבַת כִּטָּה *tribe* for שְׁבַט, furthermore the designation of the trans-jordanic land as מְעַבְרַת לְיַרְדֵּן יְרֵחוֹ for מְעַבְרַת לְיַרְדֵּן, further the indication of the direction קְדָמָה *towards the east* instead of מִזְרָחָה, and as a favorite expression בֵּית אֲבוֹת, *family*, and also more briefly אֲבוֹת—all these peculiarities disappear from Josh. xviii. 7.

Remark 3. The reciprocal relation between the Book of Joshua and Deuteronomy appears especially in chapter viii. After the conquest of Ai the army moved for some hours northward, and in view of the mountains Gerizim and Ebal, Joshua reads "all the words of the law, the blessings and the curses, according to all which was written in the Book of the Tora," after he had previously erected an altar on Mount Ebal, and had written there the *Mishneh*, that is a copy of the Tora of Moses on stones covered with plaster. This paragraph viii. 30 sqq., which begins with אֵן יְכֻנֶּה, is just such an intermediate portion as Deut. iv. 41-43, which begins with אֵן יְכַדֵּר. It is undeniable, that the one who relates this regards Deuteronomy as Mosaic, and we too regard the substance of its oratorical and legal part as Mosaic.

§ 25. THE MANNER IN WHICH THE BOOK OF JOSHUA AROSE.

The Book of Joshua begins in chapter I with the Deuteronomic style, and continues in chapter XXIII. in the same style to the end. Even the narrative concerning the altar called Ed (*witness*) XXII, which excludes special places of worship by the side of the central place of worship, is at least in spirit Deuteronomic. There is nothing to hinder the supposition, that the Deuteronomiker himself (not a younger Deuteronomist) composed and gave form to the Book of Joshua. If this is so, then he has partially used records of J and E, partially records of Q, which he has blended together. Modern criticism is bound, of course, to deny the latter supposition for the sake of consistency. For it considers the priestly narrator of the Book of Joshua as the youngest, and that his narrative has no independent historical value. This discrediting of its historical character is especially based upon the supposition that it makes all Canaan through the conquest of Joshua a *tabula rasa* and then, when it has been emptied of men and rulers, divides it, although it is evident from Judges I. that the possession proceeded only very slowly and not under Joshua as the commander of the entire people. But we reply: (1) That which is related in Judges I occurred "after Joshua's death"; the newer criticism without sufficient reason substitutes for these words: "after Moses' death." (2) Not only the elements which go back to Q, but also those which refer to JE and D would fall under this charge of being unhistorical, for the whole Book of Joshua, on the one hand, fosters the impression that Joshua conquered the entire land, except the territory named in XIII. 2-6, and on the other that the actual possession of the portions of the land by those to whom they were promised remained to a great extent incomplete (XXIII. 7, 12). Many of those passages, which attest the gradual possession of the land through conquest are common to the Book of Joshua and the Book of Judges.

§ 26. THE RECIPROCAL RELATION OF THE BOOKS OF JOSHUA AND JUDGES.

The Book of Judges prefixes to its account of the period of the Judges an introduction I. 1-III. 6, which is divided into two parts. The first half (I. 1-II. 5) shows how, after Joshua's death, the cis-jordanic tribes fought for the possession of the lands which had been assigned them, but contrary to God's will, left a part of the Canaanitic population remaining beside them. In order to punish this negligence the angel of Jehovah appeared to the people as they departed from Gilgal and the people, weeping, acknowledged their sin. The second half, (II. 6-III. 6) returns to the time, when Joshua took leave of the assembled people in Shechem, then relates the death of Joshua, describes the interchange of apostasy and judgment, repentance and salvation, which characterizes the period of the judges, and closes with a cursory view of the Canaanitic peoples in whose seductive territory the generation subsequent to Joshua had its habitation. The portions in this

second half, which resemble verbatim the Book of Joshua, have undoubtedly been taken from it:

(1). The portion concerning Joshua's death and burial (Judg. II. 6-9, which is equivalent to Josh. XXIV. 28-31). The words: "And Joshua sent away the people, each man to his inheritance" (Josh. XXIV. 28), which close the account of the assembly at Shechem stand quite abruptly in Judg. II. 6.

(2). The survey of the peoples who are still unconquered (Judg. III. 3). This is probably an abbreviation of Josh. XIII. 2-5. But in the first half of the introduction there are four passages, where it is questionable to which side the priority belongs. They relate events from the time after Joshua (Judg. I. 1), and also without regard to this they stand aphoristically in the Book of Joshua, while in Judges I. they are constituent parts of a Jehovistic survey of the efforts of the single tribes in the conquest of the cis-jordanic land. (a) The conquest of Hebron and Lebir through Caleb and Othniel (Judg. I. 10-15, 20), which is equivalent to Josh. XV. 13-19). Although separated from the Jehovistic connection, which in Judg. I. is kept, nevertheless the text of the Book of Joshua is more correct and complete. It has (in XIV. 6, sqq.) retained the introduction of this part, which has been left out in Judg. I. (b) The non-expulsion of the Jebusites from Jerusalem (Judg. I. 21) is equivalent to Josh. XV. 63. Here the phrase "children of Benjamin" is a correction for "children of Judah" in the Book of Joshua. (Compare Josh. XVIII. 28.) (c) The territories of Manasseh which remained unconquered (Judg. I. 27 sq., which is equivalent to Josh. XVII. 11-13). The Book of Judges has here only five cities instead of six. Endor is wanting. (d) The non-expulsion of the Canaanites in Gezer through Ephraim (Judg. I. 29, equivalent to Josh. XVI. 10). The Book of Judges here omits the additional expression "until this day," and the text is consequently later. In consideration of all this we conclude that the four parallels in both books are taken independently of each other from the Jehovistic source. The Book of Joshua contains these four passages more completely and faithfully, but in the Book of Judges they stand in the midst of the extensive context of JE from which they are isolated in the Book of Joshua. Even aside from this it is settled that the Book of Joshua has JE as one of its sources. None of these passages has any connection with Q, but the history of the distribution of land is mostly derived from Q, and this Elohist source is in our opinion pre-Deuteronomic.

§ 27. THE DOCUMENTARY CHARACTER OF THE HISTORY OF THE DISTRIBUTION OF THE LAND.

It is in itself probable that the history of the distribution of the land in the Book of Joshua rests on written documents. The book of the commission for the division of the land (Josh. XVIII. 9), shows that in carrying out the division a protocol was used. And we lay stress on this, that the Israelitish history gives no account of any contentions of the tribes concerning boundaries, for the wandering of the tribe of Dan from its territory was occasioned

through the pressure of the Amorites, Judg. i. 34. Hence the records which have been transmitted in the Book of Joshua, respecting the division of the land, have the value and warrant of written documents proceeding from appointed authorities. But even elsewhere the Book contains documentary parts of the same sort. Ewald recognizes the list of the thirty-one conquered kings as such an old document, since he remarks, that cities are mentioned in it which were formerly powerful, but afterwards were without any importance or remain unmentioned. Here and there the documentary text no longer has its original form; it is either fragmentary (like xix. 15, 38), where in one passage twelve cities, and in another nineteen are enumerated, without so many cities having been previously mentioned, or it has been enlarged by a later hand, as xv. 32, where thirty-nine cities are counted, while thirty-six or seven have preceded. The list of Levitical cities, Josh. xxi. 9-42, compared with 1 Chron. vi. 39-66, shows how such documents vary under changed conditions. The documentary character of the part which treats of the distribution of the land justifies us in speaking of the Book of Joshua in the time of Joshua; and it can also be proved that in the part treating of the history of the conquest JE and D do not freely indulge in fictions, but reproduce traditions.

§ 28. INDICATIONS OF THE GREAT AGE OF THE HISTORICAL SOURCES OF THE BOOK OF JOSHUA.

The presence of the Biblical historiographer is indicated among other ways by the frequent remark concerning things or circumstances, that they were "until this day." Sometimes the presence of the historiographer is not evident in this, but that of the source from which he has taken the phrase "until this day," as for example, the chronicler (2 Chron. v. 8) repeats the formula "until this day" from 1 Kings viii. 8, which the author of the Book of Kings has taken from an older source. We can therefore determine from the above expression in the Book of Joshua, at least, the age of the source to which it goes back. If on the day when Josh. viii. 28 was written, Ai was still a desolation, this conducts us back to the time before Isaiah. (Comp. Is. x. 28). If on the day when Josh. ix. 27 was written, there was only first an altar of Jehovah, but no temple, that places us in the time before Solomon. The passage, Josh. xvi. 10, carries us back just as far, according to which, "until the present day" Canaanites dwell in Gezer among the Ephraimites; for in the beginning of the reign of Solomon the situation was different (1 Kings, ix. 16). But we are carried back still further, since Sidon with the appended name Rabbah stands in the foreground of the history (Josh. xi. 8; xix. 28) not Tyre (xix. 29). But even under David Tyre had dimmed the splendor of Sidon, and besides the hope of conquering the coast of Phœnicia, which was connected with the promise contained in xiii. 6, had long since disappeared. Also the passage xv. 63, (equivalent to Judg. i. 21), carries us back to the time of David. (Compare 2 Sam. v. 6-9). Nay, two passages

sound as if a contemporary of Joshua were speaking; for according to Josh. vi. 25, Rahab was still living at the time of the writer. On the contrary, Josh. xiv. 14, can be understood of Caleb's family. For, when at the time of the author the heap of stones in the bed of the Jordan, (Josh. iv. 9), and over the corpse of Achan in the valley of Achor, (vii. 26), were in existence, such primitive reminiscences of the great events in the time of Joshua are not unexpected.*

* Those who may be interested in this and the preceding articles may find a further discussion of the subject by the translator in the July number of *The Presbyterian Review*, entitled DELITZSCH ON THE ORIGIN AND COMPOSITION OF THE PENTATEUCH.—C.

THE HEAVENS OF THE HEBREW.

BY

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Under the same heavens walked the Hebrew, the Chaldee, the Egyptian and the Greek. The myriad stars looked down upon all alike; all alike moved forward with eyes open to behold the marvels of nature. Yet turned the eye of Chaldee, of Egyptian and of Greek is wiled enraptured toward the skies, the Jew's face is bent downward. The wise men of Assyria and Egypt and Greece draw their chief inspiration from the starry vault and see strange images reflected there. To the Hebrew seer the heavens tell no tale. He has no astrology. He readily responds to the suggestions of beauty and majesty which the heavenly orbs convey, and devoutly he bows to their Creator; but to his mind they whisper no secrets and on his heart they pour no consolation. The heavens are speechless to the Jew, while full of voices to the heathen sage.

Is the Jew's heart gross, and is his mind dull of apprehension? The tablets by the Euphrates are scored deep with records of the stars and the mysteries which their figures disclose. In the libraries on the Nile there are vast volumes of astrologic lore; and the Greek has builded his beautiful mythology on the science of the starry skies. In the archives at Jerusalem there is no roll which marks the movements of the celestial bodies or tells their wonderful import. Is the Jew inferior in intellect or religious sensibility?

To be sure, there lies in sacred store the book of Job, wherein such sentences occur: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?" But when did Job live, and what was his people's name? Moreover we find here no mention of the stars as a medium of prophecy or of Divine communication. Daniel, sitting, during the captivity, in the midst of the astrologers of Babylon, saw and recorded strange visions; but these prophetic symbols did not shape themselves amongst the planets. They stood forth, new-created, before the prophet's eyes. The Bible affords us no system of astronomy, and the existence of the heavenly bodies is barely alluded to.

Is this a seeming departure from the Divine plan? There are two inspired deliverances which may be glanced at here. When God commanded that there be light in the firmament of the heaven, He said first of all "וְהָיוּ לְאֹתֹת" "and they shall be for signs"

"Let them be for signs." Signs for what? we may properly inquire. Types of what was to come? Disclosures of the mysteries of infinity? If so, we might reasonably expect that God's penmen would not ignore them in their writings. "The heavens declare (lit. inscribe) the glory of God," says the inspired Psalmist. What is the "glory of God" (כבוד-אל)? If we mean by it the Divine majesty and power, then the bards of the Old Testament fulfilled their trust, for from earth, air and sky they summoned voices to the praise of his might. But by his glory we understand the ineffable splendor of grace and redemption, the glory of God which shone "in the face of Jesus Christ,"—what then shall we say of the reticence of the sacred scribes?

This brings us directly to the question upon which this marked silence of the Scriptures bears. Are the constellations inspired? Has God made a revelation of the mysteries of grace in the stars of heaven? The first impulse of the reader may be to dismiss the idea as absurd. He would be as likely to believe the star-groups inspired as that the massoretic pointings were by the spirit of God. But the question is not to be tossed aside in this summary way. It is an opinion that is held, hence it must be thoughtfully considered; there are important facts involved requiring to be accounted for, and woe be to us in our enemies' hands if we are found ignoring or pooh-poohing facts. We may allude quite briefly then to a few facts, and then to a theory which has been founded upon them.

There is between the records of astronomy and the revelation of the plan of redemption a strong, a striking resemblance. The tale which wise men of old have claimed to draw from the stars has points of similarity with the gospel story too clear and sharp to be passed over lightly. Tradition sometimes surprises us with its evan- gelic coincidences, mythology adds in the same way to our wonder; the likeness to be found in a perusal of astrological lore are, above all others, startling. Two thousand years before Christ, yea, and longer, as far toward the infancy of the race as we can reach, we find men shaping symbols in the heavens whose fulfillments, if not Messianic, are significant of truths so analogous to those of revelation as to be well-nigh past our understanding; and on all sides, among different peoples, apparently without inter-communication, these symbols and figures are prevailingly identical. It might almost be supposed that others in climes remote, besides the "wise men of the east," could, by a study of their charts, have been led to the King of the Jews.

Look hastily into the twelve signs of the zodiac. They have been conned and venerated among the nations for ages untold. There is first the sign of Virgo. It is represented as a maiden bearing in her hands a spear of wheat. She is called outside of Christian record, "the virgin who is to bring forth." Near by is a shepherd Arc- turus who is leading his sheep. Following the first sign comes Libra or Scales, wherein an adjustment is being made and justice is being meted out. Then comes Scorpio, the enemy that lurks and stings. Sagittarius follows, defeating and slaying the enemy with his arrows. Other mystical figures succeed. Accompanying these main signs are lesser symbols signifying the double nature, sacrifice, a mighty conflict, a great triumph, a wrathful

distinction and a joyous home-coming. These are a few of the suggestions of ancient astrology. The coincidences with the Biblical account have been hinted at but meagerly and barely.

Before referring to the theory already intimated, it may be well to mention, by the way, a skeptical hypothesis that has been founded by Dupuis and others, who seek to destroy the historic trustworthiness of the Gospel by deriving therefrom these ancient ideas of astronomic lore with which they, as the writers show, have so many cor-respondences. The theory to which we have before alluded is as a rejoinder to these critics. The author, Dr. Joseph A. Seiss, in his late work, "The Gospel in the Stars," elaborates a very ingenious argument to prove that the configuration of the starry skies is divinely wrought with a view to man's instruction. He believes that the "heavens declare the glory of God," in that they reveal Christ and tell the story of the cross. Prophets in the earliest years of man were divinely influenced to name and interpret the stellar groups so as to typify great truths, in short, answering the question stated above affirmatively, he holds that the constellations are inspired. They form a sort of earlier revelation, a primitive Bible.

The view is a curious one, more curious, it may be justly said, than correct. It is *taking* enough as a theory, but as a final and logical position not sufficiently tenable. It is within the intent of this paper to mention one difficulty in the way to its adoption which seems practically insuperable. It is the consideration conveyed in the first sentences that have been written. The Bible is silent regarding the heavens. If the constellations speak as revelations from God, why is there not some corroborating utterance from the written volume? The Book has nought to say of the hand-writing on the sky. May it not be from this wisely inferred that heaven has given to men no token of its in- scrutabilities in the stars? Nay, more, does not this meaning neglect of that of which other books were loud in praise, imply a caution and rebuke. The stars exalted as teachers soon became objects of worship. So they become among the heathen, and hence the warning of Deut. iv. 19, and xvii. 3. The reticence of the word is a fatal blow to the hypothesis just stated.

What opinions then, to be very brief, do the facts involved allow us to hold? However fanciful Dr. Seiss may be in some points, the essential premises upon which he has based his argument remain. How, on Christian grounds, shall we account for the resemblances betwixt ancient astrology and the testimony of the Word? The fact that the Bible ignores any supposed revelation in the heavens is sufficient in most minds to destroy the assump- tion of a double divine record. There is another view which might be entertained with more of reasonableness. Astronomic lore dates back to Noah and his times, and even earlier. Those were days when God spoke to man, in some way unknown, face to face. Adam was taught of the Holy One, Enoch walked with God, the Patriarch of the Flood heard celestial utterances, and yet how were these men to transmit their knowledge of heaven's oracles to those who came after them? As far as we are aware they had no printed page. They did not mark with sharp instruments the rock. What means of communication could they employ? Behold, above them were the heav-

ens. There stood the fixed stars and the ever recurring figures of the sky. In these everlasting shapes and symbols an alphabet was afforded. The stars became to them signs, and by means of them the mysteries of heaven's disclosing are syllabled forth. Using the constellations as points upon which they might suspend the vision of things hidden and the map of the future, the skies became to the patriarchs an outspread picture-book, full of deep significance. Here there is a theory which one might consider with more of readiness. How the teachings of the fathers, handed down from generation to generation, might in time become corrupted, how after the dispersion of Babel the dim meanings placed of old in the stars might grow among the scattered nations fainter and fainter and yet not be wholly lost, all this is subject of legitimate conjecture. At its best this method of communicating wisdom and aspiration would be cumbersome and unreliable; men certainly made no progress under it. The world was grown desperately wicked. Then, whatever the origin of their lore, in the very bewilderment of their iniquity, there came the people of God, and with them the communing again of God with man. With them came the new and better revelation. To them was committed the Book. With them were prophets, priests, and kings of God's ordaining. They had new and wondrous knowledge poured out upon them. In their providential leadings, in the luminous rites of the altar, in the shining proclamations of the prophets, they were taught unutterable things. And now what cared they for the traditions of the stars! God had spoken to them. The thoughts of their pious forefathers, let us suppose, they with pains make out from the stellar legends, but what were such vague gleanings to the knowledge of the very heart of Jehovah granted them in their inspired record? And when they saw their brethren led away by those same contemplations, and worshiping the created rather than the Creator, no wonder they shut their eyes to the so-called mysteries of the skies. They forgot the stars. They magnified him who made the stars.

—The April number of the *Quarterly Statement* of the English Palestine Exploration Fund contains the particulars of Lieut. Conder's latest explorations. He has found among the numerous stone circles, dolmens, and menhirs already known to exist East of the Jordan, four undoubted great centers, round which the monuments are disposed. These are at Mushibiyeh, at El Mareighêt, at Minyeh—all three south of Hesbân—and in the Ghor, near Kefrein. The first of these Capt. Conder identifies with Bamoth Baal; the second with Baal Peor; the third with the top of Baal Peor, "that looketh toward Jeshimon"; the fourth with the sanctuary of Baal Peor, in the Jordan valley, where the Israelites worshiped while in Shittim. Capt. Conder also claims to have found that a building already seen and described by several travelers, at Ammân, is of Sassanian character, which seems to connect it with the curious ruin discovered by Tristram at Mashito. He has also discovered near the city rock-cut tombs, presumably those of the ancient Ammonites, but ruder in character than those commonly found in Western Palestine. The citadel of Ammân he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hyrcunus, the method of conveying the immense stones, some of them twenty feet long and ten feet high, from the quarry to their destination. At Jerusalem he has explored the tunnel of Siloam and discovered the place where the workmen met, and he has obtained a cast and made a reading of the now famous Phœnician inscription.—*Independent*, May 18.

SPIRIT OF THE MOSAIC SONGS.

BY
Rev. O. P. BESTOR, A. M.

The question of authorship of the Mosaic songs lies on the border-land of our field of view. It will be assumed that the claim to genuineness is well founded. These songs are eight in number and may be classed in four divisions: three war songs, three devotional, one benediction on the tribes, and one brief outburst of surprise bordering upon indignation. In addition to the ninetieth psalm which bears the superscription, "A prayer of Moses, the Man of God," there are others in the fourth book of the Psalter, e. g., xci—xciv. and also civ., that are ancient in their ground-work and abound in historic allusions drawn from the writings and times of Moses, so that they might almost be regarded as belonging to this subject.

Some of these songs of Moses appear upon their very face to be in perfect harmony with the spirit of the New Testament, while others, and especially the war songs, appear to grate harshly upon the ear in this nineteenth century of the Christian era. These three war songs include the one sung after the safe passage of the Red sea, resulting in the overthrow of Pharaoh and his warrior hosts (Ex. xv. 1-9), the fragment of a war song against Amalek (Ex. xvii. 16), and the fragment of the war song against Sihon and Heshbon recorded in the "book of the wars of Jehovah" (Num. xxi. 27-30). In the early days, when these songs were written, historic events were preserved and rendered vivid by the parallels, and rhythm and cadence of song. War was the only appeal of nations, and victory meant the utter subjugation of the vanquished, even to the proscription of religion, the sundering of family ties, the selling of the captives into slavery, the ravishing of purity, the infliction of the most revolting cruelties with no hope of redress save by another appeal to arms. It was therefore the spontaneous outburst of grateful hearts to join in a song of praise to their deliverer when Israel beheld their enemies overwhelmed in the sea, —that enemy who would have dragged them back from promised freedom into a galling bondage. As the forces of Amalek were subdued Israel burst forth again (this translation is taken from Smith's Bible Dictionary):

"As the hand is on the throne of Jehovah
So will Jehovah war with Amalek
From generation to generation."

One has well said: "If the bloody character of this statute seems to be at variance with the mild and merciful character of God, the reasons are to be sought for in the deep and implacable vengeance they meditated against Israel." When Israel met with refusal to the fair proposition to pass through the domain of Sihon, king of the Amorites, and took forcible possession of the territory wrested by Sihon from the king of Moab, they took up the proverbial song of conquest that the Amorites sang, and followed it with one of their own, exposing the impotence of the usurers and showing the brevity of the triumph of the wicked:

"Come into Heshbon—let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,—a flame from the city of Sihon:

It hath consumed Ar of Moab,—and the lords of the high places of Arnon."

Thus had the Amorites celebrated their triumphs, and Israel added :

"Woe to thee, Moab! thou art undone, O people of Chemosh : He hath given his sons that escaped,—and his daughters, into captivity,
Unto Sihon, king of the Amorites.—We have shot at them ; Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,—which reacheth unto Madeba."

Whatever may be said of the form in which these three war songs are written, they are the grateful recognition of the Divine hand in the success of Israel, and the joyous expression of praise to God for their own deliverance from their foes even to the sacrifice of thousands of lives. There is implanted in man the sense of justice, which, however perverted in popular uprisings and summary dealings with criminals, can be satisfied only by the visitation of retribution upon brutal and impenitent outlaws. All we can therefore hold the author of these war songs responsible for, is the grasp he had upon the truths and principles involved, with their application to the times, the habits, the characters and the civilization of the people contemporary with himself, and the foresight he possessed of the influence of the triumph of either party upon religion and the future history of the world. It would be unjust to hold Moses responsible for the existence of the institutions, relations and customs in existence, which gave occasion for the visitation of the peculiar form of suffering and death upon Israel's foes as a just retribution for their opposition to the government and purpose of God. If we bear in mind these principles we can enter as heartily into the sentiment and spirit of Moses' war songs as we do into that of our own national airs, born of the exposure and suffering and blood of thousands of our fellow-citizens, and celebrating the sanguinary defeat of the enemies of our country. A history turning the tide of civilization, establishing the principles of liberty, blessing the world with courage and hope, and turning the hearts of generations heavenward renders in any age the mingling of acclamations of triumph with religious songs of worship perfectly justifiable and consistent.

The apologetic form of discussion required in treating the war songs is not needed in the discussion of the others in which the devotional spirit prevails. On the Mount as Moses meets Joshua and hears the swelling notes of revelry from the camp of Israel bowing before the golden calf, he exclaims (Ex. xxxii. 18) :

"Not the voice of them that shout for mastery,
Nor the voice of them that cry for being overcome,
But the noise of them that sing do I hear."

Here surprise at the sudden apostasy of which he had been informed by the Lord, mingled with righteous indignation at the insult offered to him whose hand had been conspicuous in their previous deliverance, finds its natural expression in the poetic form.

The people thirsted for water at Beer, the princes turned up the soil, the water bubbled up from the living springs, when they burst forth in grateful song (Num. xxi. 17, 18) :

"Spring up, O well ; sing ye unto it ;
The princes digged the well, the nobles of the people digged it,
By the direction of the lawgiver with their staves.

"This beautiful little song," says one, "was in accordance with the wants and feelings of traveling caravans in the East, where water is an occasion both of prayer and thanksgiving." Thus we have natural spontaneity and beauty mingled together in the grateful song of the early people of God. The parting benediction upon the tribes in Deut. xxxiii. is the expression of deep interest and solicitude for their future and an inspired prophecy of their history. The beginning recounts the events at Sinai, while the conclusion celebrates the character of their God as worthy of their adoration. The retrospective song of Moses' life (Deut. xxxii. 1-43) covers the whole range of God's dealings, both miraculous and providential, and with the heavens and the earth invoked as witnesses celebrates in the spirit of thanksgiving and praise his loving kindness and forgiving mercy even though like a pampered animal, instead of becoming docile under gentle treatment, "Jeshurun waxed fat and kicked" against the authority and restraint of his divine benefactor. Of this song it has been said, "The magnificence of the exordium, the grandeur of the theme, the frequent and sudden transitions, the elevated train of the sentiments and language, entitle this song to be ranked amongst the noblest specimens of poetry to be found in the Scriptures," and we may safely add, to be found in any language.

As we open our Bibles to the ninetieth Psalm, we are deeply impressed with the adaptation of its truths and spirit, as though but yesterday it came leaping forth from the heart of our dearest friend to lead us to the highest and noblest conception of God, and strengthen us to bear up under our burdens with patient fortitude and courageous faith, with the consciousness that the all-seeing eye of the eternal and infinite God is upon us, each individually, as through the ages he directs the course of events; now starting the world with the results of the work of a day, and now giving occasion for his enemies to become bold and defiant by his delay for a thousand years to accomplish what his people have been praying for and laboring to secure. Into the very dwelling place of God he leads us to interpret the mysteries of providence and punishment, of old age and life work. In distress and sorrow, in decrepitude and death these words have afforded a healing and consoling balm to crushed and bleeding hearts, akin to the melodious notes of the Gospel of Peace.

As we take a survey of the fields of view covered by these songs, we are filled with surprise that in that far off epoch a mind and heart were so united by the Divine Spirit as to grasp in its spiritual grandeur the monotheistic conception of Jehovah as God, eternal, unchangeable and omnipotent in his being, his sovereignty and his purpose, a faithful Father, a wise Ruler, so guiding the providential unfoldings of history as to secure the final triumph of the right as espoused and maintained by his people, and elicit the voluntary recognition of his rightful authority from the whole creation. That such a conception of God should have had a powerful influence in moulding individual and national life and character was a natural consequence, and hence religion became a matter of every day life and practical application to its intricate relationships and duties

inspiring the human heart with courage and hope. Even after the lapse of thirty-three centuries the child of God finds his faith and hope wrapped up in Moses' closing words of benediction upon the tribes:

"There is none like unto the God of Jeshurun who rideth upon the heaven in thy help and in his excellency on the sky, The eternal God is thy refuge, and underneath are the everlasting arms;

And he shall thrust out the enemy before thee; and shall say Destroy them,

Israel thou shalt dwell in safety alone

The fountain of Jacob shall be upon a land of corn and wine;

Also his heavens shall drop down dew,

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.

The shield of thy help, and who is the sword of thy excellency!

And thine enemies shall be found liars unto thee;

And thou shalt tread upon their high places."

These songs of Moses, beginning with that of victory and salvation of Israel at the Red Sea, blend harmoniously with that of the angels near Bethlehem's ancient site:

"Glory to God in the highest, and on earth peace, good will toward men."

This blending harmony but prefigures the thrilling anthem of the redeemed who are represented by John as singing the song of Moses and the Lamb.

THE NEW TESTAMENT IN HEBREW DRESS.*

BY
DR. B. FELSETHAL.

Although we cannot recognize any scientific significance whatever in Delitzsch's translation of the New Testament, and although we are able to see in it nothing else than a missionary document, yet we will make prominent the fact that the translation taken as a whole is a very successful one. Not only each word-form but each daghesh and each vowel-sign has been well weighed, with care and grammatical scrupulousness. The translator, rightly, has not striven after an Old Testament purism, but he has endeavored to acquire the speech [*Sprachfarbe*] of the New Testament period, the mishna character of its phraseology. (Cf., e. g. גוף Matt. xxvi. 26; צלך ib. xxvii. 22; צריך Mar. xi. 3; ראוי Luk. vii. 4; כדרי ib. vii. 6; הזכרים לנהול ib. xx. 35; גבי הסנה ib. xx. 37; הכריכין Jno. xx. 5; כפרט 3 Jno. i. 5 sqq.) For this reason also, it cannot be thought strange if here and there words borrowed from the Greek should occur (e. g. פרחסיא Jno. x. 24; נליסקמא ib. xii. 6; ריהתיקי Heb. ix. 17; etc.)

In some places, so it appears to us, the translator has not hit upon the right word. We take, for example, the word *logos*; which appears in the New Testament more than 300 times. So far as we can ascertain by a short comparison, Delitzsch has almost everywhere rendered it by the Hebrew דבר. (In Luke xx. 26, we found for it מאמר.) Now let one read the first verse in the Gospel of St. John. How unhebraic does the verse read: את האלהים היה! הדבר בראשית היה הדבר והדבר היה! Scarcely could any one who possesses anything of a Hebrew sensibility of the language understand this Hebrew verse in the sense of the original, if the Johannean doctrine of the Logos had not already been made known to him. What? Should the Hebrew דבר be used for the Greek *logos*? To

be sure *dabhar* occurs frequently enough in the Old Testament in the sense of *word*. But when the Hebrew Bible speaks of the unclean *dabhar* which is touched (Lev. v. 2), it means a *thing* and not a word. And when it discourses about the *dabhar* which is tried in the fire (Num. xxxi. 23), it discourses about a *thing* and not a word. And when it mentions a *dabhar* which bears marks (Deut. xxii. 20), it means also a *thing* and in no case a word. And so we find sufficient proof that in the course of time the signification of *dabhar* extended and transformed itself. At the time of the Apostles according to all probability it was used in the sense of *stuff* or *substance*. At all events we find it with this meaning in the Hebraic literature. And hence an interesting chapter in the history of the Hebrew language may be illustrated by the word דבר. How light would the Christian and Jewish scholastics of the middle ages have found their labor, as they sought to bring into harmony the biblical account of Creation and the Aristotelian philosophy, if they had had before them the verse הדבר בראשית היה. They could then, have very plainly transferred it. In the beginning was the substance. And what would not Göthe have made out of the *dabhar* if he had had it before him. His Faust does not know whether he shall translate: the word, or the sense, or the power, or the deed. With דבר in the text, the Spinozist Heide would certainly have called out: אלהים היה הדבר, God was the substance.

Without doubt, it was a mistake to set the word דבר in Jno. i. 1. Here, at all events, the right word would be מאמר, corresponding to the Targumistic מִמְרָא. Cf. also the Mishna expression בעשרה מאמדות וגו' (Aboth 5. 1). But many will say for the sake of consistency [Gleichartigkeit] *logos* was here also to be translated by דבר. Oh, no! It is an entirely false principle to determine to use always the same word in a translation for a certain word in the original. In different connections, with different authors and in different ages, words take on different shades of meaning; and the translator must always make account of this. In the English New Testament, consequently, the word *logos* is not always translated by the same word. We find it rendered by *thing, saying, word, speech, etc.*

Similarly also *hodos* should not always be translated by דרך. It seems to us that in many places the Mishna הלכה should have the preference; e. g. Jno. xiv. 5, 6 in the words: I am the way, the truth and the life.

Likewise Delitzsch has consistently לְמַלְאוֹת וְבוֹ לְקִיּוּם for the common "to fulfil what is written," and here לקיים is so readily suggested. The verb מלא is indeed really found in the Old Testament with the meaning here required (Cf. I Kgs. ii. 27); but on the other hand, in the Bible the verb קום appears much oftener with this meaning; thus in the Piel (Esther ix. 21, 29, 31; Ruth iv. 7; Ezra xiii. 6; Ps. cxix. 106, etc.) and in the Hiphil (Gen. vi. 18; ix. 9; 1 Sam. xv. 17; 2 Kgs. xxiii. 24.) In the Mishna, however, *kayyem* is the commonest word and should be the one to be employed in a Hebrew New Testament.

In a revision of the translation still a few other changes might commend themselves to Prof. Delitzsch and his fellow-laborers.

* Translated by the authors' request, from the German, as it appeared in *Der Zeitgeist*, May 22d.

THE HEBREW STUDENT.

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

W. R. HARPER, Pr. D., Editor.

כִּי־שִׁפְתַי כְּהוֹן יִשְׁמְרוּ־רַעַה

וְתוֹרָה יִבְקֶשׂוּ מִפִּיהוּ

כִּי מִלֶּאֱךָ יְהוֹדֵעַ אֹת הוּא: [Mal., II, 7.]

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ANNOUNCEMENT TO SUBSCRIBERS.

The fourth number of THE HEBREW STUDENT is now in the hands of the subscribers. We trust that it may be regarded with the same favor as the preceding numbers. The journal may fairly be considered as established. That such a periodical is in demand is indicated by the list of subscribers, which includes many of the most prominent ministers and laymen of all denominations in the United States and Canada. That it can be made a success is shown by the character of the numbers which have thus far appeared. A more able corps of contributors could not well be obtained. It remains of course to be seen whether the journal will maintain the character which it has assumed. It is believed that it can steadily be improved. Many articles of great value are already in the hands of the editor for future publication, and many are now being prepared. The professors of Old Testament Literature in the different theological seminaries have exhibited great interest in this undertaking, and have rendered it much assistance. A most important item, however, is the sympathy and co-operation of subscribers. They have it in their power to place the journal where failure from a financial stand-point will be impossible. Will not its subscribers, so far as possible, labor for THE STUDENT?

This aid is, perhaps, now the more needed since the connection with the paper of Mr. Meredith, the publisher, ceases with this number. For reasons which are entirely satisfactory to the editor, he withdraws. The entire management, business as well as editorial, will hereafter

devolve upon the editor. This additional responsibility is accepted by him with the confident feeling that he will be supported in this, a work which cannot but be regarded as most important.

It is desired to state further that the next number of the periodical *will not be published until September 1st*. The editor is fully aware that it is not customary for journals to pass over a month without an issue. He feels, however, entirely justified in this case on account of the attending circumstances:

(1) Almost all the subscribers are absent from home during the month of August.

(2) It is proposed hereafter to place the paper in the hands of subscribers on the *first day* of the month for which it is issued. To do this without dropping out a month would be a matter of great difficulty.

(3) The change of the business management demands some additional time in which to get matters well adjusted.

Subscribers will understand that the regular number of issues (*twelve*) will be furnished for the subscription-fee.

The editor trusts that, in view of the circumstances, he may be accorded the confidence and assistance of all who are interested in such work.

EDITORIAL NOTES.

The attention of our readers is respectfully invited to the announcement made on page 79, with reference to THE AMERICAN INSTITUTE OF HEBREW.

In December, 1880, the idea was conceived of organizing a small class of pastors, who should systematically devote a specified amount of time to the study of Hebrew. The work was to be carried on *at home*, under the direction, however, of an instructor, who should mail weekly to each member of the class a lesson, printed with the electric pen. The plan was submitted to various persons, by whom it was deemed worthy of a trial. The first lesson was mailed February 14th, 1881, to *forty* pupils. The *forty* had become *seventy* at the mailing of the third lesson. The electric pen was then abandoned and the lessons were thereafter printed. The following table exhibits the rapid growth of the membership:

LESSON.	DATE.	NUMBER.
First	February 14th, '81,	Forty.
Third	March 4th, 1881,	Seventy.
Sixth	April 15th, 1881,	One hundred.
Tenth	May 15th, 1881,	One hundred and thirty.
Eleventh	May 29th, 1881,	Two hundred and fifty.
Twentieth	October 1st, 1881,	Three hundred.
Twenty-fifth	January 1st, 1882,	Three hundred and fifty.
Thirty-fourth	May 1st, 1882,	Four hundred.
	June 1st, 1882,	Four hundred and seventy-five.

This work was intended only for those who had already given some study to the language. From the very beginning, however, requests were received to organize a class for *beginners*. After much hesitation; such a class was organized. The first announcement was made April 15th, and within *three months* nearly one hundred applications for membership have been received. Already many of the members now engaged in the work have asked for the organization of an advanced class, by which they may be enabled to carry still further the work which they have begun

At the same time that the correspondence work was first arranged, December, 1880, two classes were formed for the study of Hebrew during the holiday vacation. One class read *extempore* eight hours a day for three weeks; the other class, during the same time, translated critically the Book of Judges. This Hebrew *winter* school was in reality the first session of the Hebrew *summer* school. In the summer of 1881 the school was regularly organized, with a membership of twenty-two. During the present summer, 1882, it will probably number *one hundred*.

In view of the facts which have just been stated, the following conclusions may, we think, justly be drawn:

(1) That there is a general desire on the part of pastors, students and teachers, for a "working" knowledge of the Hebrew language.

(2) That the plan of instruction adopted in the Correspondence School, and the methods employed in the Summer School accomplish substantially the ends for which they were instituted. They have been shown to be thoroughly practical; they are no longer to be regarded as, in any sense, an experiment.

(3) That it is necessary, at this point, in consideration of the rapid growth which has thus far characterized the movement, to arrange and organize the work in such a manner as to provide for that enlargement in the future which may reasonably be expected.

An organization has therefore been made, and for the lack of a better name it will be called an *Institute*. It is of course an Institute of *Hebrew*, because only that subject is studied. The adjective *American* has been prefixed, not without a feeling that it may be perhaps savor of presumption, because the Institute is in a true sense American, having members in South America, in every Province of Canada, and in nearly every state and territory of the Union. What may be the outcome of this movement is of course entirely uncertain. That it will be of some service, however small, in the general work of religious education is justly to be inferred from the good which it has already accomplished.

According to Lieutenant Conder four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that, in a country which has suffered so severely not only from the devastation of war, but also from the de-

structive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature it needs but to be known, to be appreciated and supported.

Do NOT some of our religious papers exhibit a rather uncharitable spirit in discussing the subject of Biblical criticism? These papers are properly regarded as the leaders of thought in their respective denominations. It is a duty which they owe to their constituents as well as to themselves, to uphold that which is looked upon with favor, to denounce that which does not seem just right. This duty, particularly the latter part of it, is seldom neglected. But should not a little charity be mingled with so much denunciation? It is certainly possible that the "new criticism" has, at least, *some* truth in it. It is, upon the whole, probable that great good will come out of it. Who supposes that the claims of Wellhausen or Kuenen, or even those of Dr. Delitzsch will be substantiated as they are now presented? Dr. Delitzsch himself says: *All that modern critics say concerning the ages of these writings is quite uncertain. * * * Many of the former results are now out of fashion. We know little and imagine we know much. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has hardly begun.* Why then look with dismay upon the work of criticism? Why condemn it, before it has been heard? The mass of the matter written on this subject is by men who have scarcely glanced into the merits of the case.

And further, it is common to take the extremists of the radicals as the representatives of the party and as the object of attack. This, of course, is a great mistake. It is an unjust method of dealing with the subject. There is no way in which this matter can be satisfactorily settled save by free and honest discussion. If there is any truth in these views let us *have* it; if they are wholly false let us *prove* it. It is a question between Christian and Christian, not between skeptic and Christian. A belief in the new criticism does not imply skepticism, nor does it indicate a leaning in that direction, although in the minds of many the words are regarded as synonymous. There is every reason why a charitable spirit should be maintained towards those who are engaged in these investigations. *Much* can be gained, nothing *can* be lost. There is no occasion whatever for fear. The Old Testament will stand as it has always stood,—a divinely authenticated record.

THE views of Dr. Delitzsch, as indicated in the series of articles translated by Prof. Curtiss, of which the last is published in this number, are quite unlike those commonly accepted among us. THE HEBREW STUDENT has by some been criticised for publishing them. "It is not right," these friends tell us, "to assist in promulgating such ideas. It were better that Christian ministers should not be informed of such theories. It has a tendency to unsettle them." The attitude of this journal towards the theories referred to, is, as it is well known, strictly conservative. It would not be regarded as endorsing and upholding any form of the new criticism, yet it maintains that the principle here involved is one which must be carefully con-

sidered. This is but one side of the case, though, to be sure, a very plausible one. If it is true, *no statement, which is inconsistent with anything formerly believed on a given subject, may be considered.* Who will subscribe to this? The Christian pastor should keep himself informed of the discussions which are going on around him; the minister who fears to read such discussions, lest, forsooth, he become unsettled, will scarcely be able to settle the doubts of others. We believe that a valuable service has been rendered the cause of Biblical learning by the publication of these notes. If their perusal will but open the eyes of some of our ministers, if it will stimulate them to a personal investigation of the question, we shall feel repaid.

RABBI FELSENTHAL'S words concerning Delitzsch's *Hebrew New Testament* are worthy of a careful reading. His opinion in regard to the meaning or use of an expression will carry with it great weight. His criticisms, whether or not they can be fully substantiated, will be enjoyed by those who read them.

THE article on *The Talmud* by Rev. P. A. Nordell which was promised, being delayed by reason of his illness, came just a little too late for publication in this number.

HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a relation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come or whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestations of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic social and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims or actions. In consonance with our every day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as ADAM, he is of the earth, earthy; as ISH, he is endowed with immaterial and personal existence; as ENOSH, he is weak or incurable; and as GEVER, he is mighty and noble.—*Girdlestone.*

A COALITION of Necho, King of Egypt, Cyaxares, King of Media, and Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh. The lofty walls of the city long resisted their efforts, but after two years there happened a great overflow of the Tigris, which swept away part of the wall of the city. Through the breach the besiegers entered on the subsiding of the flood and captured the city. The last King of Assyria, finding his city was taken, made a pile of all his valuables in the palace, and setting fire to it, perished himself in the flames. The city was now plundered and at once destroyed; it did not gradually decay, like Babylon, but from the time of its capture it ceased to have any political importance, and its site became almost forgotten.—*George Smith.*

MUSIC IN THE CHURCH.

These given by Dr. FRANZ DELITZSCH to his English Exegetical Society.

1. Music in the church is allowed, for music belongs not to the shadow of the Old Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Savior and by the work of our Savior.

2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor and the instrumental music makes eternal nature serviceable to God's honor.

3. Whatever is allowed to be done internally, is also allowed to be done externally. The Apostle summons us to sing and to make melody (music) in our hearts (Eph. v. 19), therefore it is also laudable to make music to the Lord with our mouth and with our hands.

4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the Seer hears in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*hos*) of harpers harping with their harps. (Revelation xiv. 2.) The particle *hos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial.

5. Saul was refreshed and the evil spirit departed from him when David took his harp and played with his hands, 1 Sam. xvi. 23, and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows upon whom came the hand of the Lord when the minstrel played, 2 Kings iii. 15. This energy of music continues and is still practicable.

PROVERBS XVIII: 1.

—"Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom." This is the translation given in the authorized version for **לְתַאֲוֶה יִבְקֹשׁ נַפְרָד בְּכָל-תּוֹשִׁיָּהוּ הַנְּלָעָץ**. The margin has: "He that separateth himself seeketh according to *his* desire, and intermeddeth in every business." There are to be noticed (1) the order of the words, and (2) their meaning.

1. The most natural understanding of the Hebrew order makes of the passage two co-ordinate clauses, the first ending with **נַפְרָד**, which is the subject and is to be supplied in the second. Gesenius, Davies and Fuerst consider **לְ** at the beginning of the verse as indicating the object of **יִבְקֹשׁ**, and refer **תַּאֲוֶה** to the subject—*his own* desire. The syntax of the latter clause is plain. It forms the second line of the parallelism, the whole being a true verse (in the technical sense) of epigrammatic poetry. This parallelism is entirely destroyed by the arrangement and translation of the A. V.

2. The participle **נַפְרָד** means one that separates himself, a misanthrope, "one going his own way, i. e. who closes his mind to admonition." (Fuerst). Such a man

seeks after (לְיִשָּׁהּ) his own desire (תַּאֲוָה). תוֹשֵׁב in the second clause is derived from the obsolete root יָשָׁה, to stand firm, hence to be, to exist. It has three general meanings, (1) strength or support, (2) purpose, (3) wisdom, wise counsel. The last is most appropriate here. The most difficult word to render is יִתְנַלֵּץ. Davies and Fuerst connect it with קָלַע to swing, to hurl. The Kal is obsolete, but the Hithpael has the meaning, to fling oneself about, to quarrel (Davies), or, to roll or move oneself violently forward (Fuerst). Gesenius referring to an Arabic root gives the meaning, to become angry, grow warm in strife. Zoëckler, comm. in loc. (Lange's series), translates, rush on. The same word is found in Chs. xvii: 14 and xx: 3, being there also translated, meddle; but the meanings given above accord equally well with the sense in these passages. Thus Z. renders xvii: 14, "before the strife poureth forth, cease;" and xx: 3, "every fool breaketh forth;" Ges., xvii: 14, "before the strife groweth warm," and xx: 3, "every fool becometh angry." Fuerst xx: 3, "every fool moves forward, i. e. allows himself to go on and so provokes strife." Ges. treats בְּכַל־ in בְּכַל־ of the thing or cause; Fuerst renders it against. We have, then, according to D., F. and Z. this meaning: A man who has separated himself [from sympathy with men] seeks after [his own] desire; against all wise counsel he rushes forward. According to Ges. the last clause would be, at all wise counsel he becomes angry.

This is offered not as a translation, but as an explanation that may remove the ambiguity of the rendering in the King James version. F. J. G.

THE CHARACTER OF DAVID.

[From Geikie's Hours with the Bible.]

The greatness of David was felt when he was gone. He had lived in harmony with both the priesthood and the prophets; a sure sign that the spirit of his government had been thoroughly loyal to the higher aims of the theocracy. The nation had not been oppressed by him, but had been left in the free enjoyment of its ancient liberties. As far as his power went he had striven to act justly to all. His weak indulgence to his sons, and his one great sin besides, had been bitterly atoned, and were forgotten at his death in the remembrance of his long-tried worth. He had reigned thirty-three years in Jerusalem, and seven and a half years at Hebron. Israel, at his accession, had reached the lowest point of national depression; its new-born unity rudely dissolved; its territory assailed by the Philistines. But he had left it an imperial power, with dominions like those of Egypt or Assyria. The sceptre of Solomon was already, before his father's death, peacefully owned from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea. In the blaze of so much glory the few spots in his reign were lost, and as generations passed he became more and more the ideal of a great and good king. Nor was such reverent honor undeserved. Devout and lofty in his aspirations, even in his youth, he had shown his bent, while still with Saul, by seeking the society of the prophets,—and the child had been the father of the man. In his ripe manhood, amidst great wars and the burden of a wide empire, he had borne himself as a true prophet, and he continued unchanged in this respect to the last. Not that he publicly came forward in this character, or that he even wished to claim it, far less to make it a source of power and influence; it was an irresistible impulse of his inner life. He might have reigned in honor and closed his life in peace without such a prophetic enthusiasm, but his presence raised him to a glory all its own. The Psalms in which he breathes out his inmost thoughts during the revolt of Absalom, are

replete with true religious fervour, glowing alike in its love and in its indignation. Conscious of his election as king by God, his words embody an intense bitterness towards enemies, who, in rising against him, are opposing the Divine will; but they also breathe a lowly resignation, and pass naturally to supplications for all the godly. The song of thanksgiving for the restoration of spiritual peace after his agony of remorse for his great sin shows the same devotional exaltation. But this frame is seen nowhere more vividly than in his last words, which announce his confidence that his house, as firmly established in God, will flourish after his death. No prince, especially no one whose kingdom had come to him without any hereditary claim on his part, could close his life with a brighter and more confident anticipation of the distant future.

The life of David, in fact, illustrated that spiritual development which had been advancing in Israel for more than a century, since the early days of Samuel. The times had demanded a man who should be only in a subordinate degree a spiritual leader. The greatest need of the day was to complete the political work left imperfect since the days of Joshua; to secure in permanence a fatherland for the nation, and to unite all its hitherto isolated sections. Thus only could full independence and peace be attained for the future advancement of the true religion, entrusted to Israel on behalf of mankind. The youth of the nation must pass into manhood before it could accomplish the high task divinely assigned it. Only a warrior could bring about such a state of things, but it was imperative that he should, besides, be a man penetrated with the religious spirit. Such a hero appeared in David, who, rising from among the people was marked by trust in God as his chief strength, by deep sympathy with the prophets, in whom lay the hope of the future, and by the tenacity with which he honored all the great spiritual characteristics of his race. The religious movement in the community as a whole, in fact, received a new impulse from his influence and example.

The success of such a career was striking. Israel, for the first time, rose to be a nation, and gained permanent possession of its own country, after which it had striven in vain from the time of Moses. All the distinctive marks of an independent and united people henceforth displayed themselves among them. David was at once a warrior and a poet; a ruler, yet honoring the wishes of his subjects; a man of the people, and also, when necessary, a priest; a powerful king, who still, without compromising his dignity, listened to the prophets of the day and acted in perfect agreement with them. All the peculiarities of his race were, in fact, reflected in him. It was, moreover, a great advantage that he was neither a prophet by profession nor a born priest, but strictly a layman. Priests and prophets had made Israel the "people of God," but it was reserved for one from the general community, to set the nation on a firm basis and open to it an unlimited future. The manhood of the race was thus ennobled; for every citizen, in his sphere, could be loyal to what one of themselves had so successfully established. The surviving institution of the past could no longer be used to injure the State, though all that was good in them was perpetuated. Even the humblest Israelite might cherish the loftiest aspirations. The rule of a priesthood, cramping the spiritual life of the nation, was impossible, and on the other hand the Prophet, in his office of tribune of the people and spokesman for God, had his claim recognized to advise the king in his guidance of affairs. The ideal of the theocracy had been realized when David and the Prophets thus worked harmoniously together. Such a king necessarily colored the whole future of his country. The promises given to him of permanent and world-wide dominion were cherished by subsequent generations as an unshaken trust, in the darkest days of the nation. A ruler descended from David, the promised Messiah or Anointed of God, would, infallibly, rise again and restore the kingdom of Israel. The only question was *how* Israel was to take the lead of the world. That it was destined to attain it was a firm belief in every heart. The Messianic hopes grew into definite form from David's lifetime.

DAVID BEN JOSEPH KIMCHI.

[From Kallsch's History of Hebrew Grammar.]

David ben Joseph Kimchi was born in Narbonne about 1160, in the old age of his father. He is justly regarded as the greatest of Jewish grammarians, since he combined and enriched the labours of his predecessors, which he eagerly studied. He remained for centuries a never neglected mine of exact and minute observation; and the first grammars and dictionaries compiled by Christian scholars after the revival of learning, are substantially based on his works. Though he wrote also expositions of Books of the Old Testament, as the Chronicles, the Psalms, all the Prophets, Job and Genesis, which enjoyed a great reputation, and which by the liberality of their views entangled him in serious conflicts; he became immortal chiefly by his work *Michlol* (מכלול that is, *perfection*), which consists of two parts: 1. A Hebrew Grammar (חלק הרקרוק), usually bearing the general name *Michlol*; and, 2. A Hebrew dictionary (חלק הענין), or more commonly called "the Book of Roots" (ספר השרשים).

His chief merits are an extreme simplicity, free, from all artificial views or forced speculations; lucidity and brevity; and an abundant copiousness of materials. But it is impossible to overlook his serious defects. The principal reproach which even his warmest admirers must admit, is a singular want of order and system. The rules on the letters, the inflexion, and the Syntax, are most strangely mixed together. He begins with the verb, without even having touched on the letters, the vowels, or other signs. In introducing the first remarks on the regular conjugation, he mentions the anomalous transitions from one person of the verb to another; some rules on the *pausa* occur in the explanation of the preterite; they are connected with observations on the syntactical use of the plural for the singular, and *vice versa*; the participle בְּנֵיהֶם (Hos. vii. 4), in which he regards the ה as paragogic, leads him to explain the nouns ending in ה paragogic (like הֵיכָלֵךְ) the ה locale, the ם compaginis and the ם of the construct state; and the plural of the participle induces him to discuss the irregular use of the construct state. Before the forms of the suffixes have yet been mentioned, he quotes the cases in which the suffixes or pronouns stand pleonastically; he mixes up the suffixes of nouns and verbs, and introduces many of their syntactical relations. Then follow successively remarks on the forms of the modifications, on the accusative as a complement of active verbs, and on the vowels of the preformatives before gutturals; and then on the servile letters, both with respect to form and syntax, but in almost endless confusion of arrangement. The instances, in which he supposes an omission of preformatives (כִּי, כִּי, ל, מ) lead him not only to the relative pronoun and the cases in which it is omitted, but to elliptic constructions in general, which naturally take him to important parts of the Syntax and even of Biblical exegesis; he next goes through the different modifications of the verb; and, in explaining Hithpael, and discussing the form הִזְבִּי, he mentions incidentally the division of the letters in five classes according to the organs of speech. He then enters on the verb הִזְבִּי; and, as an introduction to the verbs הִזְבִּי, he explains the properties of the weak letters א, ל, ם; in speaking of the form הִזְבִּי (Isaiah xxx. 5), he enumerates many cognate verbs (as טוֹב and טָב), and the transpositions of letters in words (as כָּבֵשׁ and כִּשְׁבֵּן), and of words in propositions (קָא to צָא). He then passes through the irregular and defective verbs, on the whole, rightly dividing the various classes, but desultory as regards the particular instances and mostly adopting the alphabetical order. He then comes to the second chief division of his grammar, the

nouns—and opens it with an exposition of the nouns, with their exceptions, crowding every variety of observations, without giving a single general rule to guide through the maze of words, after which follow the numerals in rather imperfect treatment. The third or concluding division disposes of the particles, which he explains, without classification, mostly in alphabetical arrangement, and among which he includes not a few pronouns.

But want of order is not the author's only defect. Many explanations are erroneous and prove an imperfect appreciation of the fundamental laws of the language. In fact, Kimchi is not conspicuous for originality or novelty of views; he has not attempted to master, by rational or philosophical principles, the materials collected by conscientious and discriminate observation; he has not succeeded in revealing the structure of the Hebrew language either by distinct laws or by a logical arrangement of details.

EXCAVATING THE NILE DELTA.

A society has been organized in England to excavate the delta of the Nile and has the approval of a great number of distinguished supporters. It is proposed to raise a fund for the purpose of conducting excavations in the delta, which up to this time has been rarely visited by travelers and where but one site (Zoan-Tanis) has been explored by archaeologists. Yet here must, undoubtedly, lie concealed the documents of a lost period of the Bible history—documents which we may confidently hope will furnish the key to a whole series of perplexing problems. The position of the land of Goshen is now ascertained. The site of its capital, Goshen, is indicated only by a lofty mound; but under this mound, if anywhere, are to be found the missing records of those four centuries of the Hebrew sojourn in Egypt which are passed over in a few verses of the Bible, so that the history of the Israelites, during that age is almost a blank. Pithom and Rameses, the "treasure" or stone cities built during the oppression, would richly repay exploration. The sites of the cities of the Hyksos, especially Avaris, would yield monuments of no less interest, bearing on Phœnician as well as on Hebrew history. It must not be forgotten that Naukratis, the primitive Greek emporium in the west of the Delta, promises as ample a harvest to Hellenic archaeologists as Goshen to Semitic scholars. The period which would there be illustrated is one of the most interesting in the development of Greek art and is at the same time one of the most obscure. Besides the sites connected with Hebrew, Hellenic, and Phœnician history, the Delta is rich in mounds of famous Egyptian cities, as Sais and Xoïs—this last being the capital of an early dynasty (the XIV), which is as yet wholly without written history. Yet more, it abounds in nameless tumuli and in inclosures of unknown origin, surrounded by massive walls, in the thickness of which sepulchral chambers are known to exist.

— R. Simlai once commenced his discourse in the following manner: Three hundred and sixty-five are the days of the solar year; this also is the number of the *negative precepts* given to Moses on Sinai: two hundred and forty-eight members are in the human body; and just as many *affirmative precepts* were given to Moses. For the purpose that each day and every limb may remind thee of one of the divine laws!—*Pal. Maccoth, fol. 23.*

— The Egyptian Museums (London, Paris, Berlin) contain almost as great a variety of ornaments for personal decoration (ivory, gold, silver), as are known to the fashions of modern life. They have been found in Egyptian tombs, pyramids and mummy-pits, and many of them must be as old as the age of the Pharaohs and the pyramids.—*Hackett.*

BALAAM'S BIRTHPLACE.

[From Merrill's East of the Jordan.]

It is an interesting fact that Balaam, in some of the ancient records, is connected with the children of Ammon; and we present the following suggestions in regard to that soothsayer's home or country. In the first place we have Balaam's own account of the place where he belonged. "The king of Moab has brought me from Aram [Syria], out of the mountains of the east." Of the two other accounts one states that he was at "Pethor which is by the river of the land of the children of his people;" and the other that Balaam "was the son of Beor of Pethor of Mesopotamia" (Numb. xxii., 5, xxiii., 7; Deut. xxiii., 4).

Aram Naharaim, rendered Mesopotamia, was no doubt supposed, at the time of the Septuagint translation was made to refer to the country between the Tigris and Euphrates. "Syria of the two rivers" may, however, without any violence to the language, refer to the region about Damascus. Indeed, this region bore the name of Syria from the earliest times. When the fact is considered, namely, that the region about Damascus and to the south and west as well, was called Syria, the statement of the Babylonian Talmud, Erubin 19 a, becomes a significant commentary on the word "Naharaim or rivers." Speaking of the Garden of Eden, it is said: "If it is in the land of Israel, Betshean is its gate; if it is in Arabia, Beth Gerem is its gate; if it is between the rivers Damascus is its gate." The Midianites act with the Moabites in calling Balaam. The messengers sent by Balak went and returned, and went and returned again, making four times that they passed over the region between Moab and Pethor.

Supposing Balaam's home was in Mesopotamia, they must have passed through the country of the Ammonites and Amorites, and of the strong people occupying the regions about Damascus, or else have gone entirely to the south or east of them by a desert route, of the existence of which nothing at present is known. The distance of Moab to the Euphrates would probably occupy twenty-four days or a whole month. Here would be four months consumed, to which must be added two months or more for Balaam to "return to his place," and to come back again in season for the battle in which he himself was slain. In making this journey Balaam rode upon an ass. Would a journey of such length, attended at all times with many hardships, where the stations for water are two to four days apart be undertaken on such an animal? Only camels would be thought of at the present time for crossing the desert. Another fact to be considered is that apparently very soon, if not immediately after Balaam starts from home, he is in a cultivated country. "The angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side." Balaam's foot was crushed "against the wall," (Numb. xxii., 24, 25). In the long stretch of desert between the Euphrates and the Hawran mountains, vineyards have never existed; while on the south-western slope of these mountains the remains of terraces show that vine culture was once extensive in that section. The same is true in the country about Heshbon, and also farther north, in the Jazer and Ammon regions. Again in Numb. xxii., 5, where we read "to Pethor, which is by the river of the land of the children of his people"; the words "children of his people," בני עמנו are in some manuscripts replaced by children of Ammon, בני עמון. "This reading is adopted by the Samaritan, Syriac, and Vulgate version. Communications between the countries bordering on the Euphrates and the Arnon must have been very frequent to have enabled the king of Moab to become acquainted with the name and character of a soothsayer, who lived in what was, at a later period, classical Mesopotamia. In view of these facts may not some reasonable explanation which shall relieve the matter of the difficulties attending the opinion that Balaam come from the Euphrates? On the other hand, Mr. George Smith, the Assyrian scholar, told us long ago, and the fact has since been stated by him in more than

one of his writings that Pethor and Mutkinu were two fortresses on the right or west bank of the Euphrates. These were held by Tiglath Peleser i. 1120 B. C. (See George Smith's "Assyria from the Monuments" pp. 32-34)

BOOK NOTICES.

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

EAST OF THE JORDAN. *

The author of this book was appointed Archæologist of the American Palestine Exploration Society on the 21st of October, 1874, and sailed from New York June 19th, 1875, arriving at Beirut August 9th. The author had charge of the exploration work for nearly two years, during which time he made four different expeditions. The labor in the field was carried on under the advice and direction of the Advisory Committee in Beirut. Since the author's return in the summer of 1877 he has been employed in the writing of his reports. Professor R. D. Hitchcock, D. D., the president of the society, furnishes a brief introduction in which he says:

"The present volume has assumed a popular form. Personal incidents enliven the narrative. The illustrations are fresh and original, many are from the author's own drawings. The book contains a large amount of matter wholly new. The author was careful and patient in his investigations, and now tells the story of his life beyond the Jordan, in a manner equally entertaining and instructive."

Comparatively little work has been done in exploring Eastern Palestine. Attention has been devoted for the most part to Western Palestine. This has been so not only because the latter is of a greater historic interest, but also because in Eastern Palestine traveling exploration have always been attended with difficulty and danger.

"And yet," as is stated in the introduction, "the historic associations belonging to the country east of the Jordan are rich and various. Two and a half of the twelve tribes that came out of Egypt under Moses, chose that side of the river for their home. Syrian, Assyrian and Chaldaean armies marched in and out there. Some of the disbanded veterans of Alexander settled there. It was beyond the Jordan that John the Baptist began and ended his official career. Nearly six months of our Lord's brief ministry were spent on the same side of the river. The Christian Church itself sought refuge there when the Roman legions began to close in upon Jerusalem. In the time of the Antonines the country was full of cities, with their temples, theatres, and baths. In the fifth century Christian Churches, well organized, were numerous and flourishing."

It is seldom that a book of this character is so interesting. The pleasure and profit afforded in its perusal have been more even than was anticipated. The author often leaves his narrative and gives his opinions with reference

**East of the Jordan*. By SELAH MERRILL, D. D., L. L. D. Archæologist of the American Palestine Exploration Society. Introduction by PROF. ROSWELL D. HITCHCOCK, D. D. Illustrations and a map. 58 pp., pp. xv, 549. New York: Charles Scribner's Sons. For sale by Jansen, McClurg & Co., Chicago. Price, \$4.00.

to mooted questions in Biblical geography; e. g., Balaam's birthplace (p. 268), the situation of Ramoth Gilead (p. 290), the situation of Mahanaim (p. 233). These opinions are stated in an exceedingly clear manner, and, so it seems to us, are well founded. The worth of the book is self evident. It is accurate, definite, independent, and not burdened with scientific details, for which the ordinary reader does not care. These scientific details are to be published later under the title of "Topographical Notes on Eastern Palestine." The thanks of Christian readers and scholars are due both editor and publisher for this valuable aid to Bible study.

THE PLAN OF CREATION. †

A few have written of Genesis and Science who were acknowledged scientists and good Hebraists. Not a few, however, assume to speak upon this subject who do not know enough of science to give their statements authority and whose acquaintance with Hebrew is worth almost nothing. The author of *The Plan of Creation*, belongs, we fear, to the latter class.

The first twenty chapters are scientific in form, and give evidence of extended reading and some ability on the part of the writer. In favor of this portion of the book, it may be said that it is reverent in spirit—a quality altogether lacking in much that is given forth by scientists.

Our duty lies rather with chapters XXI and XXII which contain an analysis and translation of the Hebrew text of Gen. I and II. 1, 4. Here we learn a number of things for which we should be truly thankful if we did not seriously question their correctness: for example (pp. 190, 195, 204, 209) that **אֵת** means *the thing itself in its entirety, totality, sum and substance, both-also, all, each, atoms of matter*; (pp. 191, 199, 201, 214, 217) that **הָיוּ** in **וַיְהִי**, the **ו** preformative in **מִקֵּוֶה** and **מִשְׁלָה**, and **ב** in **בְּרִית** all mean *the*; (p. 191) that **רוּחַ** means *force, attraction of gravitation*; (p. 203) that **מוֹעֲדִים** means *perpetuity of time*; (p. 191) **פְּנָה** means *condition, state, mass*; (p. 223) that **עֲשֵׂה** embodies *the idea to create and afterwards form the material into something*. In his rendering into English, the author makes the ordinary use of the parenthesis (p. 189). Judged by this, he has failed to recognize the pronominal suffixes in **לְמִינוּ**, **לְמִינָהֶם**, **לְמִינוּ**, **בְּצִלְמֵנוּ** (pp. 200, 210, 214, 216); also the article indicated in the pointing of **לְאוֹר** and **לְרִקִיעַ** (pp. 193, 196). His analysis of the Vav conversive looks strange to us: **וַיְבְרָא** and **וַיִּרְא** *created*; **וַיִּרְא** and **וַיִּרְא** *saw*. We submit his translation of Gen. I. 1: "In the beginning God created the atoms of matter, now forming the heavens and the earth; agitation and matter existed contemporaneous with matter." Given a theory, a knowledge of the Hebrew alphabet, a lexicon, and a fertile imagination, and such work as the above appears to us a possible result.

THE UNION HEBREW READER. ††

The lessons in this book are evidently so compiled and follow each other in such order as to lead to the needed familiarity with the Hebrew page. It is clearly well fitted to answer the purpose of its authors.

† *The Plan of Creation*. By R. M. WIDNEY, Los Angeles, Cal. 7¼x5 pp. viii, \$20. Published by the Author. Price, \$1.50.
 †† *The Bible: A Scientific Revelation*. By REV. CHARLES C. ADAMS, S. T. D. 6¼x4¼, pp., 176, vii. New York: James Pott. Price \$1.00.

††† *The Union Hebrew Reader*: designed for Sunday Schools, and for the use of Students. By JOSEPH KRAUSKOPF, B. H. and HENRY BERKOWITZ, B. H. 9¼x6¼, boards, pp. 30. Cincinnati: Bloch and Co. Price, 25 cents.

KEY-WORDS. †††

We have here a complete Englishman's Hebrew and Greek concordance to certain words which are of importance in the discussions of Biblical Theology. The references appear to have been carefully verified. The book would doubtless be of value to those who are without the larger concordances and yet desire to know the Biblical use of such terms as *righteousness, grave, soul, spirit, &c.*

THE BIBLE: A SCIENTIFIC REVELATION. †

This neat little book is a good statement of the ultra-conservative view of the relation of the Bible and science. Its style is concise, but has a vivacity that leads to further perusal. To thoughtful, devout readers it will be of interest. We found it interesting, though inclined to write *non sequitur* over against some of the author's arguments.

RECENT PAPERS

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††† *Key-Words*; or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines. WILEY JONES, Norfolk, Va. 4¼x3¼, limp, pp. vi, 174. Published by the author. Price 50 cents.

† *The Bible: A Scientific Revelation*. By REV. CHARLES C. ADAMS, S. T. D. 6¼x4¼, pp., 176, vii. New York: James Pott. Price \$1.00.

QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archaeology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

21. In Psalm 80:14, Why is Ayin written above the line?

It is written thus as Ayin suspensum, to call attention to the fact that it is the middle of the Psalter. In the same manner the middle letter of the Pentateuch is indicated, in Leviticus 11:42, when Vav is made conspicuous.

22. Why do we find פָּרַת in one place, but פְּרוֹת in another?

They are merely variations in the spelling of the same word. In the former the vowel is written defectively, in the latter fully.

23. Will you explain the construction of the words in the following classes: רַק הֲרַחֵק לֹא תִרְחִיקוּ לְלֶכֶת (Ex. 8:24).

1) הֲרַחֵק is the so-called *Intensive Inf. Abs.*, and with the following verb, signifies literally, *putting away ye shall not put away, or removing ye shall not remove.*

2) לְלֶכֶת is the so-called *gerundival Inf. Const.*, and signifies literally, *in going.* Compare the parallel constructions:

בָּרָא לַעֲשׂוֹת (Gen. 2:3), *he created in making.*

הִקְשִׁית לְשֹׂאֵל (2 K. 2:10) *thou hast made hard in asking.*

In these expressions the *Infinitive* contains the principal idea and is qualified by the preceding verb which is equivalent to an adverb of manner:

1) *Ye shall not go very far away;* 2) *he made in a creative manner;* 3) *thou hast asked a hard thing.* See Ges. 142. 4. Rem. 1; Green, 269. a; Ewald, 285. a, (p. 72).

24. Is the Infinitive of the Hebrew similar in nature to that of the Latin or Greek?

Perhaps the following summary of the subject of the Semitic Infinitive by Adolf Koeh (*Der Semitische Infinitiv*, Stuttgart, 1874) will most satisfactorily answer this question:

1. "The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German and English grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea.

2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning.

3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense or in the kind of verb." See Ewald's Syntax (translation pub. by T. and T. Clark) p. 148.

25. Is the so-called Daghesh-forte *firmative* recognized in Green's grammar?

It is not.

26. What is the design of the grammatical and analytical index at the end of Gesenius' Lexicon?

It is supposed to contain all the anomalous forms which occur in the O. T. All the most difficult words are explained, or references are given to the grammar indicating where explanations may be found.

27. Will you give the analysis of (1) וּבְכָה (Ex. 7:29) and (2) עָלֶיהָ (Ex. 8:17).

1. וּבְכָה is composed of (1) ׀ pointed ׀ before a labial, (2) כָּ, (3) הָ, a rare form for הָ, the ā being represented by both vowel-point (ְ) and vowel-letter (הָ).

2. עָלֶיהָ is composed of (1) the prep. עַל (*upon*), which, treated as a plural noun, takes ׀ before (2) the 3 pers. f. sg. suf. הָ (*her*). See Ges., 103. 3; Green 239. 1.

THE HEBREW CORRESPONDENCE SCHOOL.

JULY ANNOUNCEMENTS.

1. The reorganization of the Correspondence School (see p.79) necessitates some important changes in the work. Each member will receive within a few days a copy of the descriptive pamphlet, which contains full information in regard to all the details. A letter will also be sent to each member in which he will be notified of anything that may, in consequence of the change, affect him in particular. It is *urgently* requested that the members will be prompt in answering this letter, in order that the new plan of work may be begun with as little delay and as little friction as possible. There are great possibilities for this Correspondence work. It will now require only faithfulness on the part of the members, and a good word now and then from them, to thoroughly establish an undertaking which, judged from its past history, is able to render the most valuable assistance to Christian pastors and students.

2. It may now for the first time be announced that the Department of Hebrew in the Chautauqua School of Theology, of which Dr. J. H. Vincent is President, has been placed under the charge of the Instructor. Hereafter, therefore, those Students of this School who desire instruction in Hebrew, will obtain it through the Hebrew Correspondence School, of which they will be regarded as members. This arrangement, entered into May 16th, will go into effect October 1st. Our number will receive large additions from this source.

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

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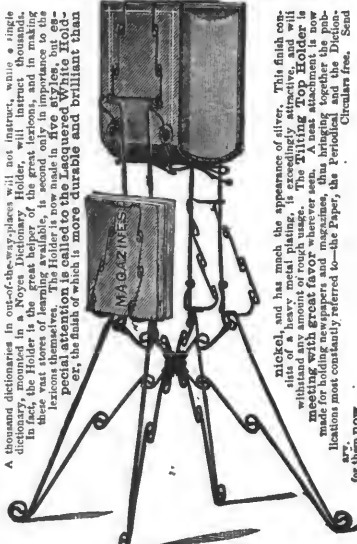
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