

## ◆THE◆OLD◆TESTAMENT◆STUDENT◆

---

VOL. VIII.

MAY, 1889.

No. 9.

---

CAN one recall too frequently the grandeur of the theme and the magnitude of the field which is presented in the study of the Scriptures? The Old Testament—the record of divine manifestations and divine activities among men from the beginning until the coming of the Son of Man; the New Testament—portraying larger and grander possibilities and realities for man in communion with the Most High; the Bible—sweeping through the centuries from Eden to the City of God in its history of Jehovah's redemption on behalf of humanity, picturing immortal glories, arousing infinite aspirations which its truth alone can satisfy, encouraging eternal hopes whose fulfilling it is ever working among men to accomplish; God's Book, Man's Book. Should not the consciousness of all that is involved in such a study be kept in living recollection? May it stimulate to unwearied application in apprehending the meaning and spirit of the word of God.

---

THE April number of THE OLD TESTAMENT STUDENT contained information of a somewhat important change in the business management and general purposes of the journal. It is hoped that subscribers generally have regarded favorably what cannot but be a marked advance in the line of the ideas which have controlled the work of THE STUDENT in the past. Beginning as *The Hebrew Student* with the design of encouraging the study of the Hebrew of the Old Testament, it enlarged its field so as to cover the interests of the Old Testament as a whole and became THE OLD TESTAMENT STUDENT. Now again, by influences almost beyond its own control, it

has been constrained to take another forward step. This advance movement has been steadily resisted by the conductors of this journal. They have felt unwilling even to consider so serious a matter as entering the New Testament field. They have avoided and deferred it. But it has constantly presented itself and steadily demanded consideration. With great hesitation was it determined to admit the second series of "Inductive Studies on the Life and Times of the Christ." But these Studies have been favorably received. They have not interfered with, rather they have assisted, the purposes which the journal represents. They have been the occasion of many requests to continue in larger measure the admission of New Testament material into THE STUDENT. With an opening for more extended business facilities and the removal of the journal to New York City, the opportunity seems to have arrived. It is earnestly desired that the decision may have the approval of all the subscribers when the announcement is made that (1) a practically new journal, yet with the aims and high standard of the older one, (2) enlarged to sixty-four pages in each number, (3) issued twelve times a year, instead of ten, as heretofore, (4) will publish its first number July, 1889, (5) under the name of THE OLD AND NEW TESTAMENT STUDENT.

A detailed account of the new features of the new enterprise has been given in the prospectus already referred to. It may not be amiss, however, to refer again to some of the more important ones. (1) *A department of expository preaching.* It is a cause of complaint on the part of some that THE STUDENT is too critical in its tone and not as helpful as it might be to the minister in his study, especially in his direct work of preparation for the pulpit. This objection has not been unforeseen but has been deliberately disregarded. It has been thought that the indirect influence of the high standard maintained by this journal in biblical investigation, in its resolute condemnation of false methods of Bible study and interpretation, and the admission of only that material which was scholarly and thoroughly scientific, has had its effect upon the ministry in leading them to a more earnest study and a more careful use of the Scriptures in their private and public work. It has now been decided to devote a department of the new journal to the advocacy of *expository preaching*. Material will be furnished of a character to be used by ministers in their homiletic studies and pulpit work. Methods will be suggested, outlines of expository sermons given, and everything which will help to a revival and an extension of this kind of preaching will be considered. (2) Excellent portraits of some of our leading biblical scholars, with bio-

graphical sketches by competent hands, will be given. It is hoped that the portrait of Prof. Wm. Henry Green will appear in the July number. (3) Help will be offered to those who are teaching the Bible in the suggestion of methods, the best literature and practical examples of work on the part of experienced teachers.

In fact, it is proposed in *THE OLD AND NEW TESTAMENT STUDENT* to conserve and improve all the best elements of the old and add better and broader features which the new opportunities afford. May it not be asked of the subscribers who believe in this work, who favor this extension of it, and are to receive the benefit of the new movement, (1) that they will continue the interest and help which they have so freely given to the journal in the past, and (2) that, in every way possible, by a renewed and enlarged practical assistance, they will make more widely known and more effective the work which this journal is doing. The enlargement of its field ought to double its subscription list. Whether this result shall come, depends in no small measure on those who are at present numbered among its subscribers.

---

THE ninth season of the Summer Schools of the American Institute of Hebrew is announced. Five Schools will be held (1) at Yale Divinity School, New Haven, Conn., May 21-June 11; (2) at P. E. Divinity School, Philadelphia, June 13-July 3; (3) at Chautauqua, N. Y., a first session, July 6-26; (4) at Chautauqua, a second session, July 27-Aug. 15; (5) at Chicago, Garrett Biblical Institute, Evanston, Aug. 15-Sept. 4. The courses of study offered to students are various enough to meet the wants of beginners in Hebrew or of advanced students of Arabic and Assyrian. There is no doubt about the practical benefits wrought by these Schools. There has been no time in which these benefits are recognized more clearly by students and ministers than at the present. Not a few among the subscribers to *THE STUDENT* have attended one or more sessions of them. The hope may be expressed that this year will see a larger number present than ever before. The Principal expects to be in attendance at all the Schools, and judging from the corps of instructors engaged, such as Profs. Brown, Burnham, Gottheil, Jastrow, McClenahan, Terry, Weidner, and others, and from the experience of the past, the opportunities offered are superior and the results to be gained by those who attend will be satisfying and permanent. Let all who are thinking favorably of the matter begin to make their plans to spend a part of the vacation in study at one of the Hebrew Summer Schools.

A NECESSARY delay in the issuing of *Hebraica* for January has occasioned the publication of that number in connection with the number for April, making a double issue of over one hundred pages. The interest of most readers will centre in the elaborate reply of Prof. Wm. Henry Green to the views of Pentateuch Analysis held by the critics, as presented in the October number by Prof. Harper. It will be clearly seen (1) that the traditional view is not by any means without able defenders and strong defences, (2) that the critical view is open to trenchant attack from more than one stand-point and in more than one of its presumably unassailable positions, and (3) that, most important of all, in these two articles, Bible students of America have an opportunity given for the first time of studying for themselves the fundamental elements of this Pentateuch Question. It is certainly desirable that as many as possible among our ministry take such a time and opportunity as is afforded them here to test the critical hypothesis and determine for themselves the solution of this matter.

---

INVESTIGATIONS into the Scriptures, as into any department of knowledge, are subject to the law of *perspective*. One line of study both modifies and is modified by other lines which make up the whole. How often this is forgotten! In theology it is not seldom the case that doctrines of minor importance have been exalted by some to a chief place. Others, having a passion for dogma, are impatient with those who, by careful study of the form and contents of the Bible, bring forth facts not harmonious with their formulas. May not those who confine their studies to biblical literary criticism sometimes fail to remember that the results of such work must be correlated with the larger, more spiritual and vital results of profounder investigations? How much trouble comes from neglecting this law of perspective! What controversy would be avoided, what personal difficulty and doubt leading on, alas, sometimes to spiritual shipwreck, would be escaped,—if students would take care to estimate what seems to be true and established in their special line of work according to the tests afforded by other methods and results attained in other lines of the same great field.

## PROPORTION AND METHOD IN OLD TESTAMENT STUDY.

BY PROF. J. F. MCCURDY, PH. D.,

University of Toronto.

Among those who study the Old Testament earnestly and at the same time agree as to the value of its contents, it is natural that there should be considerable difference of opinion as to the relative practical importance of its several parts. When it is considered that the Hebrew Scriptures were primarily intended for a race which in its history and providential training has had no modern parallel, and for conditions of society and civilization which do not repeat themselves; when it is further taken into account that this literature is extremely various in its subject matter, in form, in immediate purpose, and in historical occasion; and when finally it is remembered that the books themselves contain no direct practical application of their spiritual and moral teachings to times and races beyond those immediately in view, it is easy to understand the difficulty of securing a fixed standard for adjudging to each book on each main division its true permanent place in the whole great educational system of the Old Covenant.

Under such conditions it might seem as though the readiest and most obvious principle of selection were the best, namely, that each votary of the Old Testament should regard that portion as the most valuable which serves him best for moral nurture and practical helpfulness. And this must ultimately be the right principle of estimation, since from the very nature of the whole collection it can only be tested by its moral and spiritual effects. If these tests, however, are to be uniform and final, it is necessary that those who study and meditate upon the sacred records should have a competent knowledge of the objective facts with a right conception of their primary scope and purpose. Otherwise, it is not only possible but inevitable that large portions of Scripture will be misinterpreted or slighted, and while reverent souls are anxious to use the whole Word of God for devotional ends or at least in some practical way, such a use is often likely to be factitious and unstable. This danger is, perhaps, universally recognized, or would, at least, be generally admitted, and yet it seems to be little considered; the guides of the people may, to be sure, point out to their hearers or pupils the pre-eminent importance of certain passages in the Old Testament, for practical or doctrinal purposes, but they seldom attempt to give them a fixed criterion by which they may judge for themselves of the applicability of the different kinds of composition to the purposes of religious and moral culture. This failure has been, no doubt, largely due to the unfortunate circumstance that the requisite preliminary studies have been supposed to be proper work only for technically trained students, but this error is only a symptom of a deeper evil. The main cause is the same as that which has occasioned the prevalent neglect of real *study* of the Old Testament, and indifference to everything in it which is not a matter of easy edification. It is an indolent acquiescence in the current conventional view that all parts of the Bible are equally "good." The truth of such a statement is granted

without much opposition, since it seems to be an obvious corollary from the proposition that the whole Bible is of divine origin; and no trouble has been taken by the mass of Bible teachers and readers to show in what different senses the term "good" may be understood. The practical result of this whole tendency has been that the Old Testament is popularly studied in but two ways: texts are sought out for the establishment of doctrines, and single passages are worked up more or less homiletically for purposes of direct edification.

A variety of courses now promises to make Old Testament study in influential quarters more discriminating, more real, and more solid. Three of these may be mentioned. There is, in the first place, the critical tendency of the times which, whatever may be its excesses and mistakes, is mainly due to the desire for more light and greater certitude. It has helped largely to clear up obscurities in the text and to bring out clearly the historical setting of much of the Old Testament teaching. Again, there is coming into vogue a much surer system of hermeneutics than in the old days when it was felt necessary to allegorize or spiritualize at will large portions of the Hebrew literature, which were merely the record of facts in the history of the chosen people or expressions of their intellectual and moral development. Lastly a more systematic and thorough method of study is gradually coming to be employed in conformity with the improved educational principles that prevail in all spheres of inquiry. For example, more attention is being paid to books or separate compositions, as individual wholes, and in their relations to one another, and to the greater whole of the one historical revelation, while the treatment of single passages is more determined, than it has hitherto been by its coherence with its surroundings. The theological stand-point is not neglected; but ethical, literary, and historical canons receive more of their due. There is also some ground for the hope that what is now being done in these directions by scholars and a few leading Bible teachers among the clergy and laity will become more readily and directly available for the people at large.

This much needed reform I have ventured to call "proportion" in Old Testament study. By this I mean paying due attention to each kind and section of the Hebrew records according as they severally contain appropriate material for instruction and practical help. From what has been already said it is manifestly impossible for any individual or any body of men to divide up the Bible minutely into sections for the use or guidance of readers generally, and thereby indicate the relative degree of importance that is to be attached to each. All that can be done is to give general hints as to some main considerations that should have weight with any one seeking to frame some sort of working canon for himself. A few such suggestions I would diffidently offer here, putting them in the form of leading propositions with brief accompanying remarks.

1. In all proper study the teaching of the Old Testament must be learned at first hand.

It is involved in the nature of the material of study and of its practical use that its appropriation and utilization depend upon moral judgments. To be welcome to a man for his practical guidance it must commend itself to him as worthy, righteous, and wholesome. Here the authority of any of our fellows is of no permanent value to us: we must put the matter to the test of personal experience. While this is universally admitted, it does not seem to be as generally or heartily granted that the formation of our opinions as to the exact meaning or drift of any portion of our moral and spiritual text-book must also be an independent process

if it is to have any essential value. In other words what we are to learn from the Old Testament is of little practical significance to us unless we find it or verify it for ourselves. Otherwise we do not learn it from the Old Testament at all, but from books or people that affirm it to be the teaching of the Old Testament. Unfortunately it is just in this latter way that most of the popular impressions of Old Testament teaching are acquired. We indolently acquiesce in second-hand or perhaps fiftieth-hand interpretations or current applications of passages more or less familiar, and as a rule we do not trouble ourselves to test these impressions, which have the force of convictions, by the immediate or larger context of such passages. One of the evil results is that we are apt to find a good doctrine or a saving precept where it is not taught. The chances are that it may be presented elsewhere in the Old Testament, though this is not always the case, nor would it justify the error if it were. A memorable instance of such unquestioning acceptance of incompetent authority is the ancient belief and still popular persuasion that the Old Testament contains explicit statements about the future life. A minor example taken at random is the application usually given to the words in Jer. 29:11, "to give you hope in your latter end," as our version renders the phrase. Moreover, even when the current interpretation is right the reader or hearer who accepts it without question and without verification is still grossly at fault and at serious disadvantage since he does not make the thing his own as a biblical fact or truth. Obviously such a reader or hearer is in very unfavorable circumstances for securing proportion in Old Testament study.

2. The teaching of the Old Testament does not all lie upon the surface, but most of it at various depths below the surface.

The amount of study—research, attention, reflection—that needs to be expended on the Old Testament for personal religious culture is very different in different parts. Let us look for a moment at the character of the material and its general teaching. According to the admirable arrangement of our modern versions we have three grand divisions of the contents: history, national and individual; personal experience and reflections based thereon; and prophecy—instruction in the stricter sense, in form as well as in matter, the interpretation (cf. Isa. 43:27) of the ways of God with men. On the other hand, what the Scriptures have to tell men for their moral and spiritual guidance may be summed up under two heads: their teaching as to the nature of God revealed in his dealings with man, and their teaching as to what men's belief and conduct should be in view of such a revelation. Now a very little consideration will suggest to us how various in point of plainness the different forms and parts of this diverse teaching are. With respect to the nature and ways of God, how, for example, the clear and precise terms of the revelation from Sinai and the grand, broad intuitions of many of the Psalms differ in apprehensibility from the slowly evolved and only half-expressed lessons of Job and Ecclesiastes, or the great final interpretation of the long drawn out and complex drama of history and prophecy! And with regard to the life and duties of men, how much more direct and easily learned by heart are the explicit commands of the Decalogue and the clear-cut maxims of Proverbs than the implicit lessons of the vast array of individual and national experiences that have been set for our learning in the chronicles of the theocracy and the biographies of patriarchs, kings and prophets!

These matters again may seem to be, as they in fact largely are, common-places of biblical study. But are they usually taken to heart by Bible readers as

if they suggested anything for right methods of working with the Bible? Is it not true that we are apt to read or, as we say, "study" the whole Bible pretty much in one unvarying fashion, and that we as a general rule refuse to the portions which contain the less explicit teaching, the research, attention, and reflection which they demand? Is there not here further to be recorded a failure to observe proportion in study? Is there not often to be observed what amounts to a shirking of the duty of searching for hid treasures under the tacit assumption that anything in the Bible whose meaning is obvious must necessarily be of more practical importance than anything whose meaning has to be slowly and systematically ("scientifically") studied out?

3. An indispensable prerequisite to due proportion in Old Testament study is a correct notion of the development of the Israelitish literature.

Probably no single collection of books ever written stands in so much need of sifting, comparison, and systematization in order to secure a proper idea of the scope of the whole, the relation of the parts, and the progress of the leading thoughts, as does the Old Testament. Unlike the New Testament, which was composed within half a century, the composition of the Old extended over ten centuries. Viewed from the human side alone, it was the outgrowth of a unique history and an unexampled moral and religious experience. It furnishes within itself no ready-made theory of its growth or of the range of its many sided teaching—and so biblical theology, logically the first as it is the most fundamental of the sacred sciences, is historically the last, and has not yet become popularized. Some of the most important of the books as we have them are composite, notably the Pentateuch, the Psalms, Proverbs and Isaiah, and it is only to a comparatively small portion of the whole that a date has been affixed by the authors so that the relative stages of development on which much of it stands are a matter of inference. The terms in which the great leading ideas are expressed—such as sin, wickedness, guilt, folly, wisdom, judgment, righteousness—had a history which to us is somewhat obscured through the lack of definite early associations, and no glossary has been transmitted to us along with the text.

But it is manifest to any one who gives any earnest thought to the matter that the Old Testament must be utilized through the overcoming of such difficulties. There must be guiding threads in the checkered story of objective revelation just as there was a purpose in the directing Providence and a genuine history of rational moral experience in the human minds and hearts that furnished the basis and conditioned the processes of the subjective revelation. It is necessary to emphasize the true circumstances of the case, because it is so natural and so common to think that while there are puzzling things in matters of detail the main outline of Old Testament revelation is obvious and distinct. The facts point the other way: it is a rare thing to find any one who has a consistent, intelligent idea of the progress of teaching in the Old Testament or of the development of the literature, just because matters of detail are not sufficiently studied and understood and gathered up into consistent wholes; because little effort is made to bridge over in the imagination the vast historical and psychological interval between our times, our mental ways and habits, and those represented in the work we profess to study and expound; because we do not try in sympathetic appreciation to think through the problems and the experiences that make the warp and woof of the Hebrew records. But it is idle to speak of study of the Old Testament in any real, profound sense unless these things are done. Only those who have endeav-



ored in some measure to do the work can have any idea of the difference in results as well as in methods between this only right system and the easy-going habit of taking current generalities on faith.

Now there is one great guiding principle for our method of studying the Old Testament, namely, the inner necessity of taking the work and words of the prophets as the central and determining element. So important is this principle that probably the best division that has been made of Old Testament teaching or "theology" is that which marks it off into the three stages of pre-prophetic, prophetic, and post-prophetic. It was the call and the ministry of the literary prophets, Hosea, Amos, Isaiah, Micah, and their successors which, more than anything else, contributed to awaken God's people to a deeper sense of the true character of individual as well as national sin, of the certainty and desert of its punishment; of the claims of the righteous Jehovah to obedience and trust; of the need of a positive, inward righteousness which alone, apart from outward rites, could be acceptable to the righteous God; of the sure coming of a moral and spiritual redemption which should be larger and more precious than political or social prosperity and should include not the Hebrews alone but all the nations of the earth of whom Jehovah was also Father and King; of the mission of the righteous servant who was to bring in this glad redemption and "educe infallibly the right order of things" (Isa. 42:3), for Israel and the world. With the literary productions of this creative, regenerative era must be classed also most of the Psalms and much of the so-called "wisdom" literature, with its debates and conclusions on the deepest problems of life and duty and its maxims for the practical guidance of human life.

It is evident and undeniable that here we have the core and quintessence of the Old Testament teaching. The first principles of the method of study accordingly suggest themselves at once. It is the best method to make this great division of the Old Testament the centre and starting point of our investigations.

4. For practical ends those portions of the Old Testament should be most assiduously studied which contain the records of personal experience.

Reverting for a moment to the familiar division of the contents of Scripture into the two great heads of the revelation of God's nature and ways, and their teaching as to what man's conduct and belief should be under such a revelation, it is to be observed that while in the Old Testament much is given us in both classes of teaching in the way of direct statement and of positive, explicit command, a great deal more is conveyed indirectly in the form of a record of the gradual unfolding of human conceptions of God and duty through personal trial and conflict, through long schooling and slow learning. Thus the receptiveness of the human spirit was the outcome of centuries of disciplinary training. Not otherwise has it always been and is now; only the ancient Hebrews had a special revelation and a special training. We have the same lessons to learn as they. The heart is still deceitful above all things. It is still as easy and natural as ever to lie, to cheat, to covet, to forget and disobey God. The spoiling of a family and the corruption of a state are occurrences as familiar now as in the days of David or Jeremiah. We can learn by seeing how the old God-instructed Hebrews were taught. There is nothing that can take the place of this Old Testament teaching. There the story was told once for all with a prodigality of illustration so various and profuse that it did not need to be told again under direct divine superintendence. The New Testament does not need to repeat

the story; its mission is to supply the motive to take the story to heart. The world will never outgrow the depth and reach of the teaching as long as evil is done or forgiveness sought.

But the matter to be chiefly emphasized is that while we can best learn the divine law and character and the laws of human duty through concrete examples of the working of the divine Spirit upon human souls and the conduct of men like ourselves under this special schooling of Providence, there is one great department of Old Testament literature in which these conditions are presented in a way to make the study most highly interesting and profitable. I refer, of course, to the prophetic literature supplemented by the later histories. In it all the elements of history teaching by example, are at their fullest and best. Moreover, it not only tells the story, but it points the moral—a moral which in the region of practical life and spiritual worship it is so difficult for us to draw for ourselves. It is the first and last text-book of ethics, and the best moral guide for men of affairs, for statesmen and lawyers and merchants for whom it solves in advance the problem of business and political aims and principles. It is above and beneath all the great source for theology, in the strict sense of that word. In it God not only announces but proves himself to be, by the witness of his people which He invokes, not only the righteous Ruler and Judge, but the faithful unforgetting promise-keeping God, the Father and Shepherd of his people; and makes the further claim to be the God and Saviour of mankind—a claim to whose justice the present and the coming age are the best witnesses.

With reference to the special plea made for the prophetic literature in its widest sense that it is our best authority for practical religion and moral life, for conduct and duty, it is necessary to add, for the sake of proportion in study, that it fulfills these conditions in a different way from that exhibited in the pre-prophetic writings. In it the ethical, the right, the just, the holy in character and conduct, are exalted to the highest plane; they form its theme, its burden, its motive. With the preaching prophets and their more meditative contemporaries, the Hebrew poets, who were just as truly the seers of the nation and the world, it was a matter wider and deeper and more immediate than personal or even national life or death that the righteousness of Jehovah should be vindicated, and that the consequential moral compulsion of obedience and faith should be recognized by his people. Hence we find in their utterances the ethical everywhere and paramount. From them we have what we may call the great governing motives of the Old Testament: seriousness, earnestness, reverence, faith, truth. Compared with the extra prophetic literature, which has its own indispensable place in the progress of Old Testament teaching, we find a decisive advance with corresponding greater practical utility. One thing at least may here be indicated. In the prophetic handling of sin, its *personal* relations are emphasized. It is shown even where national sins are spoken of, to be self-destruction, ingratitude, disobedience, wrong, with personal consequences in the undoing of the offender or the nation as a punishment based upon moral laws. If we now take the earlier literature we shall find that, as a rule, specific cases of transgression are treated of in their relations to the divinely instituted community or state rather than in their relations to personal character. Only on this supposition can we, for example, explain the punishment meted out to Uzzah and the men of Bethshemesh for their respective offenses with regard to the ark, or that no moral judgment is passed upon the sins of the then great patriarchs, a thing which would

strike us as strange in the prophetic writings and the biographical notices contained in them. David, again, was "a man after God's mind" (not "heart") mainly because he was the founder of the dynasty and the strong rule that was to secure the perpetuation of the chosen people as the vehicle of revelation; not because he was a pattern to his subjects of a correct life or an ideal religious monarch.

Most of the practical conclusions that may be drawn from the above facts easily suggest themselves. I shall conclude with a few brief remarks.

In the first place, great harm is being done by pressing beyond their legitimate biblical range of application, many of the events recorded in the earlier history of the Old Testament. It is temerity and presumption as well as an injury to the cause of the Bible itself to undertake the allegorizing of incidents of entirely neutral moral significance such as one finds in the admirable "Peep of Day" series for the young and in much Sunday-school teaching and religious literature everywhere. Taking the Pentateuch, Joshua and Judges as a whole, I fear that such comments as I have indicated form the staple of the popular explanation of their contents. Meanwhile as to the prophetic literature with all its inexhaustible perennial wealth of instruction and practical help, with its contents more level to our apprehension and in accord with our experience, and with its interpretation much more under our control, what one most frequently hears about it, besides the citation of single texts, is one elaborate attempt after another to explain obscure predictions or to justify symbolizing theories and the like enterprises of secondary importance. Indeed, it is questionable whether it is not still the popular impression that prophecy means primarily and properly prediction.

It may be observed further, that there is no danger lest the view I have advocated of the paramount importance of the prophetic writings as a whole should tend to rob the Pentateuch of its due influence. That section of the Bible which contains the moral code of Sinai and the discourses of Deuteronomy can never be shorn of its glory or its power, either through the indifference of friends or the cavillings of foes. But taking the Pentateuch as a whole, it cannot be denied that there is very much in it that was of temporary and restricted significance, and much again that is beyond the plane of our ordinary experience and not amenable to the canons of judgment which may be readily applied to other portions of the Bible. It is a question of proportion in study, of method, of utility.

Finally, we have in the prophetic literature a theodicy and an ethics that are sublime and just, immediately and universally available, the permanent and immovable foundation of all moral systems that acknowledge the fear of God to be the beginning of wisdom. Moreover, the student who gives it due weight and prominence in his reading and thinking, must set his seal to the testimony that it is the same God who "of old time spoke to the fathers through the prophets by divers portions and in divers manners," and who "in the end of these days hath spoken unto us through a Son."

## THE FIGURATIVE ELEMENT IN JOB. I.

BY MR. JOHN S. ZELIE,

Yale Divinity School, New Haven.

In this discussion of the figurative element in the book of Job we cannot hope to do more than point out the general characteristics of the figurative style. In connection with this element there arise many questions which belong to other and special departments of the criticism of the book, such as its origin, authorship and place of writing; but with these we have nothing to do. The line which we follow in this investigation is only one of many in which this element may be studied with profitable results; and in a book where figure, poetry and description abound, as here, we can in a single study cover but a limited field. We undertake to consider the figurative element only as it appears in the work of the different characters of the book and as it gives a key to their individual genius and temper. With regard, then, to this personal use of language, we raise the question, Is there discoverable in the speeches of the book a tendency of the individual speakers toward a certain continuous style of figurative language? Do we find them adapting their language to their individual views of the problems of the book, and do we observe that their differences in stand-point and motive correspond with differences in the source and use of figurative illustration?

With this purpose in mind we apply these questions to the speeches of Eliphaz, the first of Job's three friends, and if we understand his position correctly, his figures and language are what we might expect from such a position. Eliphaz represents the theological dignity and learning of his time. He stands for that explanation of the human life and the universe and God's dealings with these that had been up to his time sufficient to answer all questions. Here is the first recorded dissatisfaction with orthodoxy, which is called to explain itself, and throughout this book we cannot but be impressed with the fact that no bias of the author has put anything in the way of each speaker's saying the best that could be said for his own proposition. The figures of Eliphaz are the traditional figures of his time, country and creed. His speeches are a careful collection of the best metaphors and comparisons of the old faith. He selects the most striking of the old similes, forms of speech into which had been condensed the doctrines of the years, but there is nothing new or spontaneous in them. The advice to Job is that of the preacher and not the friend. His language is cold, his figures clear cut and beautiful, but they never come down to Job's individual case.

One particular trait appears especially prominent in his figures, that of *impersonality*. His speech is all general. He is treating not of Job's case but of the case of mankind. He is always didactic and brings no help to Job in his weariness. Even later in the book where, having tired of this indirect strain, he falls to recounting Job's particular sins, he is still general; the sins are the sins Job *ought* to have committed; they are the old offenses of landlords: "the taking of

pledges for nought, stripping the naked, withholding water and bread and turning the widows away."\* His points are the old points, his illustrations the old illustrations, always expressed in the most perfect form but bringing nothing to the solution of this particular man's life problem.

One main idea seems to follow itself out in his speech, the idea of wickedness working out its own destruction according to law. To him everything accords with a law which works itself out as regularly as his own rhetorical arrangement of it.

Eliphaz's wicked man is no man whom he or Job ever saw. He is the wicked man he has heard of, the sinner as he *should* be, one who "plows iniquity, sows trouble and reaps the same"† according to his favorite simile. The wicked man's destruction is not that of any man to whom he could point, but is like "the extinction of the lions; his children are far from safety, he finds the sword, blight, famine and desolation," premature death and obliterated memory, but all this means nothing by which the hearer can profit. His description of man's low estate in God's sight is theoretical; "his foundation is in the dust, he is crushed like a moth, goes down like the houses of clay, or like a loosened tent cord is his hold on life."‡ His rewards and punishments and the figures by which he represents them are all temporal, all sins are carnal, all goodness is goodness of action and all prosperity visible.

God is the traditional giver of rain, friend of mourners, deliverer from famine and the sword. His conception of God brings out no new beneficence and no new poetical figure. His "Good Man" is always visibly good and his reward is the good reputation, the peaceful tent, the thrifty farm, the good old age and the blessing of unnumbered offspring. His account of the "vision in the night when deep sleep falleth upon man,"§ though it contributes little to doctrine, contributes much to form and is the most delicate and skillful of his descriptions, and perhaps it is not too much to say of it that it is not surpassed by any of the apparitions of literature.

Throughout we find that Eliphaz's figures and arrangement of thought are harmonious and complete, and in passing to the figures of Bildad we pass to the consideration of a totally different purpose, plan and atmosphere. Eliphaz was a man of argument, Bildad of description. The purpose of the former is to convert; of the latter to overawe. From reason we pass to imagination. Eliphaz gives us one grand picture absorbing all its details, Bildad a rapid and vivid panorama. One depends for effect on *completeness*, the other on *single impressions*; one is universal, the other local. The most striking change is the change of place. Bildad's scenes are from the home of tradition, Arabia. To his mind mere description of the truth is enough and so he does not argue but puts into his description the accumulated poetry and fervor of Arabic tradition. Where Eliphaz was calm and considerate of Job, Bildad is ungoverned and ruthless. His literary temper he declares at once "How long wilt thou declare these things?"|| He hates long introductions and wordy subtleties.

The first point about which his figures cluster is the supremacy of God's law and his remoteness from man's uncleanness. His figures are few, but almost his first one gives us the clue to his idea of the punishment of sin. It is the same as that of Eliphaz. Job's children are "given into the hands of their transgres-

\* Ch. 22:6,7,9a.

† Ch. 4:8.

‡ Ch. 4:10,21.

§ Ch. 4:13 sqq.

|| Ch. 8:2.

sion."\* Punishment comes from one's own wickedness unaided by anything from without. The second figure developing his view of the "law of sin and death" is that of the fowler. The wicked man's "own counsel shall cast him headlong. For he is cast into a net by his own feet and he walketh upon the toils. A gin shall take him by the heel and a snare shall lay hold on him; a noose is hid for him in the ground."† It is a vivid picture of the wicked man caught at last by his own transgression.

From his idea of punishment we turn to look at his method of describing man, for this is a central idea with Bildad. He has no respect for the individual life or personality. The only testimony that he trusts comes from men in the mass. One man's testimony out of agreement with the testimony of tradition counts for nothing. "We are but of yesterday and know nothing."‡ When Job pleads the possibility of a mistake in the old conception of life, he is met with the withering oriental sarcasm: "Shall the earth be forsaken for thee or shall the rock be removed out of its place?"§ A new departure in his figures describing man is his comparison of him with the moon and stars in ch. 25, which is a change from Eliphaz's use of the angels, indicating an oriental tendency to identify stars with spirits. But it is in Bildad's description of the "Wicked Man's Fate" that he finds the broadest field for his rhetoric. Eliphaz gave us a catalogue of the wicked man's dangers but Bildad paints each one. The "darkness" which surrounds Eliphaz's sinner becomes the "darkened tent;" the "snares" become the visible "fowler's traps." Like the luxuriant flag and the rush when water is withdrawn, perishes the evil-doer.|| Unstable as the "spider's house"¶ is his trust and to this day the proverb remains in the land. Like some "shady, well-rooted tree,"\*\* suddenly withered, his life influence fails. He sends forth the Arab's cry "Fate has put out my lamp." We see the "darkened tent, the forsaken hearth, the straightened steps"†† and then in solemn and brilliant figures his final destruction. The "first born of death," a terribly impressive figure for Job's own disease, lays hold upon him, secures him and makes him ready for the "king of terrors." Then comes the last horror of the Shemitic mind, the worst that this representative of tradition could find, namely, the desolate and accursed home and the forgotten name. The end of the 18th chapter embraces all these figures heaped up in a relentless sequence; brimstone marks the curse of his habitation and loathsome creatures bear witness to the eternal unfruitfulness of his domain.

In the speeches of Zophar we find the search for figures directed not by a desire to argue or to describe but by a desire for a more *personal* encounter. With Zophar every figure is a sharp thrust not at Job's *theory* but at Job *himself*. Through Zophar the debate becomes hateful and bitter. Zophar brings out some new figures but no new and distinct source of figures. His style is as difficult to characterize in a single word as is his personality. He gives us five main descriptions. His panegyric on the Divine Wisdom, "High as heaven, deeper than sheol"‡‡ gives us his idea of man's position in relation to God. To his mind servile obedience to arbitrary rule is all we have a right to think of.

Every speaker in turn describes Job's future prosperity if he will repent, but strangely out of keeping with his general temper the picture of Zophar seems the best. It is the most restful of the promises of the friends, and his idea of the

\* Ch. 8:4.

† Ch. 18:7b-10a.

‡ Ch. 8:9a.

§ Ch. 18:4b,c.

|| Ch. 8:11-13.

¶ Ch. 8:14.

\*\* Ch. 8:16-18.

†† Ch. 18:5-7.

‡‡ Ch. 11:8.

reward of virtue is of a higher type than that of the others, higher than Eliphaz's "peaceful farm"† or Bildad's "shouting lips:"‡ "Thou shalt forget thy misery; thou shalt remember it as waters that have passed away: and thy life shall be clearer than the noonday; though there be darkness, it shall be as the morning."§ . . . Holiness rather than temporal restoration seems to be the inducement to a change of life. The old conception of sin working out its own punishment, common to all three, is dressed up again in the figure of an epicure "in whose mouth wickedness is sweet"|| and who is compelled by his own gluttony to disgorge what he has swallowed. Each of the friends has some favorite point on which he particularly lavishes his figures. In Bildad's speeches it is the terrible *procession* of the wicked man's terrors, in Zophar's it is merciless *storm* of disaster that falls upon him, with sudden and utter bewilderment. In Zophar's hand "Justice becomes a stiletto, not a sword." In the brilliance of the other friends' figures we forget Job in our wonder at the wicked man's doom; but Zophar would turn our attention to the sinner himself with contempt and loathing.

[To be continued.]

## TIELE ON BABYLONIAN-ASSYRIAN CULTURE. V.

BY REV. A. S. CARRIER,

McCormick Theol. Seminary, Chicago, Ill.

### ART.

Art occupies so prominent a position in the life of Babylonia and Assyria, and presents so many striking and peculiar features, that even the merest sketch of their culture would be incomplete without a discussion of at least some of its phases. Yet in such a discussion one must proceed with caution; for in the determination of the proper sequence of undated monuments, so much depends upon subjective estimation, that one is not safe from mistakes without long and intelligent study of the history of art. The view one takes of the development of Babylonian-Assyrian art depends necessarily upon his estimate of the period of such works; and his judgment of the character and proper value of this artistic growth must be influenced largely by his æsthetic perception. In this sketch it will not be possible to discuss technicalities, but we shall limit ourselves to the chief features which belong to the history of the people and found our conclusions upon them.

In the art of Babylonia and Assyria, we find still further proof of the unity of the two nations; all leading characteristics being of the same national school, and the points of difference shown in mere details, works found in Telloh, Babel and Nineveh presenting the same general features. This is well illustrated by the materials used in building; there being no stone found in Babylonia, these were chiefly dried and burnt bricks; stone was used only for foundations, or, like the nobler metals, for adornment, in statues, or bas-reliefs.

In Assyria, where they had not only stone in abundance, but skill to use it, the inhabitants showed themselves more willing to construct and restore frail structures of brick, than to deviate from the architectural customs handed down from their ancestors, and build of more lasting material.

† Ch. 5:24 sqq.

\* Ch. 8:21.

§ Ch. 11:16,17.

|| Ch. 20:12-16.

There has been some question as to whether the art of these two nations had its origin in that of Egypt. Assyria undoubtedly felt its influence. All ivory articles hitherto found are imitations of the Egyptian, and the lotos ornament is used frequently in temple architecture; but there are indications that such influences were introduced by Aramaic artists, and they cannot be assumed as direct proof of Egyptian origin. To determine that we must examine the oldest Babylonian monuments. The opinion once prevailed that an Egyptian origin was indicated by the resemblance to Egyptian work shown in the monuments discovered at Telloh, which displayed the same simplicity and calm, the same smooth shorn heads and faces. But critics now think differently; the similarity indeed is great, but close observation shows the independence of Babylonian art. There are the same forcible striking characteristics which were later so exaggerated by the Assyrians, and which are altogether wanting in the Egyptian figures. And further, though there is also a similarity between the oldest pyramids and the Babylonian Zikûrat, the Pyramids had an entirely distinct significance, and the temple architecture in general was widely different. Yet the points of similarity justify us in presupposing, as in the case of the writing, a parent stem from which both are branches developing independently.

The discoveries of De Sarzec, at Telloh, have thrown some light on that Old Chaldæan art in which the Babylonian-Assyrian is rooted. These probably non-Semitic productions belong to a civilization which antedates the known Semitic empire in Babylonia. A temple was found there 53 x 31 meters square, similar in outline to the later Chaldæan architecture, built of burnt and dried bricks, its corners, (not sides as in Egypt), exactly oriented, a Zikûrat in the middle, and all of the period of the priest-king Gudêa.

In this older art, three steps of development can be traced. To the first, the reliefs belong which are very rough and primitive, representing the childhood of art. To the second are reckoned the eight statues of Gudêa and those of Urba'u, chiseled, with great skill and fine artistic perception, out of hard stone, probably diorite. The powerful, which is such an element in later art, appears here, but without the exaggeration which is afterward so apparent. The hands and feet of these statues are made with special care; their heads are entirely different from the bearded heads of Assyrian and Babylonian statues, being for the most part quite smooth, some, however, being adorned with an ornamental hair-covering as in Egypt. There is here also an attempt at representing the folds of drapery which we do not see again till the Persian and Greek period. In the third, which is designated the classical period, are placed works which show a decided progress, and pictures in which the beard and hair are elaborately portrayed.

It would be exaggerated skepticism to deny that these artistic productions exceed in age everything yet found in Babylonia. The only exception would be the fine cylinder attributed, perhaps somewhat hastily, to Sargon I. 3800 B. C.

Art never again reached so high a development as in these early specimens, and here we are confronted with a phenomenon similar to that in Egypt, where the sculptures of the fourth dynasty far excel all later work. The fact is the more striking since the succeeding periods are not characterized in either land by any decadence in literature, science or state-craft. There is a strong probability that the workers of the earlier time in both countries were of different race from their later imitators. The artists who chiseled King Shafra were no more Semitic than the sculptors who perpetuated King Gudêa seem to have been. As the



Egyptians intermingled with foreign elements, their skill in art declined. So it was with the old Chaldæan art, and the Semites of Babel and Assur were merely copyists, never producing anything of genuine originality. The Semitic races were gifted, but they were not independently able to produce anything of a high grade. It was not until they handed over their inheritance to the Persians and Greeks that the plastic art entered upon a higher development; for, though the Babylonians and Assyrians surpass other Semites as artists, they owe this pre-eminence to the old Chaldæans.

The character of the massive buildings of Babylonia and Assyria is chiefly the same in all periods. The architect, more than any other artist, is dependent upon the materials at his hand, and these in Babylonia were, as has been already stated, almost exclusively bricks, sun-dried or burnt, which were usually laid in bitumen. In Assyria they were often used in a moist condition and the weight of the superincumbent structure was expected to compress them into one compact mass. The walls were covered with burnt bricks, and exposed places with glazed tiles; stone was sparingly used for this purpose in Assyria. In only one particular did the Assyrians make a noticeable advance on Babylonian models. In the shrines of the gods the Babylonians used pillars of wood overlaid with metal; but the Assyrians built columns of stone, and showed some originality in the adornment of capital and base. It is still a question whether the buildings had more than one story, certain reliefs representing two-story structures.

This brick architecture suffered necessarily from uniformity. There was a great disproportion between length and breadth, the width of the long halls depending on the length of the roof timbers, as no intermediate pillars were used. To obviate the effect caused by absence of windows, coloring and wood-work were employed, together with projecting pilasters, which were quite rude in Chaldæa, but richly adorned in Assyria. The copings of the outer walls were overlaid with tin. Both the inner and outer walls were covered to a certain height with stone, and above that there was a variegated stucco work. Ivory and bronze were extensively used in decoration. The massive and clumsy elements of their buildings, together with their childish and petty form of ornamentation are, however, always the prominent features of the Babylonian-Assyrian architecture. The almost exclusive use of brick necessitated the frequent employment of arched and vaulted construction, which, though the Chaldæan architects may not have discovered, they nevertheless employed with great skill.

It is noticeable that, while the monumental buildings of Egypt were sepulchres and temples, those of Babel and Assur were principally palaces. The temples, though built with care and cost, were smaller than the palaces, and often appendages of the latter. Tombs were carefully built; but the care for the dead was never carried to such a degree of perfection as in Egypt. All skill was employed to make the dwellings of kings and deities as magnificent as possible, and the size of these was continually increasing. The palace at Telloh was 53x31 meters; the so-called Wuswas at Warka, 200x150 meters; the palace of Sargon II. at Dûr-Sarukîn contained thirty open court-rooms and more than two hundred chambers, while in that of Sennacherib there was one hall nearly as long as the entire palace at Telloh.

Little is known of temple architecture. On a relief of Sargon we have a picture which seems the prototype of the oldest Grecian temples. A long gable rests

upon six pilasters, which are crossed by horizontal bars; the door, which was probably crowned with a gable-shaped ornament, stands between the two middle pilasters; on both sides of the door are two columns terminating in a lance-pointed capital, and two statues facing one another; a colossal figure of some beast stands behind one of the statues. In front of the temple on bases are two vessels for purification. It is probable that this was the general plan of most Assyrian sanctuaries.

The Zikûrat was not the true sanctuary. Though a city might have many temples, it had but one Zikûrat; this formed the most striking feature of the chief sanctuary and was carried up to a height of several stories, access to which was gained by an outside stairway, either winding or double, i. e., on each side of the tower. The ground plan was rectangular, with a massive foundation, and it was probably surmounted by a small shrine.

One is not justified in concluding that the Babylonians and Assyrians were less pious than the Egyptians because their temples were smaller. The costly ornaments and statues which they dedicated to their temples show their piety. In truth the entire palace was a holy house where the gods and their earthly representatives dwelt side by side.

The Assyrians as well as the Babylonians were noted workers in bronze. The threshold of a temple at Borsippa, 1½ meters long, abundantly proves this, as well as the bronze doors of Balawat, which are masterpieces dating back to the ninth century B. C.

Painting was employed for both exterior and interior decoration, and to judge from the remains we possess, attained quite a degree of excellence; the conventional element so prominent in sculpture is lacking here, the hair and beard being depicted in natural waves and not in the stiff crimps of the statues and reliefs.

Sculpture was, however, more used in decoration than painting. The material employed in Chaldæa was chiefly the more costly stones, such as basalt, dolerite and diorite, while the Assyrians chose the more common and more easily worked varieties like alabaster and sandstone. Bronze casts are also frequently found. The quality of material produced a natural influence upon the workmanship. The inscriptions of Babylonian kings often speak of statues erected in honor of the gods, of solid gold or silver, or overlaid with these metals. In addition to this, Assyrian inscriptions mentioned the statue of royalty, which was set up in the capitals of conquered districts. Without venturing too general a statement, it seems probable that the Babylonian artists produced more frequently complete statues, while the Assyrians devoted themselves to the carving of reliefs, if we may judge from the specimens which have been handed down to us. The objects preserved deal almost exclusively with religious subjects or with the exploits of kings in war or in the chase. Rarely is the household life of princes depicted; yet we possess one portrayal of a festal meal of Ašurbanipal with his queen. There was also little tendency to represent feminine beauty or grace, and the comic element, found in Egyptian reliefs, is totally wanting here. While we must draw no hasty conclusions, since we possess as yet no reliefs from private dwellings, it seems certain that the ruling subjects were taken from religious and public life.

In the treatment of subjects, truth was often sacrificed to conventionality: the androcephalous lions and bulls have five legs in order always to show four; the eye is placed directly facing the observer, though the head may be in profile; the hair and beard are stiffly and unnaturally crimped. While, however, there is

great uniformity of design, there is some attempt discernible to distinguish between the faces of different classes of men. It was in the portrayal of animals that the Mesopotamian artist was at his best; he was less hampered by conventionality there, and surpassed all other ancient workers in spirited scenes, hardly excepting the Greeks. The great blemish of their art was an exaggerated realism which shows itself in monstrous muscles and limbs.

Assyrian sculpture made no other advance on the Chaldæan than that of increased artistic dexterity. Its history begins with the great restorer of the Assyrian monarchy, Ašurnāṣipal, under whom and Salmanassar II., his son, Assyrian art reached its first period of high development. The black obelisk of Salmanassar II. and the bronze doors of Balawat are noteworthy productions of this age. It is, however, in the details that their excellence consists; the grouping is poor and the background wanting or insignificant, and these characteristics remained up to the new period inaugurated by the Sargonids. Then, while not reaching the standard of the old Chaldæan art, like literature, took an upward flight. There was better taste, better proportioned figures, closer study of detail and more carefully elaborated backgrounds. Under Sennacherib all these characteristics become still more clearly marked; the entire court-life is portrayed to its minutest particulars, and this is sometimes carried so far that the reliefs seem blurred. In religious subjects alone, the old simple severity was preserved. The little we possess of Esarhaddon's reign shows no retrogression, and under Ašurbanipal Assyrian art reached its culmination. Too little is preserved of the sculpture of the new Babylonian empire to permit us to judge of the art of that period.

Music was cultivated, both vocal and instrumental, as the reliefs abundantly testify.

There is in all this abundant testimony to the artistic ability of the Babylonian and Assyrian peoples. Had they emancipated themselves from tradition they might have excelled their teachers, the old Chaldæans. They were not, like the Greeks, an art-loving people, yet they achieved more in this direction than all the other members of their race combined, and though they were in some special particulars excelled by the Egyptians, in many others they are in no respect behind them.

#### INDUSTRIAL PURSUITS.

Among the products of industry first to be mentioned are the hundreds of seals, which are still preserved, and whose numbers are not surprising when one reflects that every person of importance had a seal. Originally these were cylinders, but from the year 800 onward spherical and hemispherical seals were used. The softer stones were at first chosen, but later the harder, like syenite, rock-crystal and garnet. There is evidence of growing skill in cutting these stones, the subjects of which were generally of a religious character. In the new Babylonian empire and under the Achæmenian kings the art declined.

The ceramic art did not originally stand high in Babylonia; but the introduction of the potter's wheel wrought a change, and toward the close of the Assyrian period we find pottery enameled and adorned with patterns. Glass is not found in any quantity, but its manufacture had been brought to quite a degree of perfection. The Babylonians and Assyrians showed special skill in the working of metals. Iron they knew earlier than the Egyptians, and made far more extensive use of it. Gold and silver were quite generally employed for ornaments. It is a mark of

advanced civilization that use was made not only of the spoon, but also of the fork, which did not appear in Northern Europe until after the middle ages. The royal furniture, in particular, was elaborated with the greatest care and luxury, sometimes being made entirely of metal, and when of wood, carved, gilded, or overlaid with gold, ivory, or precious stones. It is scarcely necessary to state that the warlike Assyrians expended great care upon the ornamentation and strength of their weapons and chariots.

Specially famed in antiquity were the Babylonian colored fabrics (cf. Josh. 7:21; Pliny H. N. VIII., § 74 cap. 48; Arrian Exp. Al. VI., 29). The art of embroidery must also have reached an extraordinary perfection, anything richer and more tasteful than the clothing of Assyrian princes and magnates is hard to imagine. Only a highly cultivated and truly aristocratic people could so have united artistic sense with technical skill.

In mechanics they were in advance of the Egyptians, inasmuch as they used the lever, which was unknown to the latter; and they showed far more skill in handling colossal statues. The building of canals and dredging of rivers were achievements which were given a place beside their conquests. The canals not only served to bring drinking water from the mountains but to irrigate gardens and vineyards. The kings delighted in parks and plantations. A Maruduk-baliddin is mentioned, probably a prince of Babel, who, in spite of his continual defensive wars, had no less than sixty-seven vegetable gardens and six parks.

#### COMMERCE AND NAVIGATION.

While there is no direct mention of the fact in the oldest monuments, yet industrial activity must have produced a mercantile spirit. There is much ancient testimony to Babylonian and Assyrian commerce: Ezekiel calls Chaldaea a land of commerce and Babel a city of merchants; Nahum says the merchants of Nineveh were more numerous than the stars of heaven. The Babylonian weights and measures were in use in Western Asia in the sixteenth century B. C., and the Babylonian unit of weight, the mina, is mentioned in the Rig-Veda. Coined money was unknown; gold and silver were weighed. It is probably a mere assumption that there was a banking house of the Egibi, which did business in Babel for a series of years. All the products of native industry, textile fabrics, salves and balsams were exported, and among the imports were ivory, woods, wines, plants, and animals. Through the Phœnicians a brisk trade was carried on with the far west.

The land route was the most important for commerce, but it cannot be disproved that the Babylonians were sea-farers. They lived near the coast and had derived their culture from that region and would naturally not leave unused the means of travel which water afforded. In this connection we cannot overlook the traces of commercial intercourse with India; an Indian deluge legend betrays the influence of Babylonian thought upon Indian fancy; in the Homeric poems tin and other Indian commercial products are mentioned, which could only have been obtained through the medium of Nineveh or Babel; and cedar, teak-wood and the Indian dogs were brought to Mesopotamia. It is true all these might have come by land, but the route by sea is so much easier and more direct, that in all probability the Babylonians would have chosen it.

Such a rich and venerable civilization could not but have had a tremendous influence on surrounding nations. Over the nomadic and warlike tribes, who were held in check only by repeated chastisements, it must have exercised a sort of magical power, while the more remote, civilized nations were naturally incited to emulation. This is strikingly shown in the temple architecture of the northern neighbors of the Assyrians and by the fact that the cuneiform writing was adopted by peoples living in Armenia, Cappadocia and Elamite districts, and that it was developed into a syllabic system by the Persians. The question is still an open one whether the so-called Phœnician alphabet originated from the cuneiform. Be this as it may, there is abundant evidence that Babylonian scholars were the teachers of the west. Their religious conceptions influenced the philosophy and theosophy of Greece and Rome. Of their influence upon the east, we are not so sure, yet there are collateral evidences that the old Persians, the Medes and the Elamites owed certain elements of their civilization to them. The connection with India has been noticed, and it is thought that Chaldæan astrology penetrated to China; without hazarding a judgment, this seems not improbable, for the intercourse of the nations of antiquity seems to have been much more general than has hitherto been imagined.

But it is especially for the history and development of art that the productions of Babylonia and Assyria are of commanding importance. It has long been recognized by specialists that the oldest Greek art is closely related through its prototypes in Asia Minor with the Babylonian-Assyrian, and further investigations but multiply the proofs. Motives and types can be pointed out which the Chaldæan artists created, and which found their way through Syria, Phœnicia, and Asia Minor to Greece and Rome. They were again revived in the art of the Renaissance and have been passed down to us, upon whom the ends of the world have come.

A people which not only played such a magnificent part in the history of states, but exercised such a wide-reaching influence upon the development of culture, deserves to be better known, and though the sources for the study of important periods are still but fragmentary, yet persistent and strictly methodical investigation in the gray mists of antiquity as well as in the records of later centuries will shed abroad more light and enable us to corroborate what we possess and complete what is lacking.

---

## OLD TESTAMENT WORD-STUDIES: 9. ANGELS, DEMONS, ETC.

BY REV. P. A. NORDELL, D. D.,  
New London, Conn.

---

The Old Testament clearly reveals the existence of finite spirits intermediate between God and man, and characterized by opposite moral tendencies. The good are the servants of God, swift to do his pleasure, the evil are hostile to his government. Of their origin no explicit information is given. We know, however, that their creation antedated that of man. The angelology of the Old Testament bears clear traces of development, assuming greater prominence and more

varied and special forms after the Jews had come into contact with Babylonian and Persian influences. In the majority of instances it will be found difficult, if not impossible, to determine the exact meaning of the terms employed. This difficulty springs in large measure from our limited knowledge of the spiritual world, and from the impossibility of conveying adequate conceptions of facts and phenomena that transcend human experience.

*Ru(ā)h rā'ah evil spirit.*

The most general or indefinite term for a spiritual being is *rû(ā)h*. The spirit, like the wind, was an invisible, immaterial agent whose presence was perceived only by its effects. Unquestionably the Hebrew mind conceived of God as a spirit, although the Old Testament contains no explicit declaration to that effect, as does the New, John 4:24. Nor is there an instance in the Old Testament where a holy angel is called a *rû(ā)h*. The passage in Ps. 104:4, "who maketh his angels spirits," a rendering in which the A. V. follows the LXX., is universally taken by modern interpreters as referring to the winds and the lightnings which are the avant-couriers of Him "Who maketh the clouds his chariot." On the contrary a wicked spirit is called *rû(ā)h*, "I will be a lying spirit, *rû(ā)h shĕqēr*, in the mouth of all his prophets," 1 Kgs. 22:22. The phrase *rû(ā)h rā'āh*, evil spirit, "And God sent an evil spirit between Abimelech and the men of Shechem," Jud. 9:23, "An evil spirit from Jehovah terrified" Saul, 1 Sam. 16:14, does not seem to refer so much to a personal spirit as to a bitter feud in the one case, and to a mental disorder in the other. In the latter case it is, indeed, spoken of both as a spirit of God, *rû(ā)h 'lōhîm*, and as a spirit of evil, *rû(ā)h hārā'āh*, v. 23. It is not unlikely, however, that, as in the cases of demoniacal possession in the New Testament times, the physical malady was at least intensified by the sufferer being delivered into the power of a personal evil spirit, if it was not wholly the result of it.

*Māl'akh messenger, angel.*

As *rû(ā)h* is the most general, so *māl'akh* is the most frequent designation of a superhuman, spiritual being, Gen. 21:17; 28:12; 32:1(2); Ps. 91:11, etc. In every instance it designated those whose moral attributes were good. In about one-half of its numerous occurrences it is translated "messenger," being so rendered in the case of human agents entrusted with communications from one person to another. But in the case of spiritual beings sent from God to accomplish his pleasure, or to convey his word to men, the same word is used, the Hebrew having developed no distinct term for a superhuman as distinguished from a human messenger. A single exception to the employment of this term as a designation of good angels seems to be found in Ps. 78:49, "He cast upon them the fierceness of his anger . . . by sending *māl'khēy rā'îm*." This phrase should not be rendered "evil angels," as in the A. V., but "angels of evil," R. V., or "misfortune." They were God's messengers sent to chastise Israel on account of their sins. In Pss. 103:20,22, and 148:2 the poet seems to conceive of the *māl'akhîm* as an inner circle of exalted spirits, called *gīb-bōrîm khō(ā)h*, heroes in strength, who stand about Jehovah intent on his word and hastening to fulfill his bidding.

**Mā'ākh Jehōvāh angel of Jehovah.**

This phrase occurs above fifty times and seems to be synonymous with mā'ākh 'lōhīm, angel of God. In the Pentateuch these expressions, according to the documentary hypothesis, are characteristic in the one case of the Jehovistic fragments (J, Dillman C), and in the other of the older Elohistie (E, Dill. B). In Jud. 6:12,20; 13:3-16, they are used interchangeably. The unique phrase "angel of his presence," or "face," Isa. 63:9, is probably identical in meaning with "angel of Jehovah." "It seems to be certain that the expression 'the Face (or, the Name) of God' is not merely metaphorical, but the common mythic phrase of the early Semites for the self-manifesting aspect of the divine nature, and that when the later Old Testament writers discarded mythic phraseology, they gave a similar content to the term 'angel.' In the phrase 'angel of his Face,' we seem to have a confusion of two forms of expression incidental to a midway stage of revelation." (Cheyne *in loc.*) No phrase in the Old Testament has received such extensive discussion. From the time of the early Fathers wide differences as to its exact theological import have prevailed, and still continue. Any adequate examination of its use would require too much space, and belongs more properly to the department of Old Testament Theology. Cf. Oehler, §§59,61.

**Mahanayim, ts'bhā'oth hosts.**

Māḥ'nēh, the prevailing designation of a military camp occurs twice in the dual form and with a peculiar signification. In Gen. 32:1,2, it is said that after Jacob had parted with Laban he went on his way, "and the angels of God met him. And Jacob said when he saw them, this is God's host, māḥ'nēh 'lōhīm, and he called the name of that place Māḥ'nāyīm," i. e. the two hosts, having reference probably to his own camp and that of the angelic host encamped around him for his protection. The dual occurs also in Cant. 6:13 (7:1), "Why will ye look upon the Shulamite, as upon the dance of the māḥ'nāyīm?" In view of the fact that this term became in later Hebrew a common designation of "the angels" the passage seems to imply that the beauty of the Shulamite occasioned the same wondering admiration as might a vision of an angelic dance. Probably there is here an implied reference to Gen. 32:2, and to the song of the b'nēy 'lōhīm, the sons of God mentioned in Job 38:7.

The verb tsābhā' meant primarily to go forth, especially to war, Num. 31:7,42, whence the substantive came to mean, first, military service, war; and secondly, the men employed in such service, an army, a host. Gradually the meaning was extended so as to include angelic beings, "I saw Jehovah sitting on his throne, and all the host of heaven, kōl-ts'bhā' hāshshāmāyīm, standing on his right hand and on his left," 1 Kgs. 22:19. Cf. Ps. 148:2. These celestial spirits had in the physical universe their correlatives in the heavenly luminaries. Hence the sun, the moon, and the stars are likewise called "the host of heaven," Deut. 4:9; 2 Kgs. 23:5; Jer. 8:2, etc. Sometimes the two meanings blend almost inseparably, as in Job 38:6,7, "Who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" The most frequent occurrence of the term in this sense is in the appellation J'hōvāh ts'bhā'ōth, Jehovah of hosts. It does not occur at all in the Hexateuch or in Judges, being found for the first time in 1 Sam. 1:11; but in the later prophetic literature, especially Isaiah, Jeremiah, Haggai, Zechariah, and

Malachi, it becomes a stereotyped designation of Israel's God. Amos never uses the simple phrase "Jehovah of hosts," but "Jehovah Elohim of hosts," or "Adonai Jehovah Elohim of hosts." It is a little remarkable that over against the frequent occurrence of this phrase in the prophets just mentioned, it is not employed in a single instance by Ezekiel or Daniel. Two interpretations have been suggested, the one contemplating Jehovah as leader of Israel's armies, the other as commander of the heavenly host. The latter probably contains the real meaning, and may be understood as including all the celestial powers, both spiritual and sidereal.

K<sup>á</sup>rúbhîm *cherubim*.

The absence of a Hebrew stem from which to derive this word makes the etymology word exceedingly obscure. Many derivations have been suggested, but all are conjectural, and none entirely satisfactory. The cherubim are first mentioned in Gen. 3:24 as guarding the way to the tree of life. Images of the cherubim are next spoken of in connection with the ark of the covenant whose mercy-seat was overshadowed by their outstretched wings, Ex. 25:18-22; 37:7-9. In the most holy place of Solomon's temple two colossal cherubim stood on the floor at opposite sides of the room, facing each other, and covering the intervening space with their outspread wings, 1 Kgs. 6:23-28. The walls and doors were also covered with figures of cherubim, palm trees, and open flowers, vs. 29-35. The same ornamentation is described in Ezek. 41:18-25. In Ezekiel's visions, chs. 1 and 10, where the cherubim are presented in strangely complicated forms, they constitute the living chariot-throne upon which the God of Israel rides forth in glory. Cf. Ps. 18:10 (11). From these and other references it may be gathered that the cherubim "nowhere appear developed into independent personality, like the *mál'ākhîm*; they are not sent out like these, but are constantly confined to the seat of the divine habitation, and the manifestation of the Divine Being," (Oehler, O. T. Theol. § 119); secondly, the images of the cherubim in the tabernacle and in the temple were not idolatrous representations of Jehovah, for the whole genius of the Hebrew religion was hostile to sensuous representations of the invisible and spiritual God; thirdly, these cherubic images, as well as the cherubim that kept the way to the tree of life, seem to represent the innermost flaming circle by which the immutable holiness of the Creator declares its inaccessibility to the sinful consciousness of the creature; fourthly, as "living creatures," *hāyyōth*, the ζῶα of the Apocalypse, they seem to symbolize that omnipotent and omniscient creative life which, flowing forth into the universe in inexhaustible vital power, displays the glory of the ever-living God; and fifthly, whatever suggestions the Hebrews might have received from the winged lions and bulls of Assyria and Babylon, or from the sphinxes at the entrances to the Egyptian temples, it is certain that these suggestions when admitted into the sphere of revelation assumed entirely new and far higher significations.

S<sup>á</sup>rāphîm *seraphim*.

The *šārāphîm* are mentioned in Isa. 6:2,6. Aside from these places the word *šārāph* occurs only in Num. 21:6,8; Deut. 8:15; Isa. 14:29; 30:6, and is descriptive of serpents whose venomous bite produced excruciating agony, as if of fire in the flesh. The *šārāphîm*, from *šārāph*, to burn, would then, according to the popular notion, denote the "burning ones," at first sight identical with



the cherubim, whose "appearance was like burning coals of fire," Ezek. 1:13. A closer examination shows that they were not identical. The cherubim are represented as occupying a place underneath Jehovah; the seraphim stand above him. The latter seem to possess a more independent, self-conscious personality. They appear, not simply as the fiery guardians of the divine holiness, but as exalted spirits whose unceasing employment is the proclamation of this holiness. Unlike the cherubim, they are sent to perform Jehovah's will, to inspire his shrinking human messenger with courage to assume the task assigned to him. On the relation of the cherubim to the storm-clouds, and of the seraphim to the fiery serpent-like lightning, as presented in the early and long popular solar mythology of the Semitic nations, see Cheyne's *Isaiah*, Vol. II., pp. 296-299.

*Ṣātān adversary, Satan.*

Primarily this word meant an opposer, adversary, "The angel of the Lord placed himself in the way for an adversary, *l'sātān*, against" Balaam, Num. 22:22. In later Hebrew literature it occurs as a designation of an evil spirit, hostile alike to God's gracious purposes in the world, and to the men by whom these purposes were accomplished. The *ṣātān* who tempted David to number Israel, 1 Chron. 21:1, cannot be regarded as a human adversary, like the *ṣātān* in 1 Kgs. 11:23,25. In the first and second chapters of Job, and in Zech. 3:1,2, the use of the article, *h'ṣātān*, shows that the term was employed as a proper name. A comparison of 2 Sam. 24:1 with 1 Chron. 21:1 shows that the doctrine of a personal Satan was a late development unknown to the older historian who seemed to have only a vague conception of "an evil spirit from Jehovah," 1 Sam. 16:14-23, to which there was not as yet attributed a concrete personality, much less a place of pre-eminence in a fully developed system of demonology.

*Sā'ir satyr, līlith night-monster.*

Both of these were products of popular superstition. The former term is the usual designation of the he-goat, meaning the *hairy* one. Esau is called an *'ish ṣā'ir*, a *hairy* man, Gen. 27:11. The *s'irīm*, satyrs, were supposed to be goat-shaped demons inhabiting ruins and desolate places, Isa. 13:21; 34:14. From Lev. 17:7, and 2 Chron. 11:15 we learn that they were objects of popular worship. The *līlith* is mentioned only in Isa. 34:14, and is supposed in the A. V. to be the "screech owl" and in the R. V. to be some sort of "night monster." According to the Rabbins the *līlith* was a night-spectre that assumed the form of a beautiful woman who enticed children into her presence and, like the Lamia, murdered them.

## OLD TESTAMENT NOTES AND NOTICES.

**A Memory Formula for Palestine.**—Many Bible students confess great difficulty in keeping clearly in mind those leading facts of sacred geography which are so necessary in daily use. In reality, Palestine is the most easily rememberable of lands, when its dimensions and distances are properly arranged for memory. The following formula, once fixed in mind, cannot easily be forgotten. The writer has devised it for his own help, and found it of great use among his Sunday-school pupils and elsewhere, and hopes for it a wider usefulness.

Take for base-line Jordan between the two seas, a north and south line of 60 miles. West from its head is Nazareth; from its middle point, Samaria; from its foot, Jerusalem. West from middle of Dead Sea is Hebron. From Hebron to Jerusalem, north, about 20 miles; Jerusalem to Samaria, 30; Samaria to Nazareth, 30; Nazareth to Dan, 40; Dan back to Beersheba, 150. From Dan west to Mediterranean (near Tyre), 25 miles; Jordan through Nazareth west to sea, 35 miles; Jordan through Samaria to sea, 45 miles; Jordan through Jerusalem to sea, 55 miles; middle of Dead Sea through Hebron to Mediterranean, 65 miles. Add, if desired, that from Dan south to Mt. Hor, or from Beersheba to Sinai, is 250 miles, and that area of Palestine proper is about 6000 miles, very near that of New Hampshire, which it also somewhat resembles in shape.

The distances given are very close to the exact survey measurements, varying at the utmost less than two miles.

**Egypt Exploration Fund.**—Among the discoveries and disclosures of the Egypt Exploration Fund of England and America up to date have been: (1) Pithom, the treasure (store) city of Exodus 1:2, throwing new and precious light on the Hebrew sojourn and the Exodus route. (2) Goshen, the chief town or capital in "the land of Goshen"—of supreme importance in finally settling its *locale* in Egypt. (3) Tahpanhes (Jeremiah 43:8), the Daphnæ of the Greeks, where the fugitive princesses of King Zedekiah and Jeremiah dwelt—sacked by Nebuchadnezzar—disclosing the only Egyptian building specifically named in the Old Testament, its arrangements explaining a special description by Jeremiah. (4) City of Onias (described by Josephus), an important Jewish settlement in Egypt. (5) Zoan (the Tanis of the Greeks and the Septuagint), the great northern capital of the Pharaohs—where Moses interviewed Pharaoh—hardly inferior in grandeur to Thebes, and where the greatest of all colossi stood, that of Rameses II. (6) Am, the city in "the fields of Zoan," affording the colossus of Rameses II (the Pharaoh of the oppression) now in Boston. (7) Naukratis, the brilliant Greek emporium before the rise of Alexandria, of prime value in determining the relationship of Egyptian to early Greek arts. (8) Bubastis (the Pi-Beseth of Scripture).

A Summer School for the study of Hebrew will be held in American Fork, Utah, July 22-Aug. 11, under the direction of the Rev. Thomas F. Day. Rev. Mr. Day is a graduate of Union Theol. Seminary. He has been trained in the American Institute of Hebrew and is thoroughly familiar with the modern methods of teaching and studying Hebrew. Under his management the enterprise may expect large success.

## SYNOPSIS OF IMPORTANT ARTICLES.

---

**The Egyptian Nile as a Civilizer.\***—Egyptian civilization was the creation of the Nile. 1) The Nile prepared Egypt for human habitation by producing the rich valley which makes Egypt habitable. 2) It made of Egypt a fortified agricultural country having deserts to the east and west and the sea to the north and, by its character and the soil which it produced, rendered Egypt independent of other nations, free to develop her agricultural resources with the least possible labor and ever increasing range. 3) It originated much and contributed largely to the arts and inventions. It stimulated architecture, supplying bricks from its mud and a water-way for transporting stone. It encouraged hydraulics. Its papyrus and lotos assisted the growth of art and literature. 4) It originated and contributed much to philosophy and science. In philosophy, the idea arose from Egypt and the Nile that water was the first principle of things. In science, the beginnings of geometry and algebra, mensuration and geography are connected with the financial system according to which the use of the Nile water was regulated and distributed. Similar questions relating to riparian rights, etc., led to a science of government. Astronomy goes back to the Nile. 5) It had great influence in literature and religion. Some of the finest of Egyptian poems are hymns to the Nile. It was one of the chief deities, having one of the most remarkable festivals, giving rise to a mythological lore, to the mystic allegory of Osiris. On the stream of the heavenly river, only a more glorious Nile, the soul sailed away to the regions of Osiris.

---

**Origin and Structure of the Book of Judges.†**—It consists of three well-defined portions: (1) an introduction, 1:1-2:5, giving a view of the country at the beginning of the period; (2) 2:6-ch. 16, the period of the Judges; (3) chs. 17-21, an appendix in two portions, (a) 17,18, migration of a part of the tribe of Dan to the north, (b) 19-21, war of the Israelites against Benjamin. 1) The structure of the Book is seen most clearly in the middle portion. This consists essentially of a series of older narratives fitted into a framework by a later editor and provided by him with introductory and concluding remarks. Cf. the similar organization and phraseology of the history of the six greater judges (3:7-11; 3:12-30; 4:1-3; 6:1-7; 10:6,7,10; 11:33b; 12:7; 13:1; 15:20; 16:31 end). The compiler has given this middle portion an introduction, 2:6-3:6, not all by his own hand. He is probably not the first compiler of such a history. He is imbued with the ideas of Deuteronomy (cf. e. g. his theory of the history of the period 2:11-19). But other narratives do not show this coloring; hence it is possible that there was a pre-deuteronomic collection of histories of the judges used in compiling this book. 2) The first division, 1:1-2:5, consists of fragments relating to the conquest of Canaan, probably parallel with parts of Joshua (cf. Judg. 1:21; 1:20b,10b-15; 1:

---

\* By Prof. J. G. Lansing, D. D., in *The Presbyterian Review*, Apr. 1889, pp. 245-255.

† By Rev. Prof. S. R. Driver, D. D., in *The Jewish Quarterly Review*, April, 1889, pp. 258-270.

27,28; 1:29 with Josh. 15:63; 15:14-19; 17:12,13; 16:10 in corresponding order); both very probably excerpts from what was once a detailed account of the conquest of Canaan. 3) The third division differs from the other two in being the narrative of two historical incidents. Ch. 20 is the puzzle of the entire book. The representation is of a united Israel (20:1) of immense number (20:2) with other historical anachronisms which mark it as scarcely historical in its present form and not homogeneous. Its object appears to have been to give an *ideal* representation of the community inspired by a keen sense of right. 4) As to particular narratives, the song of Deborah (ch. 5) is a contemporary historical document of the highest value. Ch. 4 is later and contains a somewhat different and independent tradition. The narrative of Jephthah is thoroughly historical in substance; the message (11:12-28) has been expanded by the writer on the basis of JE (cf. Num. 20:14,17; 21:4,13,21-24,25). To cast the speeches of their characters into their own language and color them with their own ideas is the habitual practice of O. T. historians.

The Book of Judges is one of the most perplexing and difficult in its literary and historical problems of any writing in the whole O. T. The above article affords an example of the minute scrutiny and scholarly criticism which the liberal school of English O. T. investigators is giving to the books of the Bible. The article must be read as a whole in order that the strength or weakness of it may be fairly estimated. The writer's evident carefulness of statement and judicial hesitation in affirming conclusions is commendable. There are times, however, when he builds his critical edifice out of very meagre materials.

**Does the Nirvana of Buddha imply Immortality?\***—Buddhism is essentially atheistic, materialistic and pessimistic. Its chief and central contention is against the idea of a personal God and hence of a personal immortality. But while this is the recognized teaching of Buddhism, it is claimed by Prof. Max Müller that it was not the teaching of Buddha himself that *Nirvana* meant extinction of being. That Prof. Müller is not warranted in this view is maintained from the following considerations: (1) The whole Buddhist system rests on a denial of personality to the soul. It is a candle-flame, holding its shape only while burning. In the face of this fundamental doctrine to postulate immortality of the soul is futile. (2) Buddha attained *Nirvana* before he died. This fact does not prove that *Nirvana* is immortality, nor indeed is it consistent with the view that *Nirvana* is immediate extinction. This *Nirvana* of Buddha is a moral condition, indifference to all things, which, however, necessarily conditions and precedes extinction. (3) The passages of the Dharmapada which Müller uses to defend his view, when examined and sifted, do not prove. There is no real contradiction between the teachings of Buddha himself and the Buddhist canon. *Nirvana*, defined as the end of desire and pain, succeeded by the end of conscious being, has a consistent meaning throughout the Buddhist teaching.

The article fairly makes out its case against Prof. Max Müller. It does not, however, succeed in showing that the *Nirvana* of Buddha implies extinction of being. That no positive deliverance either way on this point can be cited from Buddha seems evident from the facts collected here. The material is presented clearly and in a popular manner without claim to or evidence of original research.

\* By Prof. Martyn Summerbell, M. A., in *Christian Thought*, April, 1889, pp. 369-393.

## ▷BOOK NOTICES.◁

### A COMMENTARY ON GENESIS AND EXODUS.\*

This volume forms one of the series of commentaries prepared under the editorial supervision of the late Dr. Whedon. The books of Genesis and Exodus were assigned to Prof. Newhall, and after his death his materials, consisting of more or less complete notes upon various chapters, were given over to Dr. M. S. Terry, who has organized them, prepared the notes upon the remaining portions and also written a general introduction to the Pentateuch. The work could not have fallen into the hands of a more candid and competent scholar. In his introduction, Dr. Terry gives a clear account of the critical handling of the Pentateuch, grants the existence of documents, and of different stages of legislation but maintains that these facts do not conflict with the Mosaic authorship of the whole. He finds no satisfactory hypothesis to account for the use of the divine names. The first and second chapters of Genesis are thought not to describe a universal cosmogony, but only the sky, climate and soil where the first human pair were created. The biblical creation is only that which attended the introduction of man upon the earth and is therefore essentially of limited extent. The author endeavors to steer clear of all rationalizing theories, maintaining that the theorists who find discrepancies and errors in Genesis have their eyes too full of "star dust" to see clearly the facts. Yet it may be questioned whether the conceptions entertained in these notes and according to which the Scripture is interpreted are not sometimes a little too dogmatic and rigid, as for example, when on the passage, Gen. 11:7 "let us go down," etc., it is said "the solemn deliberation and decision of the Triune God is mysteriously intimated in this language." The view held of the Messianic passages is somewhat vague, no clear distinction being drawn between the historical realization of the promises and the divine purpose which undoubtedly lay in them. The discussions of disputed passages are, for the most part, full and clear, fair statements being made of the various views in each instance. In the case of Jacob's blessing and Moses' song, a rhythmical translation is given, while in the body of the work the Common Version is made the basis of the commentary. The volume cannot be unqualifiedly recommended. What commentary, especially on so difficult a portion of Scripture as this, is thoroughly satisfactory? But those who use it will have a candidly conservative, honest and reverent, if, in some instances, a somewhat narrow and dogmatic guide into these portions of the Pentateuch.

\* COMMENTARY ON THE OLD TESTAMENT. VOL. I. GENESIS AND EXODUS. By Milton S. Terry, D. D., and Fales H. Newhall, D. D. New York: *Hunt & Eaton*. Price, \$2.25.

## CURRENT OLD TESTAMENT LITERATURE.

### AMERICAN AND FOREIGN PUBLICATIONS.

- La Religion dans la Bible. Etude critique de la maniere dont la Religion est prechee et defendue dans les divers Ecrits bibliques.* Tome I. L'Ancien Testament. Par C. G. Chavannes. Paris: Fischbacher. ....6f.
- An Examination of Some of the Moral Difficulties of the Old Testament.* By J. H. Jellett. Second edition. Dublin: Hodges, 1889. 2s.6d.
- David; his Life and Times* (Men of the Bible). By W. J. Deane. London: Nisbet, 1889. 2s.6d.
- Targum on Isaiah 1-5. With Commentary.* By H. S. Lewis. London: Trübner, 1889. ....5s.
- The Text of Jeremiah; or, A Critical Investigation of the Greek and Hebrew, with the variations in the LXX, re-translated into the Original and explained. With an Introductory Notice by Franz Delitzsch.* By G. C. Workman. Edinburgh: T. & T. Clark. ....9s.
- Mohammed and Mohammedanism Critically Considered.* By S. W. Koelle. London: Rivingtons. ....15s.
- Phœnicia. Story of the Nations.* By George Rawlinson. M. A. New York: G. P. Putnam's Sons. ....\$1.50.
- Through Bible Lands.* By Phillip Schaff, D. D. New edition. New York: American Tract Society. ....\$2.00.
- The History of Ancient Civilization. A handbook based upon M. Gustave Ducoudray's "Histoire Sommaire de la Civilization."* With illustrations. New York: D. Appleton & Co. ....\$1.75.
- Historical Connection between the Old and New Testaments. Bible Class Primer.* By Dr. A. Skinner. New York: Scribner & Welford.
- Die Religionen der Völker. Nach den besten Forschungsergebnissen bearb.* Von A. Reichenbach. 4 u. 5 Buch. München: Ernst, 1887.
- Die Götter Griechenlands im Zusammenhang der allgemeinen Religionsgeschichte.* Rektoratsrede. Von E. Langhans. Bern. ....\$0.50.
- Lehrbuch der biblischen Geschichte Alten Testaments.* Von S. Köhler. 2 Thl. 1 Lfg. Erlangen, 1889. ....\$3.00.
- Das Alte Testament und die christliche Sittenlehre.* Von E. Fischer. Gotha: F. A. Perthes, 1889. ....\$2.40.
- Zur Theorie der biblischen Weissagung und Zur Charakteristik d. Hebräerbriefe.* Von A. Klostermann. Zwei Vorträge; Nordlingen: Beck, 1889. ....1.

### ARTICLES AND REVIEWS.

- Does the Nirvana of Buddha imply Immortality?* By Prof. Martyn Summerbell, M. A., in Christian Thought, April, 1889.
- Science and Religion.* By Richard Owen, D. D., LL. D. Ibid.
- Studies in the Psalter: Psalm XXIV.* By T. W. Chambers, D. D., in Homiletic Review, April, 1889.
- The Prophecy of the Virgin Mother.* By Prof. Dr. W. J. Beecher. Ibid.
- Another View of the Higher Criticism.* By Prof. C. M. Mead, D. D., in The Congregationalist, March 28, 1889.
- Woman in Israel.* By Rabbi E. Schreiber, in The Occident, March 22, 1889.
- Baethgen's Religion of Israel.* Review in The Independent, March 28, 1889.
- Bible Beacons. II. Abalom.* By R. G. Ferguson, D. D., in Evangelical Repository, April, 1889.
- Deborah: A Mother in Israel.* By Alice E. Field, in The Jewish Messenger, March 29, 1889.
- Moses' Idea of God, deduced mainly from the Names which he applies to Him.* III. By Eph. M. Epstein, in Christian Quarterly Review, 2, 1889.
- The Testimony of Jesus is the Spirit of Prophecy.* By S. T. Willis. Ibid.
- The Book of Jeremiah: A Paraphrase.* By D. R. Dungan. Ibid.
- The Christology of Genesis.* By B. F. Wilson, in The Presbyterian Quarterly, 2, 1889.
- The Discovery of Pithom.* By Dr. W. W. Moore. Ibid.
- Briggs' Messianic Prophecy.* Review by J. B. Shearer. Ibid.
- The Egyptian Nile as a Civilizer.* By Prof. J. G. Lansing, D. D., in The Presbyterian Review, April, 1889.
- The Study of the English Bible in Theological Seminaries.* Editorial note by Prof. C. A. Briggs, D. D. Ibid.
- Reviews.* Stearns' Introduction to the O. T.; Behrmann's Einführung (Jeffers); Schütz and Strack's Psalmen (Vos); Cheyne's Jeremiah, and Halliwell of Criticism (Briggs); Horton's Inspiration and the Bible; Cave's Inspiration of the O. T. (Warfield). Presbyterian Review, April, 1889.
- The Scriptural Doctrine of the Holy Spirit.* By Rev. Charles F. Thwing, D. D., in Bibliotheca Sacra, April, 1889.
- Uses and Abuses of an Important Principle of Interpretation.* Ibid.
- Septenary Time and the Origin of the Sabbath.* By Rev. John Q. Hittinger. Ibid.
- The Lost Writings, quoted and referred to, in the Old Testament.* By Rev. Prof. Ira M. Price, Ph. D. Ibid.
- Critical Notes: As to the Age of Daniel.* Dr. Briggs on the Higher Criticism and its Results. Ibid.
- Quand la Bible a-t-elle été composée, Y a-t-il dans l'Ancien Testament des livres ou des morceaux antérieurs à l'Époque du Second Temple?* By M. Vernes, in Rev. d. l'hist. des Religions, Jan.-Feb., 1889.
- Legende zum Plane von Gaza.* Herg. v. H. Guthe in Ztschr. d. Deutsch. Palest. ver. xi., 3 u. 4, 1889.
- The Study of the Scriptures in our Colleges.* By Rev. H. Blanchard, in Universalist Quarterly, April, 1889.
- Where are the Ten Tribes? III.* By Dr. Neubauer, in The Jewish Quarterly Review, April, 1889.
- Le Panthéisme oriental et le Monothéisme hébreu.* Conférence. By A. Franck, in Rev. politt. et litt. Rev. bleue, 6, 1889.

