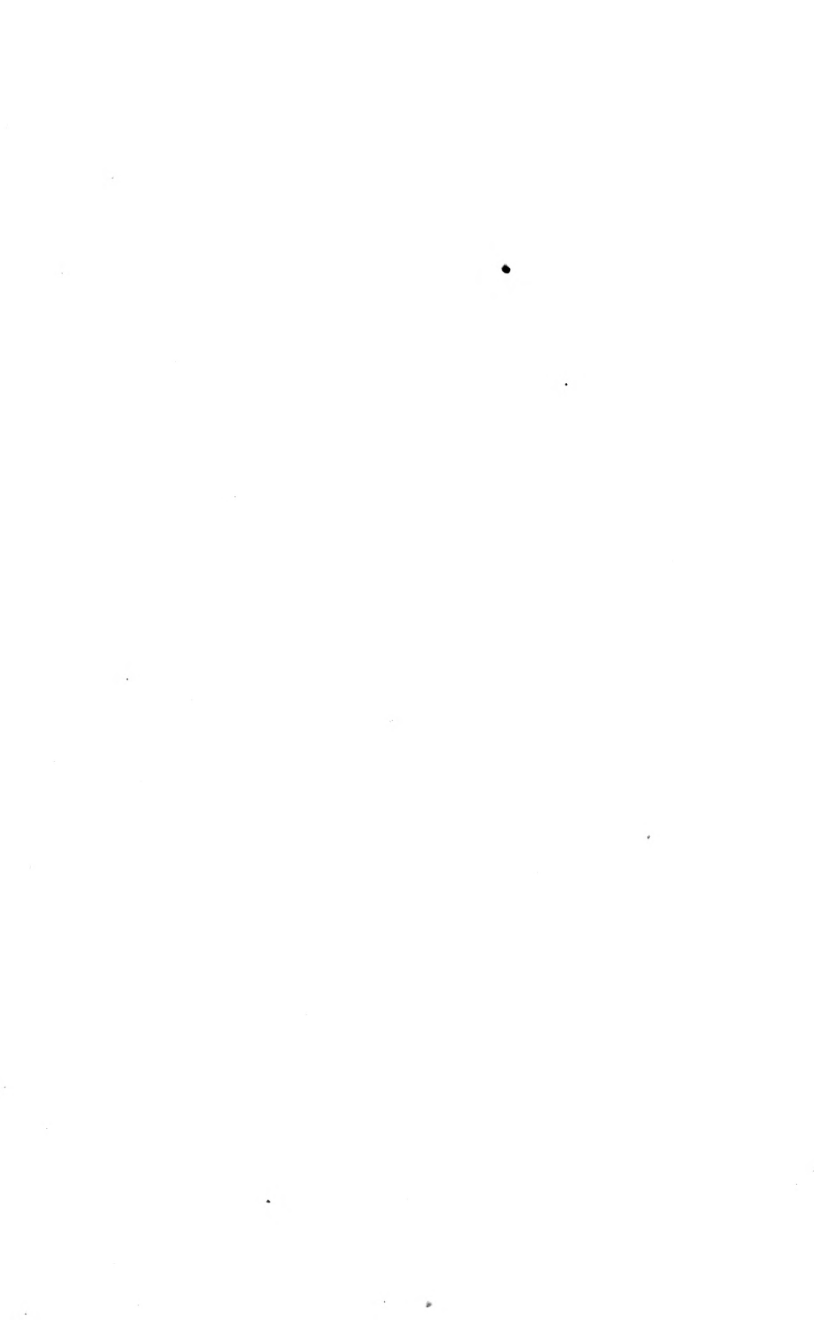
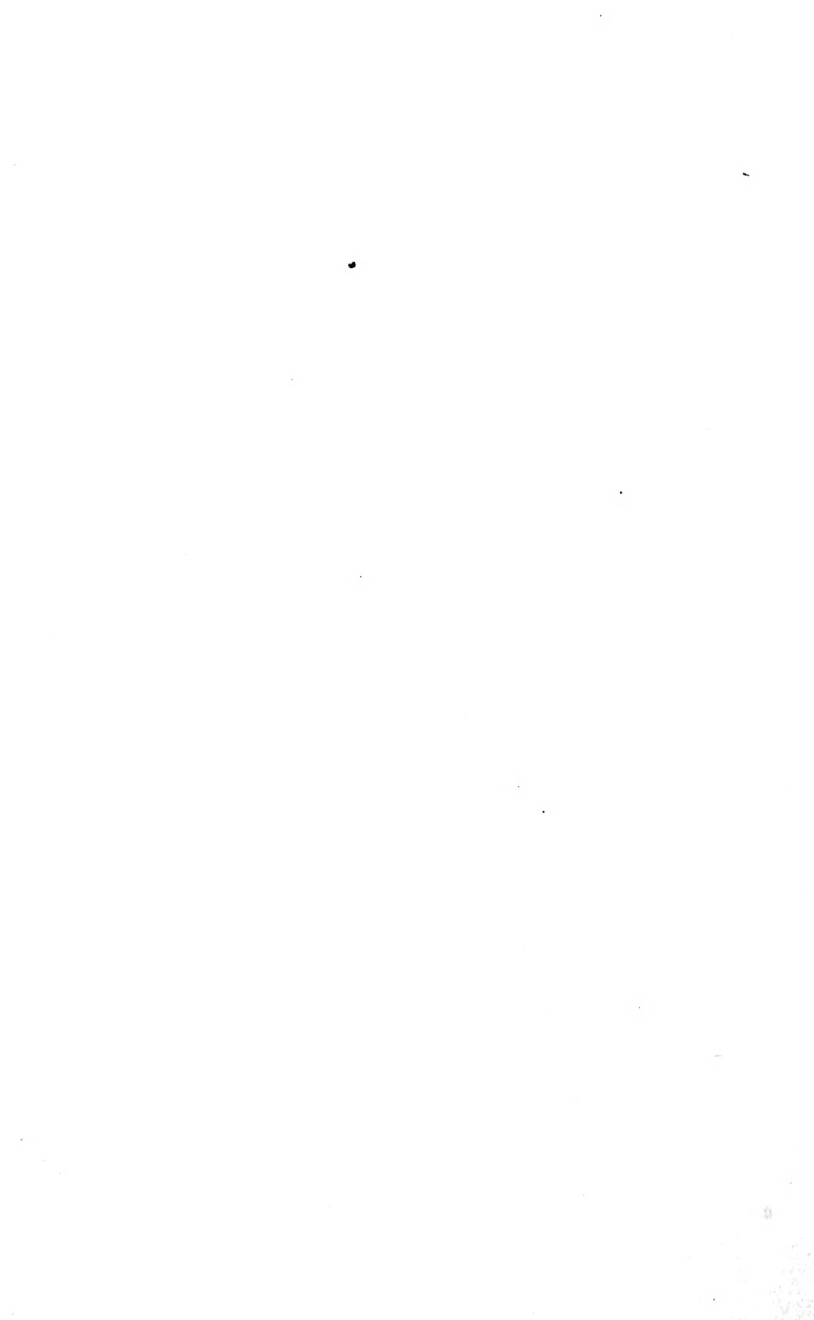




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A  
COMPANION  
TO THE  
REVISED OLD TESTAMENT

BY  
TALBOT W. CHAMBERS

FUNK & WAGNALLS  
NEW YORK 1885 LONDON  
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## PREFACE.

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THE design of this book is expressed in the title. It is intended to furnish a convenient manual to those readers of the Revised Old Testament who wish to inform themselves of its origin and aim, and of the principles upon which it has been made.

It was no part of the author's purpose to defend or advocate the work of the revisers. Even if such a thing were required, he is not the person to undertake it. But it is not required. A revision of the English Bible for popular use must stand or fall by its own merits, and no efforts, whether of friends or foes, can prevent this result. If the book is worthy—that is, if it accomplish the object for which it was undertaken, no amount of opposition can overthrow it. However learned or skilful or acute its assailants may be, they will only beat the air. The Christian public will slowly but surely find out the truth, and act accordingly. They will accept and adopt that form of the Bible which best answers the purposes for which the Bible was given. If, on the other hand, the work is a failure, if it is no advance upon its predecessor, if its gains in one direction are outweighed by shortcomings in another, it will pass into

cumstance will keep the book from being overlooked or forgotten. It cannot possibly be shelved. If therefore the book be what it is claimed to be, it will gradually work its way to general acceptance, just as its predecessor did in the first half of the seventeenth century. That book at first was received with cold indifference by some and with violent opposition by others, yet it survived both. Although universally known as "the Authorized Version," no trace of such authorization has ever been found in any records of the time, whether civil or ecclesiastical. Neither the crown nor Parliament nor the privy council nor the convocation appear to have given it any public sanction. Yet without the aid of legal enactments, and entirely upon its own merits, it quietly superseded all its predecessors and rivals. It is therefore not unreasonable to expect that the present revision will in time noiselessly accomplish the same result, and at length come to be generally recognized as the Bible of English-speaking peoples.

In the mean time, while the verdict of the people is forming, there is need of such works as the present. For it is a fact that, notwithstanding all that has been said on the subject during the last ten or fifteen years, there are multitudes of persons, well-informed in other respects, who do not know why the revision has been attempted, or how it has been carried on, or what it was expected to accomplish. There are others who, while aware of the leading facts in the case, yet would be embarrassed in judging particular instances. An example may be taken

from the experience of the Revised New Testament. Soon after that volume appeared, two clergymen took it up from a bookseller's table, and casually opened it at the close of the fifteenth chapter of Mark. Here they observed that the 43d verse spoke of the *body* of Jesus, while the 45th called it the *corpse*, the Authorized Version having *body* in both places. Desirous to see the reason of the change, they turned to the nearest Greek Testament, where they were surprised to find that the original had the same word in both verses. The case then seemed inexplicable, and was so until one of the two consulted a critical edition, where it appeared that the correct text had one word (*sōma*) in the 43d verse and another (*ptōma*) in the 45th. Consequently the revision reproduced exactly the form as well as the meaning of the original.

It is with the design of meeting cases like this that the present volume has been prepared—not indeed by any means with the view of explaining all the points wherein alteration has been made, but simply to state the circumstances that led to the work, and the means and method used to accomplish it. After a brief statement concerning the text of the Old Testament, a series of chapters takes up instances of the various changes made, and suggests in a short and general way the reasons for these changes. This is only a selection of passages, and possibly not the most judicious that could have been made. Yet these examples, however ill-chosen, will doubtless illustrate all or nearly all the principles involved,

and represent with sufficient accuracy the general character of the book. Of course in a work no larger than this there cannot be anything like a complete statement of the grounds upon which the committee acted; often only a hint is given. But it is supposed that persons who have no acquaintance with the original languages of Scripture would be glad to learn, in a general way, the objects of the revisers and their method of reaching them. The book is not written for scholars, to whom it would be of little or no use, but for ordinary English readers, who may find even such light as is given in these pages helpful in enabling them to form a candid judgment of the merits of the revision. This question is not one of theoretical importance merely, but touches vital issues. The Word of God is the great means for the building up of the religious character and life. The sacred writings of the Old Testament are expressly declared by the Apostle Paul (II. Tim. iii. 16, 17) to be "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely to every good work." It is therefore not only the privilege but the duty of every man to become as fully acquainted as possible with these writings in their exact sense and meaning. He is not at liberty to indulge likes and dislikes in a matter of this kind. It is not the revision that most pleases æsthetic taste, or which is most fluent and rhythmical, or which has about it the richest archaic flavor that he is to choose, but that one which



he has reason to think best conveys the meaning of its divine author.

The author of this book having been a member of the American Old Testament Company for the last ten years can speak with some degree of authority on the subjects here treated. But it is to be distinctly understood that he alone is responsible for what is said. His colleagues in the company approved of his undertaking, and all have kindly lent him more or less assistance in prosecuting it; but whatever errors or shortcomings may be found are to be attributed only to himself. It may not be amiss to make a remark concerning the interior workings of this branch of the Committee. The writer was the only pastor in the company. All the others were professors in theological seminaries, and they represented seven different denominations and nine different institutions. The meetings were held monthly, save in midsummer, and extended over two and sometimes three days. The discussions were earnest and animated, and there was the freest expression of opinion. Yet never even once did the *odium theologicum* appear. Nothing was said at any time that required retraction or apology. And so far from there being any clashing among those connected with institutions which are in a sense rival competitors for public favor, courtesy, kindness, and the heartiest Christian fellowship prevailed from beginning to end. Whatever becomes of the revision, each of those who took part in it on this side

of the water feels humble gratitude to God for the blessed communion of devout scholars into which it introduced him, and the many, many happy days that were spent in accomplishing it. Each of them can adopt for himself the words in which the good Bishop Horne, a century ago, spoke of his labors upon the psalms : “ Happier hours than those which have been spent in these meditations he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along ; for when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.”

# CONTENTS.

---

CHAPTER I.	
THE NEED OF A REVISION . . . . .	PAGE 13
CHAPTER II.	
THE METHOD OF THE REVISION.....	37
CHAPTER III.	
THE TEXT OF THE OLD TESTAMENT.....	61
CHAPTER IV.	
CHANGES IN THE PENTATEUCH . . . . .	78
CHAPTER V.	
CHANGES IN THE HISTORICAL BOOKS.....	97
CHAPTER VI.	
CHANGES IN THE POETICAL BOOKS.....	110
CHAPTER VII.	
CHANGES IN THE PROPHETICAL BOOKS . . . . .	135

## CHAPTER VIII.

THE AMERICAN APPENDIX .....	168
-----------------------------	-----

## CHAPTER IX.

THE IMPORTANCE OF THE OLD TESTAMENT .....	217
---	-----

## CHAPTER X.

THE NAMES OF THE REVISERS, BRITISH AND AMERICAN.. . . .	245
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# OLD TESTAMENT REVISION.

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## CHAPTER I.

### THE NEED OF A REVISION.

No testimony to the inexhaustible interest of the Bible is more striking than that which is furnished by the prevalent desire and effort to secure better versions of its contents in modern tongues. The book is continually attacked by all sorts of foes and upon all sorts of grounds, and not infrequently is contemptuously shelved as if its claims had been utterly exploded. And yet in no less than seven countries of Europe serious endeavors are, or recently have been, made to amend the popular versions of the Scriptures.

In Holland a revised translation of the New Testament was issued in 1868 by direction of the General Synod, a large company of scholars having been engaged on the work since the date of their appointment in 1854. In Denmark the New Testament having been revised in the year 1819, the revision of the Old was undertaken by such scholars as Kolkar and Rothe, with whom Bishop Martensen acted as

an adviser, and the result of their labors appeared in 1871. In Norway a laborious revision of the Old Testament is now in progress, and is understood to have reached completion save as to the prophetic books. In Sweden the work has been in hand for a century. Last May the New Testament was issued. Its authors accepted no variation from the *Textus Receptus*, unless it was sustained by at least two of the most ancient authorities. The use of this revision is allowed in the schools, but not yet in the churches. It has met with considerable opposition from some Swedish scholars because of its too close adherence to the Received Text.\* The Bible in common use in France is that known as Ostervald's (issued in Amsterdam in 1724), which was based upon that issued in 1588 by certain Geneva pastors, among whom was Beza, which itself was a revision of the translation made by Olivetan in 1535, and corrected by Calvin, his cousin. A revision of Ostervald's version was completed by M. Frossard in 1869, and was approved by a conference of pastors in Paris, who recommended the *Société Biblique de France* to publish it. In 1868 a revision of the Old Testament was undertaken by a committee of four, afterward increased to thirteen, who completed their work and gave it to the press in 1879. It is understood that the British and Foreign Bible Society, and likewise the American Bible Society,

\* For this authentic information in respect to Scandinavian countries, the author is indebted to the Rev. Prof. G. E. Day, D.D., who visited Denmark and Sweden last year.

have adopted this revision of both Testaments as the French Bible which they will circulate. In 1874 the Rev. Dr. Louis Segond published at Geneva a new translation of the Old Testament (2d ed., 1877, at Nancy ; 3d ed., 1879, at Geneva), and 1879 a new translation of the New Testament. His work has been accepted by the University Press, Oxford, and has met with great favor from professors and other scholars in Switzerland. In Germany a company of learned men have been for years engaged in a revision of Luther's version. Tentative copies (Probe-Bibel) of their work have been widely circulated with the view of eliciting criticism before a final determination. The auspices under which the enterprise has been carried on are such as to give good hope of success. It is understood that attention has been paid rather to the matter of improving and modernizing the language used than to the making of a new version. But even in this latter point of view the work is a significant indication of the general movement in Christian lands in favor of making the vernacular version of the Scriptures an adequate representation of the original, or at least such as to put the rank and file of the people in possession of the mind and will of God as revealed for human salvation. As for Britain and America, the present year will see the conclusion of a work of revision carried on ever since 1870.

It remains for those who condemn the Bible as obsolete or effete to explain the reason of this earnest and widespread interest in the matter of

securing a faithful rendering of its words into the living languages of our day. No such explanation is possible, and the facts must be taken as evidence that the system of religion taught in the Scriptures, so far from having relaxed its hold upon the reason, the conscience, and the heart of men, has increased its power. Among English-speaking peoples these facts are strengthened by the amazing sales made of the Revised New Testament issued in England and America in May, 1881. The demand for the book was something wholly unprecedented in the entire history of the trade. A deeper feeling than mere curiosity is required to account for this fact.

In setting forth the grounds upon which the work of revision in England was commenced and carried on, it is requisite to set aside some mistaken apprehensions on the subject. No disparagement of the general merits of the Authorized Version was intended. That version is one of very great excellence. It is better than any of the ancient versions, and is surpassed by only one of the modern—the *Staten-Bybel* of Holland. The reason of the latter's superiority is that it was made a score of years after King James's translators had finished their labors, and of course had the benefit of their experience. The friends and advocates of the Revision can in all good conscience join in circulating the common English Bible, while yet they think it capable of improvement. Nor is it true, as has sometimes been said, that these parties are insensible to the charms of the old Bible as "a well of English undefyled," and



have no regard for its exquisite rhythm and melody. They feel these things as much as anybody, and if the Scriptures were simply a great English classic, they would as soon think of amending Chaucer or Shakespeare as of touching the book which is such a noble expression of our language in its best estate. But the literary claims of the Bible are and must be subordinate to its character as a record of the revelation which God has been pleased to make of Himself. Taste must yield to conscience. Every reader is entitled to the most exact and faithful expression of the divine word that is attainable. An incorrect or inadequate version is poorly compensated by grace of utterance. Pure water out of an earthen vessel is better than water not so pure out of a golden cup rimmed with jewels. Nor is it love of change for its own sake that induced the plan of revision. Of course there may be among the friends of that plan some justly liable to this charge, but if so, these are exceptions. The revisers have felt the power of old association in endearing to them the common version with all its shortcomings, and they therefore put their hands to any alteration with great reluctance, and only under an imperative sense of duty. Faithfulness is the first law of translation, and no questions, whether of taste, or of long use, or of sacred memories, can be allowed to stand in the way of a correct representation of "the mind of the Spirit," as recorded in the Scriptures. But of course so long as substantial correctness is secured minor infelicities or inadequate renderings may be left un-

touched. And this has been the constant aim of the revisers—viz., not to make a new version, but to revise the old one where such revision was called for. How far they have accomplished their aim it is not for them to say. But it is their right to insist upon the earnestness and sincerity of their endeavors in this direction.

The reasons for the work may be assigned as follows :

1. *The Progress of the Language.*—Dead languages do not change, and it is their fixed and invariable character which renders the study of them such a valuable aid in sharpening and disciplining the faculties. But living languages are always subject to change with the changes in the numbers, manners, laws, institutions, and social development of the peoples who speak them. All that a reasonable conservative can ask is that variations shall not be violent, or precipitate, or against analogy, or in general for the worse. In this respect the Authorized Version has been a great blessing as a standard of speech. Its intrinsic excellence as well as its sacred origin gave it an acceptance among the people such as no other book ever secured. Hence it brought all classes of men into familiar acquaintance with its idioms and its vocabulary, and so proved a constant breakwater against rash and needless innovations. Still, while this is true and gratefully acknowledged by every lover of his mother tongue, it is also true that the end was not perfectly gained. There are some grammatical forms which have become wholly

antiquated, and there is a considerable number of words which are now obsolete and therefore unintelligible to the great body of readers. Other words have undergone an entire change of meaning so as seriously to mislead the unlearned. There are more of these than persons who have not had their attention called to the subject are apt to suppose. Some specimens are here given, all taken from the Old Testament.

Ancient, (Is. xlvi. 6),	Elder or aged.
Artillery, (I. Sam. xx. 40),	Missile weapons.
Assay, (Deut. iv. 34),	Attempt, try.
Bakemeats, (Gen. xl. 17),	Some kind of bread.
Besom, (Is. xiv. 32),	Broom.
Bewray, (Is. xvi. 3),	Betray.
Bonnet, (Ex. xxviii. 40),	Mitre.
Boss, (Job xv. 26),	Knob.
Botch, (Deut. xxviii. 27),	Boil.
Bravery, (Is. iii. 18),	Splendor, finery.
Brigandine, (Jer. xlvi. 4),	Scale armor.
Bunches, (Is. xxx. 6),	Humps (of camels).
Cabins, (Jer. xxxvii. 18),	Cellars, vaults.
Cankerworm, (Ps. cv. 34),	Caterpillar.
Carriage, (Judges xviii. 21),	Baggage.
Champaign, (Deut. xi. 30),	Plain.
Chapiter, (Ex. xxxvi. 38),	Capital.
Chapman, (I. Kings x. 15),	Trader.
Charger, (Num. vii. 13),	Platter.
Coast, (Ex. x. 4),	Border.
Comely, (Ps. xxxiii. 1),	Becoming.
Cracknel, (I. Kings xiv. 3),	Cake.
Conversation, (Ps. xxxvii. 14),	Manner of life.
Cunning, (Gen. xxv. 27),	Knowing, skilful (not implying artifice).

Daysman, (Job ix. 33),	Umpire or arbiter.
Despite, (Ezek. xxv. 6),	Reproachful contempt.
Discipline, (Job xxxvi. 10),	Instruction.
Discover, (Ps. xxix. 9),	Uncover or lay bare.
Ear, (Deut. xxi. 4),	Plough.
Ensue, (Ps. xxxiv. 14),	Follow after and overtake.
Entreat, (Gen. xii. 16),	Treat.
Eschew, (Job i. 1, 8),	Flee from, avoid.
Fats, (Joel ii. 24),	Vats.
Fenced, (Num. xxxii. 17),	Fortified, defended.
Fine, (Job xxviii. 1),	Refine.
Flag, (Ex. ii. 3, 5),	Reed-grass.
Fray, (Deut. xxviii. 26),	Frighten.
Fretting, (Lev. xiv. 44),	Devouring, corroding.
Gallant, (Is. xxxiii. 21),	Splendid, stately.
Goodman, (Prov. vii. 19),	Master of the house.
Gracious, (Prov. xi. 16),	Filled with grace.
Habergeon, (Ex. xxviii. 32),	Coat of mail for the head and shoulders.
Harness, (I. Kings xxii. 34),	Armor.
Handywork, (Ps. xix. 1),	Workmanship.
Knop, (Ex. xxv. 31),	Bud or bud-shaped protuber- ance.
Kerchief, (Ezek. xiii. 18, 21),	Covering for the head.
Lace, (Ex. xxviii. 28),	Band.
Leasing, (Ps. iv. 2),	Lying, falsehood.
Let, (Ex. v. 4),	Hinder.
Lover, (Ps. xxxviii. 11),	Intimate friend, not necessarily of the opposite sex.
Man of war, (Ex. xv. 3),	Warrior.
Manner, with the, (Num. v. 13),	In the act.
Mean, (Is. ii. 9),	Common, lowly (not base).
Meat, (Gen. i. 29, 30),	Food in general.
Minish, (Ex. v. 19),	Diminish.
Mount, (Jer. vi. 6),	Mound.

Neeking, (Job xli. 18),	Sneezing.
Nephews, (Judges xii. 14),	Grandchildren.
Noisome, (Ps. xci. 3),	Hurtful.
Occupy, (Ez. xxvii. 16),	Use, trade with, trade.
Ointment, (Cant. i. 3),	Unguent, perfume.
Offend, (Ps. cxix. 165),	Make to stumble.
Ouches,* (Ex. xxviii. 11),	Sockets for setting precious stones.
Paddle, (Deut. xxiii. 13),	Small spade.
Palestina, (Ex. xv. 14),	Philistia.
Painful, (Ps. lxxiii. 16),	Toilsome.
Poll, (Num. i. 2),	Head.
Prevent, (Ps. xviii. 5),	Meet, anticipate.
Purtenance, (Ex. xii. 9),	Intestines or inwards.
Quick, (Lev. xiii. 10),	Living.
Rereward, (I. Sam. xxix. 2),	Rearguard.
Road, (I. Sam. xxvii. 10),	Raid.
Saving health, (Ps. lxxvii. 2),	Salvation.
Scall, (Lev. xiii. 30),	Eruption of the skin, tetter.
Scrabble, (I. Sam. xxi. 13),	Serawl.
Scrip, (I. Sam. xvii. 40),	Wallet or small bag.
Seethe, (Ex. xvi. 23),	Boil.
Several, (II. Kings xv. 5),	Separate.
Sherd, (Is. xxx. 14),	Shred or fragment.
Shroud, (Ezek. xxxi. 3),	Cover, shelter.
Silverling, (Is. vii. 23),	Piece of silver.
Slime, (Gen. xi. 3),	Bitumen.
Stay upon, (Is. x. 20),	Lean upon.
Spoil, (Gen. xxxiv. 27),	Plunder.
Straitly, (Gen. xliii. 7),	Strictly.

\* This word is retained in the Revision, doubtless because *socket* was used to denote the openings made in the silver bases or pediments in which were inserted the two tenons of each of the boards used to make the sides and end of the Tent of Meeting. It seemed better to preserve an obsolete word than to use the same term to denote the setting of a precious gem and the receptacle of a board ten cubits high.

Tabernacle, (Num. xxiv. 5),	Tent.
Table, (Is. xxx. 8),	Tablet.
Tablet, (Ex. xxxv. 22),	Armlet, locket.
Tache, (Ex. xxvi. 6),	Clasp.
Thought, (I. Sam. ix. 5),	Anxiety.
Tired, (II. Kings ix. 30),	Attired.
Turtle, (Cant. ii. 12),	Turtle-dove.
Unders setters, (I. Kings vii. 30),	Props.
Vagabond, (Gen. iv. 12),	Wanderer.
Vex, (Ex. xxii. 21),	Harass, oppress.
Wench, (II. Sam. xvii. 17),	Maid servant.
Well, (Cant. iv. 15),	Spring.
Wimple, (Is. iii. 22),	Neck-covering, shawl.
Witty, (Prov. viii. 12),	Ingenious, clever.

2. *Infelicities in the Form of the Common Version.*—The most obvious of these is the division of the whole book into chapters and verses. While this is a great convenience for the purposes of a concordance, enabling one to turn in a moment to any desired passage, it must be confessed that the convenience is dearly bought. The chapter division is not always made with proper regard to the connection, frequently uniting what ought to be separated and separating what ought to be united. The first chapter of Genesis should have included the first three verses of the second chapter, which evidently belong to the general account of the creation, as distinguished by the phrase, “These are the generations of the heavens and the earth,” from the following narrative of man’s trial in Eden. In Isaiah no one doubts that the extraordinary prediction of the servant of the

Lord as a vicarious sufferer contained in the well-known 53d chapter really begins at the thirteenth verse of the 52d, and the rude dislocation is a serious injury to the sense. The third chapter of the same prophet should have included the first verse of the one that follows as completing the picture of Judea's distress, after which a new strain begins. So in the Book of Job the close of Chapter xxxvi. announces a storm the further progress of which is given in the next chapter, and the needless division makes a disturbing break in the midst of a sublime and thrilling description. The versicular division is still more annoying. It turns the Scripture into what looks like a book of apothegms. It forms or at least fosters the habit in the unlearned, and sometimes even in others, of taking a single clause apart from its connection and thus attaching to it an unjustifiable sense. It leads the ignorant to think that this is an essential part of the literary form of the original, and not a mere printer's device. The degree to which italic letters are used is unfortunate and misleading. They are intended to mark such words as are supplied by the translators, but oftentimes they are inserted needlessly, as, for example, in the use of the copula where this, although not expressed in the original, is confessedly implied in it. Thus in the first, second, and fourth verses of the first Psalm the italic letters are wholly superfluous. So, again, poetry and prose are printed in one uniform way. This is unfortunate, not only in that many readers fail to see that

the Scriptures are in part poetical, but also in that the parallelisms, which are so important a part of Hebrew verse and which often do so much to facilitate the understanding of difficult passages, are greatly obscured. It is true that there are not unfrequently divided opinions as to the precise determination of hemistichs, but even an unhappy metrical division is better than none at all, for the reader, having his attention called to the subject, may of himself make the necessary correction. An eminent scholar of our own country once objected to the metrical arrangement on the ground that it led the reader to expect rhyme and rhythm, and not finding these, he was disappointed and confused. But this would be only a temporary embarrassment, while the gain from a knowledge of the parallelism is real and permanent.

3. *The Progress of Sacred Learning.*—The men who made the Authorized Version were beyond doubt learned men, quite abreast of their time and fully equal to any scholars in Europe. But having their work as a basis, their successors, though inferior, may yet improve it, just as, according to the old saying, a dwarf perched upon the shoulders of a giant sees further than the giant. But apart from this consideration, real advances have been made in every department of Biblical Literature during the last two centuries and a half. Helps of all kinds have been multiplied in an astonishing degree. Take, for example, the matter of versions. King James's translators had only a single text of the Septuagint, the



earliest and most valuable of the ancient translations, and that an imperfect one, whereas the modern scholar has also that of the Alexandrian MS. in the British Museum, and that of the Sinaitic discovered by Tischendorf, and these aided by the critical labors of a number of eminent scholars. The fragments remaining of other Greek versions, made by individuals (Aquila, Theodotion, Symmachus, and others), have also been brought forth and put at the service of students since 1611. Next in importance after the Greek comes the Latin version. Here, too, the superiority of the later period is obvious. The earlier scholars had only the ordinary edition of the Vulgate, disfigured by many changes and corruptions, which had in the course of time crept in, whereas now access is easy to the Codex Amiatinus (A.D. 541), which represents Jerome's final and matured judgment. The next most important early version, the Syriac, was unknown to the authors of the common Bible, for it was not printed until the Paris Polyglot of Le Jay, in 1645. This Peshitto Codex is of great value, as being made in a cognate dialect and with marked fidelity. In like manner the Samaritan Pentateuch, the later Syriac versions, the Ethiopic, the Persian and the Gothic, were not published until years after the appearance of the issue of the English Bible of 1611, and could therefore have rendered no aid to its authors.

The same thing may be said as to philological helps. The larger Hebrew grammar of Buxtorf appeared in 1609; but though its merits were great for

its day, it bears no comparison with the elaborate treatises of this century in point of fulness, acuteness, and accuracy. Gesenius and Ewald and their successors have wrought a complete revolution in the treatment of the forms and accidents of the language. This is true also of the lexicons. Buxtorf's was at command in 1611, giving students the help to be derived from the Rabbins and the Vulgate. But the great development of comparative philology took place afterward. The eminent scholars who made Walton's Polyglot did not come forward till the following generation, and it was in the next century that Schultens brought out the benefits to be derived from seeking the roots of Hebrew in the Arabic. The success of the great Hollandish scholar gave a lasting impulse to the study of all the cognate Semitic languages, and thus largely increased the resources of the lexicographers, emancipating them from the dominion of Rabbinic tradition and giving them the choice of varied interpretations. But the modern dictionaries surpass Buxtorf not only in materials but in methods. They have assumed a form rigidly scientific, and beginning with the root meaning, trace all subsequent modifications and applications in a way which vastly facilitates the efforts of the student, giving him in a convenient form the results of the labors of all Hebrew scholars for two centuries and a half. Similar is the case with commentaries. All the aid of this kind enjoyed by King James's translators was limited to the church fathers, few of whom were acquainted with Hebrew,

and to the writers of the Reformation period. The latter in some cases were men of keen insight, of exegetical tact and of large views of truth, and are therefore of value even to day. But in the nature of things they could not construct a critical commentary of the kind which abounds in our time. They did not have the necessary materials or training for minute analysis of the text and thorough discussion of its possible meanings, whereas now the press teems from year to year with the results of the labors of specialists by whom every new source of knowledge is carefully explored. Their efforts are greatly aided by the progress made in archæology, geography, natural history, and monumental theology. The old cartography of Palestine was mainly mere conjecture, and often ludicrously wrong, while to-day the whole area of Bible lands has been triangulated, so that the maps made are more accurate than many of those of our own country. The manners and customs have been accurately recorded, and as Oriental life suffers no change in these respects, a flood of light is thrown upon numerous points which before were involved in deep obscurity. Natural science has also contributed to the better understanding of the nature of the animals, plants, minerals, and heavenly bodies mentioned in the Bible, while all articles of food, domestic utensils, military appliances, etc., are clearly explained by the books of antiquities. In addition to this are the contributions made by the discoveries of the present century in the language, history, religion, and habits of the ancient

Egyptians, and also by the deciphering of cuneiform characters, and the consequent revelation of the early history of Assyria and Babylon. It is hardly possible to exaggerate the aid to the interpretation of the Scriptures to be derived from Egyptology and Assyriology, whose treasures were not even dreamed of in the days of James I. The question, then, is whether the benefit to be derived from these varied sources of knowledge shall be confined to the learned or shall be made the common property of the people by being incorporated in the version of the Scriptures which they have in daily use.

4. *The Correction of Acknowledged Errors.*—There are numerous renderings which are declared to be incorrect by all lexicons and commentaries of a critical character. Some of these are cases in which the word occurs singly or in only a few instances, but others are often repeated. For example, the word *hypocrite* is found eight times in the Book of Job, yet in not one of them does the original term have that meaning, and the reader therefore is misled. So one of the oblations mentioned over and over in the Pentateuch and elsewhere is styled a “meat offering,” which inevitably leads the reader to suppose that it is an animal sacrifice, whereas the Hebrew really means an unbloody oblation, and is appropriately rendered “meal offering.” In the following list the incorrect word is placed first, with a reference to one of the places where it occurs, and then the true meaning as generally accepted among scholars :

Apothecary, (Ex. xxx. 25),	Perfumer.
Avenging, (Judges v. 2),	Leaders.
Bittern, (Is. xiv. 23),	Porcupine
Borrow, (Ex. xi. 2),	Ask.
Breaches, (Judges v. 17),	Creeks or harbors
Candle, (Job xviii. 6),	Lamp.
Caldron, (Jer. lii. 18),	Pot.
College, (II. Kings xxii. 14),	Second ward.
Coast, (Jer. xxv. 32),	Uttermost part.
Crooked, (Job xxvi. 13),	Fleet, or fleeing.
Dead things, (Job xxvi. 5),	The shades.
Diet, (Jer. lii. 34),	Allowance.
Dragons, (Ps. lxxiv. 13),	Monsters.
“ (Job xxx. 29),	Jackals.
Dregs, (Is. li. 17),	Bowl.
Flagons of wine, (Hos. iii. 1),	Pressed grapes.
Fires, (Is. xxiv. 15),	The East.
Flood, (Joshua xxiv. 14),	The river.
Foxes, (Judges xv. 4),	Jackals.
Groves, (Ex. xxxiv. 13),	Pillars.
Galleries, (Cant. vii. 5),	Curls of hair.
Grow up, (Mal. iv. 2),	Leap.
Hats, (Dan. iii. 2),	Mantles.
Hearth, (Jer. xxxvi. 22),	Brasier
Hell, (Ps. xvi. 10),	Sheol, Hades, the underworld.
House of God, (Judges xx. 18),	Bethel.
Hypocrite, (Job viii. 13),	Ungodly.
Island of the innocent, (Job xxii. 30),	The not innocent.
Images, (Lev. xxvi. 30),	Sun-images.
“ (Gen. xxxi. 19),	Teraphim, household gods.
Jasher, (II. Sam i. 18),	The upright.
Jaw, (Judges xv. 19),	Lehi (a proper name).

Kid of the goats, (Gen. xxxvii. 31),	He-goat.
Lamps, (Ezek. i. 13),	Torches.
Linen yarn, (I. Kings x. 28),	Droves of horses.
Mount Ephraim, (Josh. xxiv. 23),	Hill country of Ephraim.
Multitude of No, (Jer. xlvi. 25),	Amon of No.
Mules, (Gen. xxxvi. 24),	Warm springs.
Nitre, (Jer. ii. 22),	Lye.
Owl, (Lev. xi. 16),	Ostrich.
Plain of Mamre, (Gen. xviii. 1),	Oaks of Mamre.
People, (Gen. xxv. 23),	Peoples (nations).
Paper reeds, (Is. xix. 7),	Meadows.
Populous No, (Nah. iii. 8),	No Amon.
Pots, (Jer. xxxv. 5),	Bowls.
River of Egypt, (Num. xxxiv. 5),	Brook of Egypt (not the Nile).
Reward, (Jer. xl. 5),	Present.
Satyrs, (Is. xiii. 2),	Goats.
Scapegoat, (Lev. xvi. 8),	Removal.
Screech owl, (Is. xxxiv. 14),	Night monster.
Scum, (Ezek. xxiv. 6),	Rust.
Shameful spewing, (Hab. ii. 16),	Ignominy.
South, (Gen. xii. 9),	The South, a definite region so-called.
Spider, (Prov. xxxviii. 31),	Lizard.
Sweet influences, (Job xxxviii. 31),	Cluster, or chain.
Thick clay, (Hab. ii. 6),	Pledges.
Table, (Is. xxx. 8),	Tablet.
Tablet, (Is. iii. 20),	Perfume box.
Torches, (Nah. ii. 3),	Steel.
Troop, (Amos ix. 6),	Vault.
Valley, (Josh. xi. 16),	Lowland.
Veil, (Ruth iii. 15),	Mantle.
Unicorn, (Num. xxiii. 22),	Wild ox.
Wounds, (Prov. xviii. 8),	Dainty morsels.

But besides mistakes as to the meaning of particular words, there are numerous inaccuracies of rendering, as when in Ps. xvi. 2 "My goodness extendeth not to thee" is given instead of the far richer as well as more correct version, "I have no good beyond thee;" or when the sublime theophany in Hab. iii. has the grotesque utterance, "he had horns coming out of his hand," the true sense being, "Rays stream forth from his hand;" or when in Job xxvi. 5 we read, "Dead *things* are formed from under the waters," a senseless statement, whereas the true sense is, "The dead tremble beneath the waters;" or when the conjectural clause "all that make sluices and ponds for fish," stands in Isa. xix. 10 for the pertinent utterance, "All that work for hire are sad at heart." Misapprehension of the tense forms of the Hebrew verb occurs very frequently. This remark does not refer to the modern theory that the so-called tenses in Hebrew do not, as in other languages, express relations of time, but are rather moods—*i.e.*, express the character of an action as incipient or continuous or completed. Quite apart from this view, which seems now to have won general acceptance, there are many instances in which the Authorized Version conceals or misstates the order of events as stated in the original. Psalm lxvii. 6 we read, "*Then* shall the earth yield her increase," whereas the poet really says, "The land hath yielded her increase," referring doubtless to a recent harvest, the theme of the praise given before, and of the confident hope expressed afterward. In Habakkuk iii. 3 it is said,

“God came from Teman,” as if the splendid theophany that follows were something in the past, whereas the prophet is foretelling what is to come, and the true rendering is either “cometh” or “will come.” So the definite article is sometimes omitted where it occurs in the original, and again is inserted where it does not. Thus the divine announcement of Samson’s birth (Judges xiii. 3) was made not by *the*, but by *an*, angel of the Lord, whose character is left to be seen from what followed. The statement (Judges xv. 19), “God clave an hollow place that was in the jaw,” should be, “God clave the hollow place that was in Lehi.”

Hebraisms which mislead the common reader are not resolved into English idiom. Thus, “God of my righteousness” (Ps. iv. 1) ought, to express the sense, to be “my righteous God,” and “the throne of His holiness” in Ps. xlvii. 8 should be “His holy throne.” In Is. xiii. 3 “them that rejoice in my highness,” which is unmeaning in the connection, should be “my proudly exulting ones.” In the same book (vii. 16) “the land that thou abhorrest shall be forsaken of both her kings,” properly rendered is, “the land shall be forsaken of whose two kings thou art sore afraid.” A similar misconstruction of the relative pronoun is found in Ps. lv. 19, “God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.” The true sense is, “God shall hear and afflict them, . . . who have no changes and who fear not God”—*i.e.*,



as Dr. H. W. Green expounds, as God heard the Psalmist in mercy (v. 17), so He will hear these in wrath, answering not their prayers, for they do not pray, but the voice of their malignant slanders. In Ps. xix. 3 the insertion of the italic word *where* entirely deranges the relation of the verse to what precedes, and introduces a thought quite different from that which David intended. The translators make the passage assert the universality of God's self-revelation in nature, whereas the true sense is that all nature has a voice, though it is not addressed to man's outward ear :

There is no speech nor language ;

Their voice is not heard.

Their line is gone out through all the earth, etc.

An equally striking instance is found in Ps. x. 4, "God is not in all his thoughts." Instead of this tame and commonplace utterance, the correct rendering gives the fine and piercing conception, "All his thoughts are, There is no God." All his plans and schemes are a practical denial of the divine existence.

It would seem, then, that the need of a revision of the Old Testament has been made plain. It is not a mere fancy of men hunting for novelties, but a certain and solid reality. The English Bible should conform to the present state of the language and represent the present stage of critical and exegetical investigation. The ordinary reader should be placed as far as possible on a level with the scholar in consulting its pages, at least so far as that end can be

reached by accurate and idiomatic translation. He has a right to claim that no pains be spared to give him access to the whole counsel of God as contained in His blessed Word, so that he may be furnished completely unto every good work, and this the more, since in regard to very many cases there is a substantial agreement among the learned, both as to the incorrectness of the common version and as to the way in which the proper correction should be made. Nor is there any force in the objection frequently raised that any attempt at revision, however carefully pursued, must inevitably do harm by unsettling people's minds, and weakening if not destroying their confidence in what they have always been taught to regard as the Word of God. For the evil, if it be such, has already been wrought. The Christian public is familiar with the fact that the English Bible is only a human translation of the living oracles, and that its correctness has at times and in places been severely questioned. And a tranquillity which rests upon a false or inadequate basis ought to be disturbed. We repudiate the maxim that ignorance is the mother of devotion, and maintain that real worshippers should "worship the Father in spirit and in truth, for the Father seeketh such to worship Him." True believers are acceptable and useful, generally, in proportion to their knowledge of divine revelation. The simplest elements of the Gospel, such as are found in even the most imperfect versions, are indeed enough for the salvation of the soul. But something more is needed if the disciple is to grow

in character, in strength and in completeness. There must be a larger and better acquaintance with the riches of the divine word, and the more accurately this is understood and appreciated the more thoroughly is the Christian fitted to serve and enjoy his Lord. The Word is the sword of the Spirit, and just so far as that Word is imperfectly rendered in any language, the sword is veiled or its edge dulled. A correct rendering strips off the veil and restores the sharpness and point. Such an advantage is cheaply gained at the cost of disturbing an unreasoning and slothful acquiescence in the terms of a traditional version. One who recognizes the fact that even the best translation is, after all, only an approximation to the original, and yet sees in that approximation the traces of a divine hand, the utterances of a wisdom that cometh from above, is for that reason more firmly grounded in the truth and more stable in his adherence to the record of God's revealed will.

It is not to be supposed, however, that the work of revision will remove all obscurities from the Scripture. Sometimes unwarrantable anticipations have been cherished in this respect. Not to speak of the sea captain impatient of the restraints of the Lord's day, who said that of course the revisers would leave the Fourth Commandment out of the Decalogue, there are not a few more reverent and thoughtful persons who have overestimated what is possible in the matter. There are some terms used in describing Solomon's temple which were not understood by

the Greek translators of the third century before our era, and of course cannot be understood by scholars of this day, however profound or acute. The same is true of many of the words found in the superscriptions of the Psalms. No one can pretend to do more than conjecture the precise meaning. So again there are passages where it seems necessary to suppose that some corruption of the text has in the course of time crept in. And there are places in several of the prophets where the utterance is so brief and condensed, and the connection so obscure, that candid students must content themselves with an approximation to the sense ; and only rash and hasty expositors are willing to assert that they have certainly ascertained the prophet's meaning. There will therefore be hard places in the revision just as there were in the authorized. They will be such, however, not from lack of pains and care on the part of the revisers, but because of the inherent difficulties of the subject.

## CHAPTER II.

### THE METHOD OF THE REVISION.

It is one thing to detect a fault, but quite another to amend it. The imperfections of the English Bible have been distinctly seen for more than a century, and there have been numerous attempts at removing them both in Great Britain and in this country. In some cases the attempt was confined to a single book, in others it extended to the whole volume. Sometimes the translators or revisers were elegant and profound scholars, at others they were mere sciolists destitute of every qualification for the work. As an illustration of the latter may be cited a verse from a translation of the Book of Job issued ten years ago by a layman (O. S. Halstead, of New Jersey), who had acquired eminence at the bar of his own State. He rendered the first verse of the first chapter thus : “ Man was in land Uz, Job name of him, and was that man which be upright and just, and feared God, and turned aside from evil.” Such wretched abortions of course only provoked laughter and ridicule. But even when scholarly men, like Bishop Lowth, Archbishop Newcome, or the American professor, Dr. George R. Noyes, took the matter in hand, they never reached more than partial or temporary suc-

cess. Students of Scripture were glad to have these versions for comparison, but no serious thought of substituting them for the authorized was ever entertained. The failure of so many varied enterprises led to a general conviction that the object in view was simply unattainable, that nothing could ever displace the common Bible, and that the agitation of the subject could work only injury, in unsettling people's minds in respect to the authority of Scripture. But about thirty years ago the matter was taken up, not by mere surface students, or foolish fanatics, or acknowledged errorists, but by men both learned and devout, who had no private ends to seek and no peculiar or pet notions to establish, and whose position in the community entitled them to a hearing. Among the earliest of these were Bishop Elliott, Archbishop Trench, and Dean Alford. Their arguments and some tentative efforts put forth under their direction produced a considerable effect among men of liberal culture, and there began to be a widespread conviction that the time was ripe for a revision. Yet there were voices in the opposite direction, among which were those of the learned Dr. Scrivener, Dr. McCaul, and the Rev. S. C. Malan. To these must be added the high authority of one of our own most eminent scholars, the Hon. George P. Marsh, late Minister to Italy, who, in a valuable chapter of his "Lectures on the English Language," deprecated a revision as "not merely unnecessary but wholly premature." It was well that such opposition existed. It led to extreme caution both in

the work that was attempted and the way in which it was set about. It induced men to seek not a new translation of the Scriptures, but a revision of the existing one, and to do this under such auspices as would give it a catholic or undenominational character. To this end the matter was brought before the Lower House of Convocation of the province of Canterbury; but though it was urged with much eloquence and ability no success was attained. Corresponding efforts were made from time to time in the House of Commons to get a royal commission appointed on the subject, but these were all fruitless. At last, in the year 1870, the Upper House of the Canterbury Convocation, on motion of Bishop Wilberforce, took the subject in hand, and instituted the proceedings which finally secured the accomplishment of the work. It is not necessary here to cite the text of its resolutions or give the details of its action, except so far as they will appear in stating the general characteristics of the revision which is now completed.

1. *The Auspices of the Work.*—It is not a private enterprise undertaken for the sake of either fame or gain. It is not a publisher's job, nor is it the work of a self-appointed scholar or set of scholars, but owes its existence to the deliberate action of a body which challenges, not to say commands, universal respect. This is the larger of the two provinces of the Church of England, the eldest daughter of the Anglican Reformation and the lineal descendant of the devout and learned scholars who came together

at the call of King James. No one supposes that all wisdom on this subject is confined to the Convocation of Canterbury. But it is undeniable that of all religious bodies in English-speaking Christendom this one was best fitted to set on foot a work of so much difficulty, delicacy, and importance. Its position, its relation to the English crown and people, its history, its long line of illustrious scholars and divines, its wealth of ancestral traditions, gave it the right to take the lead.\* Every suggestion of local, petty, selfish aims is at once precluded, and assurance is given to all men that whatever comes forth under such direction must be of such a nature as to merit the most candid and careful consideration. And whenever the revisers, whether British or American, are asked by what authority they assumed the duty they have taken upon themselves, they are able to give a very prompt and satisfactory answer. It was the authority of a grave, dignified, and representative body, acting not in haste but at leisure, not rashly but in the exercise of great deliberation. Nothing like this has been seen in any other attempt at revision during the two centuries and three quarters which have elapsed since the Authorized Version was issued.

\* "The Church of England still represents the largest membership, the strongest institutions, the richest literature, among those ecclesiastical organizations which have sprung from the Anglo-Saxon stock. . . . No royal decree, no act of Parliament, could nowadays inaugurate such a work of Christian scholarship."—*Rev. Dr. Schaff*.



2. *Its Catholic Character.*—But while the revision owes its existence to the Church of England, it was not made solely by members of that body. The committee appointed by the convocation was expressly authorized to “invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.” Accordingly some of the ablest and best-known Biblical scholars, not only from all schools and parties of the English Church, but also from the other religious bodies of Britain, were invited to join in the work, and the invitation was accepted. In the American Committee a yet wider range was taken in constituting its membership, and in consequence members of all the leading denominations of Protestant Christendom were found cordially and actively engaged in the work. Prelatist and Presbyterian, Independent and Methodist, Baptist and Pædobaptist, the Lutheran and the Reformed, and the Friends; they who emphasize divine sovereignty and they who put the stress on human freedom; they who see only unity in the Godhead and they who recognize plurality as well as unity, appear alike in the lists of the revisers. However widely differing in other matters, they agreed in regarding the Bible as God’s most holy word, the one rule of religious faith, the one norm of human duty; and they could conscientiously unite in the endeavor to make the version the most exact reflection possible of the thought, the spirit, and the expression of the original. Their work, therefore, cannot bear the stamp of a sect or a

party, nor is it colored by the views of any particular school. In its freedom from scholastic or denominational prejudices it resembles, or even excels, the noble simplicity of the Authorized Version. I say, excels, for even that great work was tinged, no doubt unconsciously on their part, by the familiarity of its authors with the Latin Vulgate, which was constantly in their hands for all purposes, much as the common Bible is with men of our day.\* In the present case the concurrent action of so many revisers of different names is a security that even accidental error of this kind has been guarded against, and that whatever other faults may be found there will be none due to sectarian bias. The book retains what has long been the glory of the Authorized Version—that it was an acknowledged bond of union among all Protestant Christians and the common standard of their faith. It is quite true that there will be some disappointment. Corrections of the text or of the rendering will occasionally be found to deprive a controversialist of some passages to which he has been accustomed to appeal in support of his particular views, and he will feel like a man whose supporting staff has been suddenly wrenched from his hand. But it is likely that what is lost in one direction will be regained in another; or even if this be not so, the evil will not be confined to any one class, but ex-

\* The false rendering of a phrase in Acts ii. 47, "such as should be saved," has been ascribed to a predestinarian bias in the translators, yet it was derived from Tyndale, who no doubt got it from the Vulgate *qui salvi fient*.

tended to all ; so that in the general result each reader will find himself as well able to establish his own views from the revision as he was from the Authorized Version. In any event it is certain that whatever disadvantage he may suffer, it is not due to any intentional obliquity on the part of the revisers. Their work is as nearly a colorless medium for the divine light to shine through as is possible. Nothing is refracted or distorted.

3. *Its International Feature.*—The enterprise was begun beyond sea in 1870, but in the next year an American committee of co-operation was organized ; and from 1872 onward the two committees were at work in constant correspondence with each other, having the same principles and pursuing the same objects. The advantage of this arrangement is obvious. It gives the American people a direct participation in the authorship, so that the work does not come burdened with any prejudice as the product solely of a foreign land, but may be welcomed as one in which cis-Atlantic scholars have borne an honorable and useful part. For it cannot be in vain that from twenty to thirty additional laborers have been engaged, and the less so, as the joint conclusions of one committee have been constantly compared with those of the other. In this way the workings of different minds and repeated revisions of the results obtained have greatly diminished the chances of error. Indeed, the larger the number of persons employed, provided they have opportunity to meet and compare their results, the less likely is

their work to be disfigured by one-sided views or individual caprice. It is true that this advantage of personal conference has been purchased on our side of the water at the cost of limiting the selection of revisers to those persons whose residence was within easy reach of New York, where the sessions of the committee were held, thus excluding not a few scholars whose co-operation would have been very desirable. Still the gain has been worth its cost. The international character of the work has had its effect upon the language employed. There are found in Britain and America certain differences of usage which obtain among all classes, even the most cultivated. For example, the word *corn* here always denotes maize, but in Great Britain it is used as precisely equivalent to what we call *grain*. In all such cases it was the duty of the American committee to bring forward the fact of the variant usage so that ambiguities might be avoided, and a version secured which would express the same thing to the British reader and the American. The solution of the question was difficult, for on one hand the interests of more than fifty millions on this side of the Atlantic were not to be lightly disregarded, and on the other the heirlooms of the language as preserved in the country of its birth were not to be surrendered without reason. The reader will find that in most cases the English usage as enshrined in the Authorized Version was retained in the text, and the American noted in the margin or given in the appendix.

4. *Freedom from Restrictions*.—King James's

translators were restricted by his authority in regard to certain terms which had been consecrated by long usage. No such restriction was laid upon the authors of the present work, the only rules of this kind being that the Authorized Version should be altered only as required by faithfulness, and that as decided by a two-thirds vote, and that the expressions of such alteration should be limited as far as possible to the language of the authorized and earlier versions. These rules are so clearly wise and proper that they doubtless would have been observed even if there had been no injunction to that effect. In all else the revisers were left to the exercise of their own judgment, alike as to the text, the division of the parts and the marginal readings. They were expected to study, and they did study, the versions, ancient and modern, and especially the various English translations, but ultimately the inspired original was the guide. The revisers felt themselves responsible to God, and not to any man or set of men, nor had they any concern as to the way in which the changes proposed to be made might affect any church or party. Their duty was to put the reader in possession of the truest, fairest, most idiomatic expression of the living oracles. Thus they worked in no fetters of any kind, and were dependent only on that good Spirit without whose influence no permanent service can be rendered to the cause of truth. This fact entitles the revised Bible to the attention of any thoughtful person, since it represents the conclusion of various minds working independently on the same great

theme, and at last by free conference coming to a harmonious agreement. This indeed is no guarantee against the occurrence of error, but it does cut off what in all previous translations and revisions has been a fruitful source of imperfection, and sometimes an impassable barrier against any improvement. The two restrictions that have been mentioned were, as has been intimated, eminently judicious. An entirely new translation was not called for, and if made, would have had no chance of success. The old book is so dear to the hearts of the people, so enshrined in precious memories, so associated with all that men cherish or revere, that it never can be displaced. As Faber has well said, "The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled." No folly could be equal to that of undertaking to supplant such a book. It must be retained, and whatever emendations are introduced require to be couched as far as possible in the language of the period when the book was first made, for that language represents English at its best. The common Bible has long been a standard of grave and reverend speech, compelling the admiration even of those who have no sympathy with its

contents or aim. Mr. Huxley, surely no prejudiced critic, said of the book: "It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form." The revisers will hardly maintain that they have always succeeded in preserving the simplicity and strength, the union of Saxon force and Latin dignity, the idiomatic ease and rhythmic flow of the pages under their hands, but certain it is that this has always been their endeavor.

4. *Uniformity*.—In this respect the authorized is sadly deficient. In many cases the same Hebrew word is variously rendered when there is no reason, rhetorical or logical, for the variation, and sometimes when the force or elegance of the passage depends upon the preserving of uniformity. For example, in Numb. xxxv. the same Hebrew word is translated in v. 11, the *slayer*, in v. 12, the *man-slayer*, and in v. 16, the *murderer*. So in Gen. i. 20 the Authorized Version reads, "Ye thought evil against me, but God meant it unto good," but in the original it is the same verb in both clauses, and it should have been rendered by the same English word, so as to bring out the strong contrast between God's thought and man's thought in reference to the matter. Variations of this kind are owing partly to the fact that King James's revision was executed by a number of different companies sitting in different places, whose results were not carefully co-ordinated; partly to the feeling of the translators that identity of words would "savor more of curiosity than of wisdom;" and somewhat also to their habit of fol-

lowing the preceding versions from Tyndale and Coverdale down to the authors of the Bishop's Bible, in regard to certain phrases and ecclesiastical terms. All this is changed in the present work. The aim of its authors was so to conduct their proceedings as neither to confound things that differ nor to create differences where they do not exist in the original. They therefore sought in all cases where anything depended upon the matter, to render a Hebrew word by the same English term, and, if possible, not to employ one English word to render two different words of the original. They have been more likely to accomplish this end because, instead of being divided into three companies, as was the case with King James's translators of the Old Testament, they all constituted one company. Thus the same men critically examined the entire Hebrew text, and were enabled continually to watch the progress of the work and see that uniformity of phrasing was maintained unless in cases where there was good reason for a contrary course. And as they had before them the Authorized Version and the long train of criticisms to which it has been subjected on this ground, they were the better able to guard against a similar error in their own work. And while they have hardly attained perfect exactness, they have beyond doubt made a near approach to it, and thus have greatly facilitated the efforts of the mere English reader in ascertaining the mind of the Spirit. Any concordance of the revision will be far more trustworthy than one of the old concordances could be, for



it will enable the unlearned to trace the history and use of a word with a great degree of certainty.

5. *Mature Deliberation.*—King James's Bible occupied between six and seven years in its preparation. For the revision ten years were originally allowed, and this sufficed for the New Testament, which was issued from the press in May, 1881. But the Old Testament being of much larger bulk required an extension of the time, and has actually taken five years more. Some have complained of the delay, and consider it a great trial of public patience; but reflecting people will hardly join in this opinion. In a matter of so great importance, so far-reaching in its influence, not only in English-speaking Christendom, but beyond it,\* the least excusable of all faults would be hasty and superficial treatment. There must be large research, thorough study, patient thought and careful comparison of views. The work must not only be based upon sound principles and governed by judicious rules, but also be carried out with conscientious diligence and painstaking care. Less than this could not be endured for a moment. To supplant a book which has been venerated by high and low for nearly three centuries, and has entered into the heart and life of the people as no other volume has ever done, is not

\* To the author's personal knowledge missionaries in different parts of the heathen world, engaged in translating the Bible, have looked with great solicitude for the appearance of this revision, which they thought would be a great help to them in their labors.

a thing to be effected on short notice or by a sudden burst of enthusiasm. So grave a procedure requires the utmost caution that no source of information be neglected, that no error fail to be guarded against, and that in every case the best rendering be adopted. Things which in the translation of another book would be of small importance here assume very great magnitude, because the matter in hand is the Word of God—that word through which we are saved and by which we are to be judged. The great artist laboring for immortality, excused himself on that ground for giving attention to what to others seemed trifles. Much more must they who are engaged on what is the revelation of the Infinite I AM, spare no pains to give to their rendering of its words the utmost possible accuracy.

This has been the case with the present work. No other revision has had anything like the amount of time and labor expended upon it which has been lavished upon this one on either side of the Atlantic, both in the private studies of its authors and in their joint meetings for conference. The method pursued was this: The English company made a first revision of a given portion, which was printed and sent to the American company, who, after taking time for study and consultation, transmitted their criticisms. Thereupon a second revision was made in England, printed copies of which were, as before, sent across the sea, and the revisers on this side again transmitted such criticisms as occurred to them. After due consideration of these a conclusion was reached and the

present text substantially adopted. I say substantially, because after the work on the separate portions had been finished there was a third revision of the work as a whole, touching various suggestions, both new and old, as to particular portions of difficulty or importance. This being submitted to the American company, they proceeded to draw up a list of the passages in which they preferred a text or margin different from what had been adopted by the English brethren. This list by no means includes all the points of difference between the two companies, but is limited to those which were deemed of sufficient magnitude to be included in an Appendix, for the American revisers were anxious to make this Appendix as small as possible. Its existence is no mean testimony to the earnestness and care with which the revision has been carried on. Nothing was neglected, nothing slighted.

This fact disposes of the suggestion which has sometimes been made of a re-revision by the same parties. Nothing of value could be anticipated from such an effort, for no criticisms could be brought before the committees, if reassembled, which had not been previously considered by them. This is proven by experience in relation to the Revised New Testament. It is the unanimous testimony of the companies who made this revision that amid all the numerous and searching investigations of its contents, whether by friendly or unfriendly critics, not a single point has been brought forward which was not previously under consideration by the revisers. They

weighed all the matters with great deliberation and care, and reached a conclusion which for them is permanent and final. There is no likelihood that another consideration would lead to any different result. The book is a finality for this generation, and no doubt for a century to come. At least that period must elapse before any similar body of men under similar auspices could be gathered together to undertake a fresh revision. It is true exegetical theology may make vast advances in the future, and Christian scholarship may add very largely to the materials now in hand for the exact understanding and translation of the Bible, and when that occurs there will be a call for some means of putting the people at large in possession of the additional knowledge thus acquired in God's providence and grace. But until that period arrives, the present work will maintain its position and character as a satisfactory exponent of the learning, judgment and faith of our own day, and a fair expression of God's revelation of Himself as recorded in the Hebrew Scriptures.

6. *Reverence.*—It has long been a recognized canon of criticism that in order properly to expound any book, a man must be in sympathy with its design and spirit ; for if not, he will go hopelessly astray, however well qualified he may be in other respects.\* And

\* The Rev. Dr. A. P. Peabody, of Cambridge, Mass., in speaking of the late Ezra Abbot's qualifications for a Biblical critic, used this just and incisive language : " In the preparation for the work, I include not merely the scholarly aptitude, the linguistic training, the conversance with the Hebrew language and

this is equally true in the matter of translation. The cold or indifferent translator will insensibly transfuse his own feelings into his work, while, on the contrary, he who is profoundly impressed with the dignity and preciousness of his task, and whose soul is responsive to the matter with which he deals, becomes alive even to its minutest peculiarities, catches almost without effort its dominant tone, and reproduces the foreign original in a faithful counterpart. It is this more than any other one trait that gave to Luther and Tyndale their matchless skill and enduring pre-eminence as translators of the Bible. They toiled not for fame or pelf or any party interest, but for God's glory and the souls of men. The book upon which they wrought was to them the living oracle of God, the guide of their lives, the arbiter of their differences, the charter of their hope for eternity. They prized it with reverence, they loved it with passion. Their grave purpose, their intense convictions, lifted them above all puerilities and affecta-

Scriptures, and with cognate dialects, the lack of which would, of course, denote utter and absolute unfitness, but equally a profound sense of the transcendent worth of these sacred records as the world's manual of truth and duty. This last requisite has its intellectual no less than its spiritual significance. No man is a fit critic of that with which he is not in full sympathy. Bentley was the most learned man of his time; but he made a fool of himself by his attempted emendations of the 'Paradise Lost,' simply because he had no poetry in his soul, and no knowledge of words or metres could bring his mind into relation with Milton's. A great deal of (so-called) Biblical criticism has been, for like reason, equally learned and worthless."

tions, and every page bears the impress of their earnestness and reverence. It may be meekly yet justly claimed for the present revisers that they share largely in this important qualification. They have no fellowship with the disposition which of late years has appeared among some who profess and call themselves Christians, to speak lightly of the Scriptures as a partial or imperfect record of revelation, and to lessen the force with which the book lays hold of man's mind and conscience. On the contrary they addressed themselves to their work with humility and awe, as having to do with that which is of all things most sacred. They had different theories of inspiration, and varied very much in theological opinion; but to them the Bible, the whole Bible, while it was the word of man, was also the Word of God, and as such separated by an immeasurable interval from every other book. They could cordially adopt the language of Dr. Temple, the present Bishop of London, at the anniversary of the British and Foreign Bible Society in May, 1883. After saying of the Bible that it speaks with the authority of its Maker, he adds: "I have read many books which do much for the human intellect and the human spirit. I have read many books which teach and enlighten—which sometimes seem, as it were, to be the medium of new revelations to the soul; I have read the writings of good men and of great men; I have read the writings of great philosophers of old—of men who saw far deeper into the truth by the power of wonderful intellects, guided, no doubt, by God's provi-

dence, than it was possible for ordinary men to see. I have read many books which set before the soul the loftiest motives of action, and the most heavenly principles to guide the conduct ; and still, wherever we turn, as we read them all, we feel that they are referred to our own consciences to judge ; that we still are called to discriminate, and to say, ‘ Here I accept, and there I reject ; ’ and though the man be a greater man than I, still my judgment remains responsible for its own decision, and I cannot shift the responsibility on any other shoulders than my own. And I have read many such books, and have felt that I have learned much ; and still, for all that, there remains the sense that these books, though they are my teachers, are not my rulers, and though they instruct me they cannot command me. But when I turn to the Word of God, it takes me straight, as it were, into God’s very presence, and gives its message there, by an authority which is His and His alone.”

In view, then, of this singular authority of the book, its constituent parts were handled with tenderness and solicitude. There was no temptation to engage in hazardous speculations or seek after startling novelties. The one thing set before them was to render the meaning of Holy Writ accessible to the humblest reader in a form not inconsistent with its divine origin and transcendent importance. The whole treatment has been reverential, and the changes introduced are in exact consistency with this feeling. The revisers, recognizing the simplicity and majesty

of the old version, sought to perpetuate the same in their work, and thus to have the book in form and tone suited to the high and holy character of Him by whom it was given to men. If they have succeeded in this endeavor no reader will find himself needlessly shocked in turning its pages. On the contrary he will see and feel that it is the same blessed volume with which he has long been familiar, out of which he was taught in his childhood and from which he drew the nutriment of his riper years. Its old contents and character are all here. It still retains its ineffaceable stamp of truth, holiness and majesty, rightly representing Him from whom it has come and appealing to whatever is deepest and most universal in our nature. It is the voice of God in the language of men.

7. *Simplicity of Style.*—The interest of the general body of English readers has been kept in view from the beginning, and has controlled the decision of many a vexed question. It is said of the returned exiles in the days of Nehemiah (Neh. viii. 8) that the Levites met the assembled people in Jerusalem, and they “read in the book, in the law of God, distinctly; and they gave the sense so that they understood the reading.” This seems to imply an exposition of the sacred words on the part of Ezra and his associates, and so far as that is concerned the revisers were careful not to imitate them. They drew the line as accurately as possible between interpretation and translation. The former made no part of their work, while the latter was their fixed aim. And so far as the business of Ezra was to make the people



who had become more familiar with Aramaic than with Hebrew, understand what the living oracles said, it furnishes the model followed by the authors of the revision. They did not seek to please the learned or cultivated classes, but to meet the wants of plain people of average intelligence and education, by making the version such that its meaning would be obvious to any attentive reader. They had before them an admirable standard in the work of the scholars whom King James called together, excepting so far as the progress of the language has modified the signification of many words; and the constant endeavor was to assimilate new renderings to those already in existence. They wished to make the book smooth, flowing and rhythmical, but, above all, perspicuous and plain. This is the first requisite of a translation, that for the lack of which there is and can be no compensation. Obscure, ambiguous renderings, or such as are couched in words not in ordinary use, are utter failures. The ordinary reader might just as well be left to the original Hebrew, for it would teach him as much as a version clothed in words and phrases and idioms not in familiar use.

Yet the other extreme of adopting a phraseology inconsistent with the dignity of the divine oracles is to be and for the most part has been carefully avoided. A signal instance of the neglect of this caution is to be found in a recent translation of the Psalter executed by an eminent British scholar. And it is found just where one would least expect it, in the 23d Psalm, an ode which for beauty of sentiment and felicity of illustration is not to be matched in all

literature. For thousands of years it has gone to the depths of the human heart, gladdening the house of bereavement and sorrow and whispering hope and joy to the downcast and forsaken. In our common English version it has fallen upon the ears of men like a strain of exquisite music, and proved a precious cordial amid the shadows of the dark valley. Many years ago one of the most distinguished statesmen of this country, as he lay upon the bed from which he knew that he could never arise, asked again and again that this soothing utterance might be repeated in his hearing. At the same time in another State a poor uneducated negro lad, who was told that he was drawing near to the gates of the grave, heard from the lips of the only relative that was near him the same old Psalm. "Oh, sister, read that again," was his repeated request, as his ear caught the simple, touching words. These two persons, representing the remotest extremes that can be imagined, in age, position, culture and ability, yet found an equally satisfying and uplifting solace in the same blessed words. One may well doubt if there is any portion of the Old Testament or the New that is so endeared to millions of devout hearts as this. Yet the learned scholar referred to translates the second and third verses thus :

He refreshes my soul ;  
He leads me in the right tracks for His name's sake.  
Yea, though I walk through the valley of deadly shade,  
I will fear no evil, for thou art with me ;  
Thy club and thy staff they comfort me.

Of course the thought of the original is all here, but how unspeakably has it been debased and vulgarized by the change of "paths" into "tracks," of "the shadow of death" into "deadly shade," and, worse than all, of "rod" into "club." The music of the song has evaporated, its suggestiveness is marred, and the ill-chosen substitutes jar upon sense and feeling. The revisers have industriously sought to avoid any such gross error as this, and have often preferred to leave untouched a slightly inadequate rendering rather than run the risk of offending sacred associations or introducing unseemly words or phrases.

Upon the whole, if they have succeeded in making an approximation to the end they had in view, there is reason to anticipate some very good results from their labors. It cannot be denied that a considerable portion of the Old Testament has been a sealed book to a multitude of readers, including many who are in full sympathy with the revelation of which it forms a part. They say that notwithstanding the clearness and brilliancy of certain passages of the latter half of the volume, yet they find that, as a whole, it is obscure. The connection is not obvious, the progress of thought is hardly to be traced, and they often fail to catch the full sense of the writer. The splendor of the luminous portions only makes the darkness of the rest more dense and depressing. Now, it is true that much of this evil is due to the circumstances of the case. Prophetic utterances are occasional in character and yet often separated from the occasions which called them forth: when

they are strictly predictive, they are necessarily somewhat veiled ; and not unfrequently there is need of considerable information from other sources in order to see their precise scope and bearing. These difficulties are insuperable to the translator however able or accomplished. It is not conceivable that any amount of effort or skill can make the prophecies of the Old Testament as easily and quickly understood by all readers as the Gospels of the New. Still much may be done by removing all difficulties not inherent in the writings themselves, by making the paragraph divisions correspond to the sense of the author, by correcting gross errors of translation, by carefully observing the tense forms of the verbs, by distinguishing proper names when they occur, and, in general, by making prominent such notes of connection or hints of transition as present themselves. All this has been kept steadily in view, and it is reasonable to anticipate that careful English readers will find the Revised Version from Isaiah to Malachi freed from many obscurities and much more readily comprehensible than the common version. What seemed to be *disjecta membra* will take their place as living parts of an organic whole, and the acknowledged gems of prophecy will shine the brighter from being displayed in their appropriate setting.

## CHAPTER III.

### THE TEXT OF THE OLD TESTAMENT.

THE text of the Old Testament is in a very different condition from that of the New. The latter is to be obtained from a great variety of documentary sources, manuscripts, versions and patristic quotations, the collation and arrangement of which has gradually grown into the science of textual criticism. The number of these documents is very great. As Tischendorf justly said, "In all classical literature there is nothing which may even distantly be compared in riches with the textual sources of the New Testament." In consequence of this fact there are found to be various readings in vast numbers, a circumstance which once occasioned great alarm among the unlearned. But now that fear has been dispelled. The variations of text do not affect anything essential in our common Christianity. They are rather a pledge of the general integrity of the text, so that Westcott and Hort say with entire truth, "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings." These readings furnish an aid which would be gladly welcomed by the editor of

any of the ancient Greek classics. But while this is true, it is also certain that the variations largely increase the labor of the translators or revisers of the New Testament. Before they begin the work of rendering they must first ascertain what it is that they are to render. And this is a very laborious task, one the performance of which requires very great learning, patience, acumen and tact. And we may well suppose that the authors of the recent revision spent as much time in settling the difficult questions of the text upon which they labored as they did in determining its meaning, and fixing upon the best method of conveying that meaning in racy, idiomatic English.

The case was far otherwise with the company charged with the revision of the Old Testament. No such wealth of resources for ascertaining the original form of the Hebrew text exists. The main reliance of the critic and expositor is upon the Massorah, the technical name given to a collection of grammatico-critical notes on the Hebrew text with the design of determining its divisions, grammatical forms, letters, vowel-marks and accents. Such a work as this was rendered necessary by the fact that originally the Hebrew, like the other Semitic languages, was written with the consonants alone and without separation between the words. Hence it was a delicate and difficult task to determine what vowels should be employed in any particular case, and where the stops and accents should be inserted. This, however, was accomplished, although the authors of the work and

the time of their action are shrouded in obscurity. There can hardly be a doubt that the Massorah was the work not of one century but of many centuries. The old Rabbins were inclined to attribute it to Ezra and the Men of the Great Synagogue, but the more usual opinion assigns its commencement to the schools that were established at Tiberias and Babylon and elsewhere in the second century of our era. It existed only in the form of oral tradition until at some period between the sixth century and the ninth it was committed to writing. It first took the shape of marginal notes on the copies of the sacred books. These gradually expanded into a very minute and comprehensive system. A full record of these annotations and glosses was given in the "Great Massorah," which appeared about the eleventh century, and is so called to distinguish it from another collection of notes, known as the "Small Massorah." While much of what is contained in the Massorah is nothing but laborious trifling, yet quite apart from this there is much that is of very great use to the critical student. The authors have sometimes been charged with corrupting the sacred text, but for this there seems to be no solid foundation. They do not appear to have introduced anything of their own, but rather to have made a careful distinction between what they found in the manuscripts and what they proposed to substitute. There can be no doubt that they have thus preserved to us much traditional information of the highest value. In the words of the learned professor, E. C. Bissell, D.D., "There

ought to be no doubt that in the text which we inherit from the Massorettes, and they from the Talmudists, and they in turn from a period when versions and paraphrases of the Scriptures in other languages now accessible to us were in common use—the same text being transmitted to this period from the time of Ezra under the peculiarly sacred seal of the Jewish canon—we have a substantially correct copy of the original documents, and one worthy of all confidence.”

The chief portion of the results reached by the Massorettes is given in the foot-notes of the ordinary Hebrew Bibles. What is found in the text is called *Kethib* (written), what is added as a various reading is called *Keri* (read). The number of these various readings has been variously estimated. The great Jewish scholar, Elias Levita (1471–1549), said that, after repeated countings, he found them to be 848, but the eminent Hebraist of our own day, Dr. Ginsburg, makes the number to be 1353. Very many of them are merely orthographical, and have no bearing upon the sense of the original. Of others, however, the reverse is true, a conspicuous example of which is seen in Isaiah ix. 3, “Thou hast multiplied the nation, *and* not increased the joy.” Here the word in the *Kethib*, justly rendered *not*, disturbs the sense and the connection. The *Keri* by the change of a single letter transforms the negative particle into a personal pronoun, and then the verse runs thus: “Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to



the joy of the harvest," etc. The same verse shows by contrast the care and scrupulousness of the Massoretes, for in the first clause certain modern critics without any authority change the word rendered *nation* into one that means *gladness*, in order that thus the parallelism may be made symmetrical; and a recent English expositor of Isaiah adopts the suggestion. But this is pure conjecture and wholly without warrant. There is no evidence that the old Jewish transcribers of the text ever allowed themselves any such license. The word *Massorah* means "tradition," and exactly describes the work done. All the traditional marks and divisions of the sacred text, all the recognized though unwritten helps to its understanding, and the pronunciation which had been handed down, were recorded by the Massoretes in a fixed and official form. They depended upon the existent materials and built upon them. That they dealt honestly with the word is unquestionable. We know that from a very early period the strictest rules were enjoined upon copyists, and it was easy to secure compliance with them, for the Talmudists made an exact enumeration of the verses, words and letters of each book, and designated the middle verse, word and letter of the book. And even in cases where there was an evident and trivial mistake—a letter slightly out of place, or upside down, or too small, or too large, or a variation in the writing of a word—the fact was noted, but no change was made in the text. That was handed down just as it had been received. Jerome (*ob.* 420) in his Latin translation

corrects renderings of the Septuagint, and gives a faithful representation of the Hebrew as it was then received in Palestine, yet a faithful comparison of his work with the text now in use shows no material differences either in addition or omission. It would seem then that the modern Israelite might repeat the boast of Josephus in regard to the sacred books of his nation that "during so many ages as have already passed no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them." For fifteen centuries at least the Jews regarded it as a religious duty to preserve with all exactness the sacred records of their faith and history. "When the Hebrew language was unknown by Christians," as Professor Osgood justly says, "when the Jew was under the harrow of unrelenting persecution and his name a by-word, he was with patient fidelity keeping watch over the text, unknown to all but himself, and preserving a priceless inheritance for the coming centuries."

It is not to the credit of Christian scholarship that so little has been done during the last three hundred years toward reproducing the Massorah in its completeness. But the reproach has been in measure rolled away by the work of Dr. Ginsburg, issued in London within a few years. This is entitled, "The Massorah: Compiled from Manuscripts Alphabetically and Lexically Arranged," and is in two folio volumes, the first of which (pp. 758) appeared in 1880, and the second (pp. 830) in 1883. These con-

tain the entire Hebrew text. A third volume will furnish an English translation of the terms employed, and an essay on the rise and history of the Massorah. This great work cannot fail to be of immense service in stimulating the study of what has been accomplished by the old Jewish critics and scholars.

The present Hebrew text, as now found in the best editions of the Old Testament, is a reprint, with few and slight exceptions, of the text edited by Jewish scholars and published by Bomberg, at Venice, in 1525, and afterward, with corrections, in 1547. This Bible was accompanied by Rabbinic commentaries and was designed for the use of the Jews, since few Christians at that day were acquainted with classic Hebrew, and still fewer with Rabbinic. This text enjoys the great advantage of being acknowledged by Jews and Christians alike. That it is worthy of great confidence is the united testimony of critics, and especially of the latest and most learned of them, Prof. H. L. Strack, of Berlin. It is not known what manuscripts or how many of them were used by the editors, but they were all doubtless of a late date, written under the strict rule of the Talmud and accompanied with the various readings of the Massorettes. The principal editor, Jacob ben Chayim, is known to have been thoroughly skilled in all that pertained to the text, and as reverent as he was learned. That there are passages where the text has suffered from wrong transcription, where there are insuperable difficulties or slight mistakes, where manuscripts differ, and versions give a render-

ing at variance with the Hebrew, is well known to every scholar. Indeed, it could not be otherwise. Notwithstanding we have the printing-press, and numerous Bible societies and multitudes of critical readers, the Authorized Version has by no means preserved one and the same text in all the editions, but has again and again required the most thorough revision. Much more was such a thing to be looked for in manuscripts written, as these were, centuries apart. But the places where error has crept in are by no means so numerous as has sometimes been asserted. Dr. Samuel Davidson, in his "Revision of the Hebrew Text," cites between seven and eight thousand places where there are variations either in the manuscripts or the versions. These changes, for the most part, refer to the different modes of writing or accentuating the same word, and they include all the marginal notes of the Jewish mediæval scholars. But the number compares very favorably with those of the Greek Scriptures. The Old Testament contains more than three times as much matter as the New, yet even if we rate the various readings of the Hebrew at ten thousand, this is only one fifteenth of the number found in the manuscripts of the New Testament. But the same abatement for all practical purposes has to be made in both. The one hundred and fifty thousand variations of the Greek text dwindle down to a very small number when one eliminates all that do not affect the sense, and the same thing is true in regard to the Hebrew text.

All the extant MSS. perpetuate the Massoretic

text. They are divided into two classes, the public or holy, and the private or common. The former are synagogue rolls which have been prepared so carefully that the possibility of error has been reduced to a minimum. But they contain only the Pentateuch, or also the five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, Esther) and the Haphtaroth (lessons from the Prophets), and they give only the text of the Massoretes without their marginal additions. They are, for the most part, of recent origin, though antique in form. The latter class contain the entire Scripture, together with the Masoretic emendations. Dillman says, that, as a general thing, the consonantal text, the points, the *Keris*, and other additions, frequently including translations and Rabbinical commentary, are written by different hands. Hence it is often difficult, and indeed impossible, to determine the date and nationality of a codex, but it seems certain that none of the manuscripts now known are really very old. The oldest authentic date is A.D. 916 for a codex of the Prophets, and A.D. 1009 for an entire Hebrew Bible. Both of these are preserved in the Imperial Library at St. Petersburg. The collation of existing codices has been carried on with great industry for a long time. The labors of Kennicott and De Rossi in the last century were herculean, yet they did not succeed in establishing beyond controversy among critics any material change in the old text. They added little to what was known before. In this century Frankel, Frensdorf, Pinsker, Strack, and others have

brought out a greater number of the diversities marked by the early Jewish scholars, yet in the main their efforts have resulted only in a negative conclusion—viz., that we are not to expect much additional light from any further collation of MSS. We may indeed anticipate some help in the reconstruction of passages which seem to have experienced corruption, but there is no reason to think that any sweeping changes will be found necessary.

There is another source of correction which by some has been used and commended as trustworthy and as promising important advantages. This is the early versions. The oldest of these are the Targums, which are supposed to owe their origin to the disuse of the Hebrew tongue by the exiles in Babylon (Neh. viii. 8). They were at first, and for many years, oral. As might be expected, they are usually paraphrases, in which the ideas of the translator are more followed than those of the original writer. No one of those now existing extends over the whole Old Testament, although together they do, with the exception of Ezra and Nehemiah. The two oldest of these are that of Onkelos on the Pentateuch and that of Jonathan ben Uziel on the Earlier Prophets and the Later. The former, whose author was a friend of Gamaliel and lived about A. D. 70, is generally correct, and follows the text closely, being free from the fabulous additions that mar other Targums. The latter proceeded from a man who, according to tradition, was a disciple of the famous Hillel. He was a century later than Onkelos, and his work is

more paraphrastic and less simple. There are two other Targums on the Pentateuch (Pseudo-Jonathan and Jerushalmi), but they are decidedly later than the foregoing and much less valuable. On the Hagiographa there exist what are called the Targums of Joseph the Blind. Tradition assigned these to a person so named who lived in the fourth century, but critical study has put their date in the eleventh century. They are various in origin, and, excepting in the Book of Proverbs, are extremely paraphrastic and fanciful.

The oldest Greek version of the Hebrew Scriptures is the one known as the Septuagint, a name derived from the worthless tradition that it was made by a company of seventy Jews at the request of Ptolemy Philadelphus, who was gathering a library. The truth about its origin is that Alexandria became after the Dispersion a centre of Jewish population and afterward of religion ; but as time went on the Jews lost command of their own language and therefore required a translation of their sacred books into Greek. The men who met this want differed very much in knowledge and skill, were of an indeterminate number, and of different periods, beginning with the time of Ptolemy Philadelphus (B.C. 280) and terminating with B.C. 150. The translators were chiefly of Egyptian, and particularly Alexandrian, birth and training, and therefore strongly Hellenistic. Their work is quite unequal, the Pentateuch being very literal and faithful, while the Prophets and the Hagiographa are handled in a somewhat

arbitrary manner. The study of it is indispensable to the expositor, because its idiom became the idiom of the New Testament in a more fully developed form, and no one can thoroughly understand Hellenistic Greek without carefully studying its original model. Besides the Septuagint there were three other Greek versions, of which only fragments remain. (1) The chief of these is the one bearing the name of Aquila, a Jewish proselyte of Pontus, a contemporary of Hadrian (about A.D. 130), who prepared a literal translation for the benefit of Jews in controversy with Christians. It was so successful that it came to be used by both Jews and Christians. It was slavishly literal, and the author, in his endeavor to present a word-for-word rendering of the Hebrew into the Greek, goes to the extent of the boldest word-coining and grammatical absurdities. (2) Theodotion, a Jewish proselyte of Ephesus, revised (before A.D. 160) the translation of the LXX. instead of making a new one. His alterations were derived partly from Aquila and partly from the original text. But his own knowledge of Hebrew was limited, for words and parts of sentences were left untranslated, the Hebrew being merely written with Greek letters. There seems to be no doubt that this version was much used by the early Christians, and its rendering of the Book of Daniel was substituted for that of the Septuagint as early as the third century. The same substitution is found in most of the editions of the LXX. (3) Symmachus, a Samaritan Ebionite, who lived under the Emperor Severus (A.D. 193-211),



made a version intended to shun the unintelligible boldness of Aquila and the ignorant transliterations of Theodotion. He succeeded so far as to produce a work better than the others as to sense and general phraseology. His translation is distinguished for clearness and elegance, but is paraphrastic and occasionally arbitrary. There were three other Greek versions, of unknown date and authorship, discovered by Origen, in the course of his travels, in connection with his great work of Biblical Criticism, but the few fragments of them that remain are of little or no value.

The only other early version of importance is the Syriac, commonly called the Peshitto (the *correct* or *simple*), because confined to the text, in contrast to the allegorical or mystical paraphrases. The first trustworthy reference to its use is found in the commentaries of Ephrem the Syrian in the fourth century, but even then it was ancient, for Ephrem defines many of its words which were no longer understood by his countrymen. Hence it is not improbably assigned to the second century. It was made from the Hebrew probably by Jewish Christians, and includes the Old Testament canon without the Apocrypha. It is, in general, close and accurate.

It has been proposed by some scholars to use these various versions to determine the Hebrew text in cases where the reading is obscure or doubtful. But such a course is to be followed with very great caution. From all that we know of the origin and history of the Hebrew text, the presumption is over-

whelming in favor of its accuracy as against any version. While we adhere to it we are standing on solid ground, but as soon as we leave it the footing becomes uncertain and precarious. Besides, not one of the versions which have been mentioned has been submitted to a thorough critical revision, so that we are not sure as to their text in any given case. Even of the Septuagint, upon which so many have labored for a century past, we have no critical edition, none in which all the existing materials for settling the text have been applied for that purpose. But before an entirely trustworthy edition can be prepared an immense work must be done in collating MSS., both uncial and cursive, the ancient versions (Old Latin, Ethiopic, etc.) made from them, and the quotations in the writings of the Fathers. And if this be true of the Septuagint, much more does it apply to the Chaldee and other versions. To correct the Hebrew, then, on this basis would be to amend what is uncertain by that which is still more uncertain. Hence the more sober critics with one consent hold fast the Massoretic text. This has been the rule with the authors of the present revision. Their work is based throughout upon the traditional Hebrew. In difficult or doubtful places, where some corruption seems to have crept in or some accident to have befallen the manuscript, the testimony of the early versions is given in the margin, but never incorporated with the text. That remains intact. But even this reference to secondary sources was unacceptable to the American portion of the Old Testament revisers,

as may be seen by their appendix. Cf. Section VI. under the heading "Classes of Passages." It seemed to them that all these references had in them too much of the uncertain, conjectural and arbitrary to be entitled to a place on the margin, as if they had some portion of intrinsic authority. We are not sure in any case that the makers of these versions did not follow their notion of what the text ought to be rather than that which they found in the codices before them. And conjectural emendations are of no value. Various scholars in the last century, such as the accomplished Lowth, and some in the present age, have expended much labor in suggesting alterations which in their view reproduced the original text, but they convinced almost nobody but themselves. The learned Casaubon once said, in reference to a very acute suggestion of a contemporary, "Torrentius's conjecture is clever; but I cannot adopt it in the teeth of all the manuscripts, from which I never depart except when absolutely necessary." To the same effect Ritschl in our own day: "There is hardly any codex of any classical author so bad that it will not occasionally offer a good reading which will deserve more credit than a conjectural, even a likely one." Both these utterances were made in reference to the classics, but they have even greater force when applied to the sacred writings.

Accordingly the reader will find in the Revised Old Testament a rendering of the Hebrew manuscripts pure and simple, nothing but the Massoretic marginal readings being adopted into the text, and

even they only when circumstances seemed to justify or require it. Undoubtedly the day will come when the labor of many earnest students in Europe and America will accumulate such materials and lead to such a method of handling them as will throw light upon many difficult passages and furnish a much nearer approach to the true original text than we now have. But this is to be the work of years, possibly of generations. Meanwhile it is wisest and safest to adhere to the unbroken tradition of the past, notwithstanding there are some outspoken dissentients from this conservative course. One of the most brilliant of American Biblical scholars \* said a few months ago that "we can no more rely with childlike confidence upon the common Massoretic text for the Old Testament than we can upon the so-called received text of the New Testament. The New Testament revisers abandoned the received text of the New Testament for a better text. If the present revisers have not sought a better text of the Old Testament, in our judgment they have failed in their duty, and their work will not be accepted." But surely the learned professor has made a mistake here. It is very true that the New Testament revisers often departed from the received text, but never upon the authority of ancient versions or quotations only. Every alteration which they made rests upon manuscript authority, as to which they accepted the testi-

\* Prof. Briggs, in the *Presbyterian Review* for January, 1885, (p. 150).

mony of the Syriac, the Itala and others merely as corroborative. And this has been the rule adopted by the Old Testament companies. Nor would they be justified in taking any other course. No canon of criticism which exalts subsidiary sources of knowledge above that which confessedly is direct and primary will ever be accepted either by "Biblical scholars" or by the Christian public.

## CHAPTER IV.

### CHANGES IN THE PENTATEUCH.

THE first feature that arrests attention here is the printing of the poetical portions of the Books of Moses in the form of verse. Instances are to be seen not only in the prophetic blessing of the patriarch Jacob (Gen. xlix.), the song of triumph at the Red Sea (Ex. xv.), the rapt utterances of Balaam (Num. xxiii., xxiv.), and the song and the blessing of Moses at the end of his life (Deut. xxxii., xxxiii.), but also in several much shorter passages—viz., the song of Lamech (Gen. iv.), the prophecy of Noah (Gen. ix.), the Lord's answer to Rebecca (Gen. xxv.), the blessings pronounced by Isaac (Gen. xxvi.), the song of the well (Num. xxi.) and the abrupt ode on the downfall of Moab (*ibid.*). To persons not familiar with the subject this at first sight looks pedantic and unmeaning. It is, however, very far from being so. The form of these utterances shows that they belong to that poetical feeling and habit which pervaded the entire life and history of the Hebrews. Whatever moved the heart of the people was expressed in song, whether it was the discovery of a fountain in the desert or joy over some great victory. And it is desirable that the reader be reminded of this fact,

lest he should fall into error by interpreting poetry as prose. For the laws of the two kinds of composition have essential differences. And though Hebrew poetry has neither rhyme nor rhythm, and cannot be subjected to the classifications usual in classic and modern poetry,\* yet the poetic element is inwrought in its very structure. Everywhere and always symmetrical clauses are placed side by side. The symmetry is not external and formal but real, lying in the relation of the expression to the thought. The same thought is repeated several times synonymously in different words, or else antithetically by two opposite sentences. In the more fully developed literature of later periods the parallelism often appears with elaborate and diversified refinements, but the brief, rapid utterances of the lyrical spirit here recorded introduce us directly into the manners and habits of the early race, and show how artlessly deep feeling by a sort of necessity expressed itself in poetical forms. It is well, therefore, that the correct method of printing the parallel clauses should remind the reader that he is passing from didactic prose into emotional and animated poetry. Some critics, such as Herder ("Spirit of Hebrew Poetry"), would extend this practice, and print in parallelisms portions of the ordinary narrative of the Pentateuch; but nothing seems to be gained by such a course, nor has it com-

\* This is the commonly accepted doctrine on the subject. Whoever wishes to see the contrary view set forth with great acuteness and vigor may consult Prof. Briggs's interesting volume on Biblical Study (New York, 1883), Chapter IX.

mended itself to general acceptance. The revision, therefore, has wisely confined the printing in verse form to those passages which by their origin as well as structure compel one to see in them an outburst of poetical feeling.

The following selection of passages which have been changed in the revision is intended as a specimen of the work done and of the principles upon which it has been carried out. The selection has been determined more by the brevity of the passages quoted or the facility with which the alterations made could be stated and explained than anything else. It was desirable to cite enough cases to furnish a tolerably fair conception of the revisers' work, both in amount and character. Yet in such narrow limits the whole case could not be set forth, and the reader is earnestly requested to bear this in mind. The author had for the most part to rely upon his memory in stating the general reason for the action taken in each particular case, and he thinks that what he states is correct, yet of course errors may have slipped in. This, however, is not likely, because the revision never contemplated novelties, but only a summing up of the results of criticism during the last two centuries.

GENESIS.—In the first chapter the putting of each day's work in a separate paragraph aids the common reader. In iv. 23 the song of Lamech is made more intelligible by making the second couplet read,

For I have slain a man for wounding me,  
And a young man for bruising me :



In xiii. 1 "Abraham went up out of Egypt . . . into the South," the printing of the last word with a capital letter shows that it refers to a definite region (the Negeb), and thus avoids the incongruity of the Authorized Version in leading one to think that the patriarch reached Palestine by going south from Egypt. In v. 18 "the plain of Mamre which *is* in Hebron" is changed to "the oaks of Mamre which are in Hebron," because this is the meaning of the Hebrew, and there is no plain in Hebron or its vicinity. (So xiv. 13 and xviii. 1.) In xviii. 19, "For I know him that he will command his children and his household after him" is changed to, "For I have known him, to the end that he may command," etc. This is according to the Hebrew, which teaches that God's reason for telling Abraham of His purpose to destroy Sodom and Gomorrah was His previous knowledge of him, in the intense sense the word *know* often has in Scripture. (Amos iii. 2; Galatians iv. 9.) In xxiv. 2, "Abraham said to his eldest servant of his house" is made to read, "Abraham said to his servant, the elder of his house," which is what the Hebrew means. The change brings to view an official designation which runs all through the Scripture, and has endured to this day. In xxxiii. 18, "And Jacob came to Shalem, a city of Shechem," the revision reads, "came in peace to the city of Shechem," because no such city as Shalem is known, and the true rendering shows how God fulfilled Jacob's request (xxviii. 21). In the prophecy of Jacob (Gen. xlix.) are several manifest improvements. Reuben

is charged with being not "unstable," but, as the original word means, "boiling over"—that is, impulsive or excitable, which exactly describes his character as shown by his conduct on various occasions. In the second member of the fifth verse, "instruments of cruelty are in their habitations," the margin of the Authorized Version, "weapons of violence are their swords," is inserted in the text, as being both more literal and more expressive. In the ninth verse, instead of saying that Judah couched "as an old lion," the revision returns to Tyndale's more accurate rendering, "as a lioness." In the tenth verse the Authorized Version is retained, and other proposed renderings put in the margin, except that "the gathering of the people" is changed into "the obedience of the peoples." The alteration of the last word is one which is required scores of times, since the authors of the Authorized Version never recognized the plural of the word "people," save in two instances in the Apocalypse (x. 11, xvii. 15), and therefore left the meaning ambiguous. In the case before us the sense is not merely that his own people should be gathered unto Shiloh, but that whole nations should obey him. In vv. 14, 15 the more accurate rendering of the revision brings out more plainly the character of Issachar ("couching down amidst the sheepfolds" instead of "between two burdens") as one who preferred the ease of a subject state to a struggle for liberty and independence. In v. 19 Gad's history is distinctly brought to view as a tribe which, although severely assailed,

shall resist, and routing the enemy shall harass his rear. Thus :

Gad, a troop shall press upon him :  
But he shall press upon their heel.

In the prediction about Joseph (vv. 23-25) the obscurity of the Authorized Version is alleviated, but the margin exhibits the smoother rendering of some critics who remove the parenthesis and make the passage an accumulation of phrases (like the 18th Psalm) descriptive of the author of Joseph's deliverance, as the Mighty One of Jacob, the covenant shepherd, the stone (or rock-foundation) of Israel, etc. In l. 22 the fine antithesis of the original is brought out by rendering the verb which occurs in both clauses in the same way ; " ye *meant* evil against me, but God *meant* it for good."

EXODUS.—In Exodus ii. 22 the awkward tautology, " a stranger in a strange land," is replaced by the literal version, " a sojourner in a strange land." In the song of triumph after passing the Red Sea (Ex. xv.) the vividness and poetical grandeur of the lyric are shown in the revision by the change of the past tense into the present in vv. 5-7, and of the future into the past in vv. 14-16, a change required by the original. In the obscure passage (Ex. xvii. 16) the text retains the rendering of the Authorized Version, while the margin gives the more literal and more generally accepted sense of the Hebrew. " Because there is a hand (*i.e.*, the hand of Amalek) against the throne of the LORD [therefore] the Lord

will have war with Amalek from generation to generation." In the second commandment (xx. 5) the sanction is made more clear by a slight change, thus : "visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me." And this is the exact sense of the original. The sixth command (v. 13) is, after the pattern of the Prayer Book and also of the Authorized Version in Matt. xix. 18, given as "Thou shalt do no murder," and the same is done at Deut. v. 17. The advantage of this rendering is that it needs no limitation or explanation. To *kill* is often lawful and sometimes a duty, but to *do murder* is wrong always and everywhere.

In the account of the tabernacle (ch. xxv.) *shittim* is replaced by *acacia*, *crown* by *cornice*, *almonds* by *almond-blossoms*, and *bowls* by *cups*; and "badgers' skins" has in the margin *sealskins*—all changes in the interest of fidelity and perspicuity. Other alterations, too numerous to be denoted in detail, contribute to make the account of the construction more intelligible to the ordinary reader. In xxvii. 21 the phrase "tabernacle of congregation," which occurs more than a hundred times afterward, is properly changed into "tent of meeting," for this tent was not a place where the people met merely one another, but where they met with God (see xxix. 42); and this fact gave it its name. An acknowledged error is corrected in xxxii. 25, when, instead of saying that the people were "naked," which does not suit the connection, the text says that they were "broken

loose," which exactly expresses the unbridled condition of the sinful multitude. So the divine names become more impressive when we read in xxxiv. 6, "The LORD, The LORD, a God full of compassion," etc. In like manner a peculiarity of the original is represented in v. 13, "Ye shall break their images and cut down their groves," when instead of "groves" we read "Asherim" with margin, "Probably the wooden symbols of the goddess Ashtoreth which were set up beside the altars of Baal." This word occurs a score of times in the Old Testament, and is always mistranslated; sometimes to the utter ruin of the sense. In v. 33, "And *till* Moses had done speaking with them he put a veil on his face," a gross error of the Authorized Version in inserting the word *till*, for which there is no authority in the original, is removed. "And Moses left off speaking with them, and he put a veil on his face." The sense is that as long as Moses was uttering the Lord's commands he remained unveiled, but when that official function ceased he resumed the veil, and took it off only when he went in before the Lord to speak with Him (v. 34).

LEVITICUS.—In i. 3 (and elsewhere, where the same Hebrew phrase occurs), instead of saying that the bringer of an oblation offers it "of his own voluntary will," the revision states correctly that he does it "that he may be accepted before the Lord;" and in v. 16 "filth" is substituted for "feathers," which a bird's crop cannot have. In iv. 21 "congregation" is changed to "assembly," as often else-

where, in order to preserve a distinction between two Hebrew words which are confounded in the Authorized Version. In v. 7 and elsewhere "trespass offering" is replaced by "guilt offering," as more faithful to the sense of the original. A variety of minor alterations is found in this book owing to the advance in Biblical knowledge, which do not require special notice. One in the 16th chapter is an exception, the substitution of "Azazel" for "scapegoat." The latter is an impossible translation, and is given up by all critics. The former is a transliteration of the Hebrew word, and is inserted because there is so much doubt among the most learned as to its precise meaning. An alternative rendering in the margin, "dismissal," suggests the thought that as the two goats made only one oblation, that which was slain expressed the expiation of sins, and that which was dismissed to the wilderness the utter and final removal of those sins. In xvii. 11 the revision reads, "For it is the blood that maketh atonement by reason of the life," which is at once more faithful and more expressive than the Authorized Version, which renders the last portion of the clause "atonement for the soul." In xix. 17 the Authorized Version reads, "thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." The obscurity of the last clause is removed in the revision by rendering "and not bear sin because of him," which teaches the important truth that it is a sin not to give rebuke when it is called for. In v. 20 "she shall be scourged" is replaced by "they shall

be punished," showing that both participants in a common sin meet retribution. In v. 26 the ambiguous phrase "observe times" is changed into "practise augury." (So Deut. xviii. 10, 14.) In xxiv. 11 the Authorized Version says of a man that he "blasphemed the name of the Lord." The revision is more exact, "blasphemed the Name," in accordance with the emphasis Scripture puts upon the divine name. It is by eminence *the* Name.

NUMBERS.—In the opening chapters of Numbers the paragraph division greatly aids the cursory reader in perceiving the enumeration of the tribes and their order in marching and encamping, and the divisions of the Levites. The rigid care with which the sanctuary was secured against desecration appears in the change made in iv. 20 where the prohibition of the Kohathites from going in to see the holy things is not "when they are covered," as the Authorized Version has it, but as the phrase means—"even for a moment." A single momentary glance is forbidden. In vii. 39 "the voice of one speaking" is changed to "the Voice speaking," which is more literal and more vivid. In ch. viii. 3 the unmeaning clause "he lighted the lamps thereof over against the candlestick" (for the lamps were upon the candelabrum) is exchanged for "he lighted the lamps *so as to give light* in front of the candlestick," which is what was needed to be done, and was done. In xi. 25 is an important change. The Authorized Version says of the seventy elders that "they prophesied and did not cease," whereas the true sense of the last

words is that they "added not," or, as the revision puts it, "did so no more." (The same Hebrew is so given by the Authorized Version in Deut. v. 22.) They were not to teach, but to rule, and their speaking by inspiration was a temporary gift to signalize their entrance into office. In the eighth verse of the next chapter "apparently" is changed to "manifestly," with an obvious gain in lucidity. In xiii. 17 "mountain" is put by the revision in the plural, as in v. 29, for the spies were to visit not a single mountain, but the entire hill country of the land. In the 33d verse "Nephilim" (which is merely the Hebrew word in English letters) is substituted for "giants," as in Gen. vi. 4, because the meaning of the word is uncertain, and the ordinary reader is as well able as the scholar to gather it from the connection. In this passage it may as well mean mighty in strength as mighty in size. In xiv. 34 the unhappy rendering which ascribes a "breach of promise" to the Lord is properly altered to "alienation." In xvi. 33 the change of "houses" into "households" is plainly required, since the people had no houses in the wilderness. (Even the Authorized Version so renders in Deut. xi. 6.) In xviii. 10 the revision retains the odd rendering of the Authorized Version: "In the most holy *place* shalt thou eat thereof," yet nothing is more certain than that no food was eaten in the innermost sanctuary. Doubtless the first clause should be, "As (or among) the most holy things." In xxi. 1 "way of the spies" is changed into "way of Atharim," it being more likely that



the original is a proper name than an unusual form of a common noun. In v. 9 the healing of a man bitten by a serpent is said to come, not simply when he "beheld" (as Authorized Version) the serpent of brass, but when he "looked unto" it, implying a voluntary and designed turning of the eyes in that direction. In ch. xxi. the extract from the book of the wars of the Lord, and the song of the well, and the ode on the overthrow of Moab are properly printed in parallelisms. The same is the case with Balaam's prophetic utterances, chs. xxiii., xxiv. The change of a "unicorn" into a "wild ox" displaces a mythological creature for a real animal well known in the East. The assertion that there is "no enchantment with Jacob" is stronger than that of the Authorized Version that there is none "against" him, inasmuch as it means that such is Jacob's protection by his covenant God that he has no need of divination or magic arts. The vague, ambiguous phrase in xxiii. 23, "according to this time," is changed with much effect into the single word "Now." The alteration made in xxiv. 2, 3, and repeated in vv. 15, 16, representing the seer in the first instance with eyes closed and in the second with eyes opened, is quite agreeable to the original, and at the same time much more poetic and striking than the Authorized Version, since it conveys the conception of one whose bodily vision is closed against all outward things, while his inner sense, on the contrary, is divinely illumined. In xxiv. 17 "children of Sheth" is very properly changed into

“sons of tumult”—*i.e.*, tumultuous warriors. In the same verse the omission of the initial capital in the “Star out of Jacob” and the “Sceptre out of Israel” leaves the reader to decide for himself whether these terms refer to a divine or to a human personage. The brief, obscure closing prophecies of Balaam respecting Amalek, the Kenite and Kittim, are given with as much clearness as a close version admits. In ch. xxix. there occurs several times, as often before, the phrase “after the ordinance,” which is correct and much less ambiguous than the wording of the Authorized Version “after the manner.” In the description of Canaan’s boundaries (ch. xxxiv.) is a number of minor corrections of the Authorized Version, chief of which is the change of “river of Egypt,” which most readers would suppose to be the Nile, into “brook of Egypt,” a very different stream, the modern *Wady-el-Arish*, which reaches the sea about forty miles south of Gaza. In the account of the cities of refuge (xxxv. 11–31) the same Hebrew word is rendered in the Authorized Version several times by “manslayer,” and again by “slayer,” and again by “murderer;” in the revision the first-mentioned term is carried through uniformly. In the last verse but one the ambiguous phrase, “the land cannot be cleansed of the blood that is shed therein,” is replaced by the clear and accurate statement, “no expiation can be made for the land for the blood,” etc.

DEUTERONOMY.—In i. 1, instead of “the plain over against the Red sea,” the revision has “the Arabah

over against Suph.” The margin explains the Arabah as the deep valley running north and south of the Dead Sea. It is the most conspicuous topographical feature of Palestine, and as such should be noted when it occurs in the text of the Scripture. “Suph” is probably the pass *es Sufeh*, near Ain-el-Weibeh. No one who has ascended that pass will wonder at its being used in a geographical description. In v. 7 the revision makes distinct the various portions of the country—viz., the Arabah, the hill country, the lowland (or Shephelah=the low tract south of Carmel), the South or Negeb, and the sea-shore (the entire coast up to Tyre). These well-marked divisions reappear in Joshua (ix. 1, x. 40, etc.). In v. 40 there is a gain in clearness by changing “way of the Red sea” into “way to the Red sea,” which is beyond question the meaning. In iii. 17 the first word of the compound “Ashdoth Pishgah” is translated (as in the Authorized Version at iv. 49), and appears as “the slopes of Pishgah.” In iv. 19 “shouldest be driven” is changed into “be drawn away.” It was enticement to idolatry, not compulsion, against which Moses warns the people. Verse 41, “Then Moses severed three cities beyond Jordan,” *severed* is changed to *separated*, the word used in the corresponding passage (xix. 2). The transposition of “desire” and “covet” in v. 21 is justified by the wish to show that the first verb here represents the same Hebrew word that occurs in Ex. xx. 17. In vii. 26 the substitution of “devoted” for “cursed” brings out the full meaning

of the Hebrew *herem* as something given over to destruction by divine command. An unwelcome change to many will be found in xi. 21, "as the days of heaven upon the earth," where the revision reads the clause "as the days of the heavens above the earth;" but the original words, the parallel passage, Ps. lxxxix. 29, and Hebrew usage, all require us to hold the comparison as relating not to character but to duration, and the meaning to be that Israel should retain the land as long as the heavens cover the earth. In v. 30 the geographical distinctions of the passage are made much more intelligible in the revision. In xii. 31, "even their sons and daughters they have burnt in the fire to their gods," the change from the past tense to the present (according to the Hebrew) is important as showing that human sacrifices were in use in Canaan at the time of the conquest. In xiii. 13 the revision follows the Authorized Version in the phrase "sons of Belial," but adds in the margin what is the accepted meaning of the noun "worthlessness." Many scholars insist that this phrase is simply a common instance of personification (like sons of affliction = the afflicted, Prov. xxxi. 5), and should always be resolved into base, or worthless, men. But the Apostle in II. Cor. vi. 15 uses Belial (or Beliar) as the name of a person, and for this reason, if for no other, it is well to retain the picturesque combination.

The change in xv. 4, "Howbeit there shall be no poor with thee," etc., regards the words as a promise of exemption from abject poverty so long as the

people were obedient, and therefore as conditional. The Authorized Version rendering, added here in the margin, "save when there shall be," etc., means that a loan could be called in when the debtor was not a poor man and would not be distressed by the exaction. And this was not an improbable contingency, since the Lord was to bless the people so largely. The assurance in v. 11 seems to oppose the view taken in the revision. In xviii. 10 the term "witch" is replaced by "sorcerer," and justly, for the Hebrew noun is masculine. (In Ex. xxii. 18 it is feminine.) In the close of xx. 19, a very obscure and difficult passage, the revision gives a rendering which is certainly better than that of the Authorized Version. (It is that of the LXX., Ewald, Knobel and Keil.) For "thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ them in the siege" is substituted "Thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?" In xxi. 18 "a rough valley" is changed into "a valley with running water," in accordance with the opinion of most critics. Verse 8 is rendered more accurately and smoothly than in the Authorized Version, and in v. 14 the phrase "make merchandise of her" is wisely exchanged for "deal with her as a slave." (So in xxiv. 7.) In xxiii. 20 (and xxix. 22) "stranger" is well replaced by the stronger word "foreigner." In xxv. 5 the change of "child" into "son" is important, for it was the failure of male children only that required the application of the Levirate law. In xxviii. 4, 5

and 17, 18 "flocks of thy sheep" is made "young of thy flock," and "store" becomes "kneading trough," both changes being due to fidelity. For the same reason "removed into" in v. 25 becomes "tossed to and fro among," a phrase often used in reference to Israel's sufferings in captivity. But it admits of a doubt whether in v. 68, "ye shall be sold unto your enemies," it was necessary to change "be sold" into "sell yourselves," since the reflexive conjugation sometimes is a simple passive. In xxix. 19 "stubbornness" is more correct than the "imagination" of the Authorized Version; and the change in the last clause of "to add drunkenness to thirst" to "to destroy the moist with the dry" is more literal, and does something to relieve the obscurity which overhangs the clause (cf. Luke xxiii. 31). In xxxi. 26 is the small but significant change of the preposition "in" into "by," for the book of the law was put, not "in the side of the ark," but by the side of it. In xxxii. 5 there is a great change. The second member, as given in the Authorized Version ("their spot *is* not *the spot* of his children"), is an impossible translation. The extreme compression of the Hebrew makes it hard to render at once literally and intelligibly. The revision reads "*they are* not his children, *it is* their blemish," meaning that these corrupt dealers, so far from being God's children, are their blot—*i. e.*, a blemish to the name. In v. 4 the fine comparison of the eagle is brought out more distinctly than in the Authorized Version. In v. 17

“demons” is much better than “devils,” which is misleading. In v. 27, “lest their adversaries should behave themselves strangely,” the last three words are correctly changed to “misdeem.” Many will regret to lose out of v. 35 the familiar utterance, “Their foot shall slide in due time,” but true as that sentiment is, it cannot be fairly gotten out of the Hebrew, which simply means “At the time when their foot shall slide.” An obscurity is removed in v. 36, “and there is none shut up or left,” by adding “at large” to the word “left,” this indicating the contrast implied in the clause. The prefix of “As” in v. 40 to “I live forever” makes the whole passage plainer; and the new rendering of the last clause of v. 42, “From the head of the leaders of the enemy,” is at once clearer and more suitable than “From the beginning of revenges upon the enemy.” The song of Moses in ch. xxxiii. is given more plainly than in the Authorized Version, as well as more correctly. The declaration about Reuben is rendered literally, “And let his men be few,” and the other version put in the margin. The same is true respecting the third member of Judah’s blessing. In v. 17 “unicorns” is changed into “wild ox,” and “people together” into “peoples all of them.” In v. 21 “because there, *in* a portion of the lawgiver, *was he* seated” becomes “For there was the lawgiver’s portion reserved”—*i.e.*, in due time he secured his allotment. In v. 25 the “shoes” of Asher’s portion are, in accordance with most modern critics, given

as “bars.” In v. 28 a different view of the connection from that taken by the Authorized Version preserves the parallelism, and the order and meaning of the original, thus :

And Israel dwelleth in safety,  
The fountain of Jacob alone,  
In a land of corn and wine.

Israel is safe, yet separate from all other peoples, and, moreover, in a rich and fertile region.



## CHAPTER V.

### CHANGES IN THE HISTORICAL BOOKS.

IN the historical books of the Old Testament the need of amendment is much less than in other portions of the Scripture. Unusual forms, rare combinations, elliptical phrases, difficult constructions, are not nearly so frequent as in the prophetic or poetic writings. For the most part the narrative runs on in an even tenor, according to the accepted usages of the language.

JOSHUA.—In this book the partition of Canaan among the tribes is rendered more intelligible owing to modern progress in sacred geography. But occasionally there is an infelicity of another kind that requires removal. In iii. 13 at the crossing of the Jordan it is said in the Authorized Version that “the water of Jordan shall be cut off *from* the waters that come down from above,” but the subsequent verses show that the italicized word *from* is needless and disturbing, and should be replaced by “even,” for it was the descending waters that were to be cut off. So in v. 21, the place where the waters stood in a heap was, not “very far from the city of Adam,” but “a great way off, at Adam, the city that is beside,” etc. The revision here rightly adheres to the *Ket-*

*lib*, which furnishes a reason for the mention of Adam. In viii. 33 the Authorized Version is altered so as to read, "as Moses . . . had commanded that they should bless the people of Israel first of all." This is more literal than the old version, more conformed to the order of the original, and besides gives a reason why this solemn ceremony was performed before the conquest of the land was completed. In ix. 4, 13, instead of "wine bottles," we read "wine-skins," of which alone it could be said that they were "rent and bound up." In x. 12, 13 the extraordinary command of Joshua and its fulfilment are printed in verse form, in accordance with its manifest intention and character.

Sun, stand thou still upon Gibeon ;  
 And thou, Moon, in the valley of Aijalon.  
 And the sun stood still, and the moon stayed,  
 Until the nation had avenged themselves of their enemies.

The advantage of this is that thus there is a distinction between the sublime, rhythmical, poetical utterance that is quoted, and the cool, prosaic statement of the author which follows it, reasserting the miracle. One is an extract from the Book of Jasher, the other the historian's narrative. In xi. 2 the revision states clearly the different regions summoned by Jabin to his help. In v. 13 "the cities that stood in their strength" is changed to "on their mounds," the sense being that the cities in the plain were burned, but the fortified upland cities (save Hazor) were only sacked. An important correction is made in xxii. 11, where the true rendering "in front of the land of Canaan,"

instead of "over against the land," etc., shows that the altar of the trans-Jordanic tribes was erected not on the eastern side of the river, but on the western, as indeed it required to be in order to confirm the claim of these tribes to a common interest in the Sanctuary of Israel. In xxiv. 15 the change of "flood" into "River" (*i.e.*, the Euphrates) removes a needless obscurity, and shows that the reference is to the ancestors of Abraham in Ur of the Chaldees.

JUDGES.—The song of Deborah (ch. v.) is amended according to the demands of modern scholarship. Verses 10, 11 are rendered so as to show the call on those now in safety and comfort to give due honor to the author of their deliverance.

Tell of it, ye that ride on white asses,

Ye that sit on rich carpets,

And ye that walk by the way.

Far from the noise of archers, in the places of drawing water,  
There shall they rehearse the righteous acts of the Lord.

The verses that follow are still somewhat obscure owing to the brevity of the phrases, but many clauses are helped, as in the substitution of "the marshal's staff" for "the pen of the writer," and of "they rushed forth at his feet" instead of "he was sent on foot," and in the striking antithesis about the "water-courses of Reuben." "Creeks" in place of "breaches," v. 17, turns darkness into light.

In vii. 11, 19 "outside" is changed into "outermost" with propriety and advantage, and in the same connection "lamps" into "torches." In x. 53 the misleading archaism "all to brake his skull"

is changed to "brake his skull." In xv. 19 the change of "the jaw" into the proper name "Lehi" shows that the fountain that refreshed Samson burst forth not from the jawbone but from a depression in the earth. So in xx. 18, 26, 31 and xxi. 2 "the house of God" becomes "Bethel," because it is certain that it was the city so called, and not the sanctuary that the writer meant.

I. SAMUEL.—In i. 28 the change of "lent" into "granted" expresses the exact sense of the original. In iii. 13 Eli's sons "made themselves vile" becomes "did bring a curse upon themselves," which is the usual meaning of the word used here. In vi. 18 "even unto the great *stone of* Abel whereon they set down the ark" becomes "even unto the great stone whereon they set," etc.—one of the few instances in which the existing Hebrew text is corrected on the authority of the early versions, the internal evidence in their favor being overwhelming. In ix. 20 Samuel asks Saul, "On whom is all the desire of Israel?" but the revision gives the true sense, "For whom is all that is desirable in Israel?" At this time the young Saul was not widely known. In xxiv. 3 "sides" of the cave is properly made "innermost parts," and in xxvii. 10 "Whither have ye made a road to-day" the change of a single letter converts the archaic "road" into the modern "raid."

II. SAMUEL.—In i. 18 the Authorized Version says David "bade them teach the children of Judah *the use of* the bow," which is most improbable, and the

revision puts the last words, “*the song of the bow*” —viz., the one which immediately follows, it taking this name from the mention of Jonathan’s bow in v. 22. This is in accordance with Oriental usage. The second chapter of the Koran is very long, yet because of the brief mention of a red cow in a portion of it, it bears the title, “The Cow.” In ii. 23 (iii. 27 *et al.*) “Abner smote him under the fifth rib,” the last four words are, in agreement with modern lexicons, changed to “in the belly.” In v. 10 we read “David went on and grew great;” the revision resolves this Hebrew idiom by rendering “David waxed greater and greater,” which is the exact English equivalent. In vi. 19, instead of “a flagon of wine,” the revision properly reads, “a cake of raisins.” In xvi. 7 the words, “Begone, begone, thou bloody man,” are surely a more spirited rendering of Shimei’s address to David than the “Come out, come out” of the Authorized Version. It is hard to understand the reason assigned by Joab in xvii. 22 for declining to allow Ahimaaz to run as messenger to the king, because it asserts what certainly was not the fact. Therefore the assertion, “Seeing thou hast no tidings ready,” is well replaced by “Seeing thou wilt have no reward for the tidings,” which is intelligible. The last words of David in xx. 1–7, though not wholly relieved of obscurity, are yet made much plainer in the revision. In accordance with the solemn formality with which these words are introduced, it makes the third verse describe not what *must* be, as in the case of an earthly

ruler, but rather what *shall* be, with at least a hint of Messianic reference.

One that ruleth over men righteously,  
 That ruleth in the fear of God ;  
*He shall be* as the light of the morning when the sun riseth,  
 A morning without clouds ;  
*When the tender grass springeth* out of the earth,  
 Through clear shining after rain.

In xxiv. 23 the version, "all this, O king, doth Araunah give unto the king," is quite as faithful as that of the Authorized Version, "all these things did Araunah, as a king, give unto the king," and much more natural.

I. KINGS.—In v. 18, instead of "stone-squarers," the revision adopts the rendering given in the margin of the A. V., "Giblites," now universally admitted to be correct. (It means the people of Gebal, a Phœnician city.) The same remark is true of the change in x. 28 (II. Chron. i. 16), where "linen yarn" is certainly a mistranslation. The correction made in xii. 31, 33, "made priests from among all the people," instead of "of the lowest of the people," relieves Jeroboam of the superfluous folly of making the worst men priests. What he really did was to disregard the priestly tribe. The change in xv. 13 reveals more clearly the extraordinary wickedness of Maachah, who did not make simply "an idol in a grove," but "an abominable image for an Asherah," probably an infamous phallus-statue. In xviii. 45 it is a gain to read that the rain came not "in the meanwhile," but "in a little while." So in xx. 27, instead

of the statement that the people "were numbered and were all present," it is said that they were "mustered and were victualled." In xxii. 38, instead of the meaningless utterance "and they washed his armor," the revision reads correctly, "now the harlots washed themselves there," which teaches that Ahab's blood came in contact not only with dogs, but with impure and shameful persons.

II. KINGS.—The interrogation in i. 3 as to Ahaziah's folly in consulting the god of Ekron when he was sick, gains much in force and vividness by being put, as the Hebrew demands, in a positive form—"Is it because there is no God in Israel that ye go to inquire of Baal-zebub?" The addition of the margin to ii. 9 forbids the common mistake of supposing that Elisha asked to have twice as much of the Spirit as Elijah had. He asked a first-born's portion in his master's spirit. In viii. 11 the addition of the words in italics, "*upon him,*" to the statement, "and he settled his countenance steadfastly," removes an ambiguity by showing that it was the steady gaze of Elisha that put Hazael to shame. In ix. 8, and elsewhere, the term "man child" expresses the full sense, and does away with a disagreeable form of speech. (A similar euphemism is introduced in xviii. 27.) In xii. 4 the phrase "current money," which exactly renders the Hebrew, displaces the obscure statement, "*even* the money of every one that passeth *the account.*" Many readers have stumbled at the statement (xxii. 14) that Huldah dwelt at Jerusalem "in the college," but the

word means, as the revision has it, "the second quarter" of the city, probably an addition recently made to its enclosure.

I. CHRONICLES.—In x. 3 "and the archers hit him, and he was wounded of the archers," a repetition is avoided by changing "and hit him" to "and overtook him," a rendering just as faithful as the other. In xii. 14 the excellence of the Gadites becomes more conspicuous by the better rendering that is adopted in the revision. Not "one of the least was over an hundred, and the greatest over a thousand," but "he that was least was equal to a hundred, and the greatest to a thousand." In the 40th verse an obvious error is corrected by changing "meat, meal" into the marginal rendering of the Authorized Version, "victual of meal." In xiv. 15 the signal for David to attack the Philistines is not the obscure "a sound of going" in the tops of the mulberry trees, but "the sound of marching," which is much more intelligible. In the close of ch. xvii., the whole tone of the passage is lifted up by rendering v. 24, "and the house of David is established," instead of "let it be established," and v. 27, "and now it hath pleased thee to bless the house of thy servant," instead of "let it please thee to bless," etc. For the words express not merely a request, but a calm and assured conviction that God has done and will do what He promised. This the revision states in conformity to the original. In ch. xxix. "glistening stones" (v. 3) is happily exchanged for "stones for inlaid work," and (v. 7) the mislead-



ing term "dram," which suggests inevitably our English weight so called, for "daric," the name of a Persian coin.

II. CHRONICLES.—In the Authorized Version, at iv. 3, we read of oxen that compassed the molten sea "ten in a cubit," which is simply impossible. Few who study the case can doubt that there has been an error of early date in transcription, substituting the word here given (*bekharim*) for the word (*pekhahim*), which is found in the corresponding passage in I. Kings (vii. 24). The revision meets the difficulty by translating "for ten cubits," which is intelligible, but rather a strain upon the Hebrew. The word "devils" in xi. 15 is misleading as well as incorrect, and is therefore rendered literally "he goats." The last words of this chapter, "And he desired many wives," which in the Authorized Version only repeat what has been already said, are made in the revision to have a sense which is legitimate and in entire harmony with the connection. "And he sought for them [the sons just mentioned] many wives."

The change of "images" into "sun-images" in xiv. 5 relieves the narrative of repetition (see v. 3), and brings to view what seems to have been a very seductive form of idol worship in ancient Israel. In viii. 22 and xxiv. 27, for the word "story" of the Authorized Version, the revision adopts its marginal rendering, "commentary." The Hebrew term is the same (*Midrash*) afterward employed by the Rabbins to denote their interpretations of the

Scripture. In xxviii. 19 the obscure phrase "he made Judah naked" is happily exchanged for "he dealt wantonly (or margin, *cast away restraint*) in Judah." In xxxiii. 11 it is said that the captains of the host of Assyria "took Manasseh among the thorns," which it is not easy to understand. The revision, in accordance with the Hebrew, puts it, "took Manasseh in chains," and adds a margin, "Or, *with hooks*," either of which is intelligible. In v. 19 the statement that certain things are written "among the sayings of the seers," is made "in the history of Hozai," in accordance with most of the moderns, who think that the word rendered "seers" is really a proper name. In xxxiv. 6, after saying that Josiah burned the bones of the priests and cleansed Judah and Jerusalem, the writer adds, "So did he in the cities of Manasseh . . . even unto Naphtali, with their mattocks round about." As it is hard to see how either burning or cleansing could be done with mattocks, the revision reads the last clause, "in their ruins round about," a phrase which would apply very well to the dismantled and forsaken cities of northern Israel.

#### THE POST-EXILE BOOKS.

These books, like Chronicles and Daniel, have a considerable mixture of Chaldee with the Hebrew, and also have a number of words known or supposed to be of Persian origin, as was to be expected from the circumstances of the time. These, however, add but little to the difficulties of the interpreter or translator.

EZRA.—In iv. 11 a letter is represented as beginning, “Thy servants, the men on this side the river, and at such a time,” where the last clause (found also in vv. 10 and 17) seems to be wholly unmeaning. The revision renders, “and so forth,” the combination apparently being equivalent to our *et cætera*. The same phrase is found again in vii. 12, where the letter of Artaxerxes begins with the words, “Unto Ezra, the priest, a scribe of the law of the God of heaven, perfect *peace* and at such a time,” which the revision renders more faithfully, “unto Ezra the priest, the scribe of the law of the God of heaven, perfect and so forth,” which is exactly in the style of formal address to a person of dignity. In v. 22, instead of “measures” of wheat the revision has “cors.” And very properly, for surely it is as reasonable to transliterate a Hebrew dry measure as it is the liquid one, which occurs in the same verse (“baths”), and often elsewhere. “Cor” occurs once (Ezek. xlv. 14) in the Authorized Version. In viii. 36 “lieutenants” is replaced by “satraps,” which, being an anglicized Persian word, is rightly used to denote a Persian officer. In ix. 6, 7, 13, 15 and x. 19 “trespass” is supplanted by “guilt” and “guiltiness,” the stronger term being required to bring out the full meaning of the original.

NEHEMIAH.—In ii. 8, instead of “the palace which *appertained* to the house,” the revision reads more sensibly “the castle which *appertaineth* to the house.” In iv. 6 the Authorized Version says, “and all the wall was joined together unto the half thereof,”

which is a very enigmatic utterance. The revision relieves the difficulty by rendering "unto half *the height* thereof," which is doubtless the true sense. In v. 8 certain persons are said to conspire to fight against Jerusalem, and "to hinder it." The revision is at the same time more literal and more intelligible in rendering the phrase, "to cause confusion therein." In the last verse of the chapter, Nehemiah says, "none of us put off our clothes *saving that* every one put them off for washing." This is so flat and feeble that most critics agree that something has dropped out of the text. The revision greatly lessens the difficulty by rendering, "Every one *went with* his weapon to the water." In v. 10 the Authorized Version represents Nehemiah as saying, after his rebuke of others for their exactions, "I likewise, and my brethren and my servants, might exact of them money and corn." But this is not the meaning of the Hebrew, which states not a possibility but a fact. Hence the revision renders fairly, "And I likewise . . . do lend them money and corn on usury." Nehemiah through his family was implicated in the wrongdoing, and hence his confession, and his saying, "let *us* leave off this usury." In ix. 22 the Authorized Version reads, "Moreover, thou gavest them kingdoms and peoples; and didst divide them into corners." The last clause the revision renders, "which thou didst allot after their portions," which at least has some meaning. The eleventh chapter closes with the verse, "And of the Levites *were* divisions in Judah *and* in Benjamin,"

a very unimportant statement. The revision gets a much better sense by rendering, "And of the Levites certain courses in Judah *were joined* unto Benjamin."

ESTHER.—In i. 22 the last clause reads, "and that it should be published according to the language of every people." The revision is more accurate in rendering, "and should speak *of it* according to the language of his people," which doubtless refers to the diversities of languages in the households of the polygamous Persians. In iv. 6 "street of the city" is changed to "broad place (*i.e.*, open square) of the city," in front of the palace. In viii. 10 it is said of the king's decree that letters were sent "by posts on horseback, *and* riders on mules, camels and young dromedaries." This is altered to read "by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud," which is more faithful, and better suggests the pains and care for rapid communication. In ix. 19 it is said of the Jews that they "made the fourteenth day of Adar a day of feasting and gladness," as if this was done only that year. But the true sense is that this became a permanent custom. Hence the revision, following the Hebrew, translates, "Therefore do the Jews make," etc.

## CHAPTER VI.

### CHANGES IN THE POETICAL BOOKS.

THE BOOK OF JOB.—Poetry is found, as we have seen, in the historical books, and also occurs in the prophets, but there are several books of which it makes the warp and the woof. This fact renders the work of the translator more difficult, because a close rendering of words sometimes causes both form and spirit to evaporate. The difficulty is increased where the writer is profound and sublime as well as impassioned. Hence it is acknowledged that King James's translators were less successful in the Book of Job than anywhere else. Sometimes the course of the argument was mistaken, at others the meaning of particular words or the connection of the clauses. Nor can revisers in our own day be sure of having the universal suffrage of scholars in favor of the emendations they introduce, for often there is only a choice of difficulties. Words are met with that occur but once, and so offer no facility of comparison with other passages, and there are references or allusions to customs that have long been obsolete. And while the analogy of the other Semitic tongues offers some help, it is not always such as can be relied upon. The rhythm and beauty of the English of the common

version have rendered it attractive to many cultivated men, who regard Job only as a wonderfully fine ancient poem, but without any definite divine authority; and their praise of it is unstinted. So much the more reason is there for such a revision of the version as will make it represent the present state of Hebrew scholarship. Needless obscurities may be removed, not only in single words and clauses, but also in the connection of the thought and the aim of the different speakers. And so far as this has been effected in the revision a boon of no common magnitude has been conferred on ordinary readers, in enabling them to get a better comprehension and a fuller enjoyment of the noblest poem and loftiest discussion the world has ever seen, one too which, notwithstanding its grandeur and pathos and fire, its boundless range of figure and illustration, yet deals with a moral question of perpetual recurrence in every land and every age. This question, the apparent contradiction between God's promise and His providence, is often glanced at in the prophetic writings, such as Malachi iii. 13-18, and is lyrically set forth in several of the Psalms, such as the 73d, but only here is it formally debated by a number of speakers and finally brought to an issue by the voice of Jehovah Himself.

In i. 5 (also v. 11 and ii. 5, 9) the phrase "cursed God" is replaced by "renounced God," which in the judgment of most critics is more suitable and natural. In iii. 8 the change of "mourning" into "Leviathan" (the marginal reading of the Author-

ized Version) is demanded by fidelity, however difficult it is to explain the word. In v. 7, 8 the reasoning of Eliphaz is sadly perplexed in the Authorized Version by making him say that "Although affliction cometh not, etc., yet man is born to trouble, etc.;" whereas what he says is really, as the revision gives it:

For affliction cometh not forth of the dust,  
Neither doth trouble spring out of the ground;  
But man is born unto trouble,  
As the sparks fly upward.

Sorrow does not come from natural causes, but from man's sinful nature. In viii. 13, as in seven other places, "hypocrite" is changed to "godless man," which is the true meaning of the word. In ix. 29 "*If* I be wicked" is justly, and with great advantage to the sense, made to read, "I shall be condemned." In the very difficult verse, xi. 12, the revision renders

But a vain man would be wise,  
Though man is born as a wild ass's colt,

and puts in the margin one of the most probable of the many other renderings, some of which show that if the charge in the text is not true of the race, it certainly is of some members of it. In xii. 5 the obscure comparison of a man ready to fall to "a lamp despised" disappears in the revision, which renders faithfully and clearly,

In the thought of him that is at ease there is contempt for misfortune;  
It is ready for them whose foot slippeth.



So in xiii. 12 the dark and unmeaning comparison of remembrances to ashes, and of "bodies" to "bodies of clay" becomes lucid in the version,

Your memorable sayings *are* proverbs of ashes,  
Your defences *are* defences of clay.

Many readers will be glad to see that the common version of xiii. 15, "Though He slay me, yet will I trust in Him," is substantially retained, although most critics, following a different reading of the text, explain the passage as meaning that Job, though he knows that God will slay him and he has no hope of another issue, yet will maintain his right before Him. In v. 27 the obscure "settest a print upon the heels of my feet" becomes "drawest a line about the soles of my feet"—*i.e.*, keepest me as a prisoner. The revision renders xvii. 11 "Are the consolations of God," etc., more accurately and with a great increase of force. Thus :

Are the consolations of God too small for thee,  
And the word *that dealeth* gently with thee?

So in xvi. 21 it makes Job express the wish that his witness, God, would see right done him both with God and with men. The touching passage xvii. 15, 16, "where is now my hope? They shall go down," etc., is so altered as to show Job's conviction that the hope held before him by his friends, instead of being realized, will go down with him to Sheol when once he finds rest in the grave. Thus :

Where then is my hope?  
 And as for my hope, who shall see it?  
 It shall go down to the bars of Sheol,  
 When once there is rest in the dust.

In xviii. 15 the meaningless words "It shall dwell in his tabernacle because it is none of his" become, "There shall dwell in his tent that which is none of his"—viz., strangers.

The notable passage xix. 25-27 is greatly clarified. The offensive and needless mention of "worms," to which there is nothing answering in the Hebrew, is dropped. Job had just expressed a wish for a perpetual record of his words that coming generations might know his claim to rectitude. This, however, was not enough. Hence he adds, "But I know"—whatever their opinion may be; "I know"—that my Redeemer liveth. This vindicator will stand up upon the earth in a future day, and Job will see him. That vision of God will be all that he needs, as it is an assurance of peace and reconciliation. It will be from his flesh, and as his body is said to have been destroyed, it must be from a new body, which implies a resurrection. In the margin are stated the other and more generally accepted views, which consider the vision as made "without the flesh"—*i.e.*, in a disembodied state, and that Job sees God "on my side"—*i.e.*, favorable, and "not a stranger"—*i.e.*, not hostile or estranged. The last clause, "My reins are consumed within me," is an expression of intense longing.

Chapter xxi. is Job's reply to the assertion that

the wicked are punished in this life, but the argument is embarrassed in the Authorized Version by the rendering of vv. 17-21, which tends in the opposite direction. The evil is corrected in the revision, which states the question,

How oft is it that the lamp of the wicked is put out?  
That their calamity cometh upon them?

so as to imply that it is rare, and presents the statement, "*Ye say*, God layeth up His iniquity for His children," as an objection which the speaker proceeds to answer and refute. A similar correction of the argument is found in the next chapter, vv. 19, 20, where the senseless contrast between "our substance is not cut down" and "the remnant of them the fire consumeth" is done away by making v. 20 the utterance of the righteous, in accordance with the argument of Eliphaz, thus :

*Saying*, Surely they that did rise up against us are cut off,  
And the remnant of them the fire hath consumed.

In the last verse of the chapter a curious and unintelligible misrendering "island of the innocent" is set right. In ch. xxiv. the alteration of v. 1, "Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" so as to make it ask,

Why are times not laid up by the Almighty,  
And why do not they which know Him see His days?

That is, why does He not appoint a period of assize, is sustained by the rest of the chapter which, prop-

erly speaking, brings out the fact that the sufferings of the poor and the wrong-doing of the wicked require such a day of judgment, which, however, does not come. In ch. xxvi. the senseless rendering of v. 5, "Dead *things* are formed from under the waters," etc., is replaced by a vivid reference to God's control over departed spirits; the obscurity of v. 10, "until the day and night come to an end," gives way to a poetical view of the arch of heaven as marking the horizon; and in the last verse the revision finely expresses the thought that what is seen of God in nature's most striking works is merely the outskirts of His ways, and bears the same relation to His intrinsic majesty that a faint whisper does to the rolling thunder. Chapter xxviii., in vv. 3, 4, which to the ordinary reader are simply darkness visible, the revision shows that the reference is to man's boldness and success in mining, and in v. 11 his skill in hindering the percolation of water into a mine. Thus :

He breaketh open a shaft away from where men sojourn ;  
 They are forgotten of the foot *that passeth by* ;  
 They hang afar from men, they swing to and fro.

And again :

He bindeth the streams that they trickle not.

In ch. xxx. many obscurities are removed. In v. 20 "thou regardest me *not*" is properly changed to "thou lookest at me"—*i.e.*, in silent indifference, as the sense requires. In xxxi. 31 an obvious error that disturbs the sense and the connection is

amended ; and in 35, instead of the prosaic and incorrect, "Oh that one would hear me ! Behold, my desire is that the Almighty would answer me," the revision reproduces the vigor of the original,

Oh that I had one to hear me !

(Lo, here is my signature, let the Almighty answer me ;)

And that *I had* the indictment which my adversary hath written !

Job offers to affix his sign manual to the protestations of innocence already made, and prays to see the charge against him, which is very different from the A. V.'s absurd rendering, "Oh that mine adversary had written a book !" In xxxiii. 23, "If there be a messenger . . . to show unto man his uprightness," the ambiguous "his uprightness" is made "what is right for him," which it is assumed the sufferer follows, whereupon God becomes gracious to him. The result is shown in vv. 25, 26, where the revision justly puts the tenses in the present. In v. 27 a considerable alteration is made, to the great improvement of the sense. Instead of the incoherent, "He looketh upon men ; and *if any* say, I have sinned," etc., we have the verse rendered as an expression of the restored sinner's thankfulness,

He singeth before men, and saith,

I have sinned, etc.

And the next verse states not a prediction, "He will deliver his soul," but a fact, He hath delivered my soul from going into the pit. In xxxiv. 6, 23, 31, 33, 34, 36 are important changes, which render the course of thought much clearer. The same is true

of xxxv. 1-3 and 12-16, where the original is obscure, and often there is only a choice of difficulties. In xxxvi. 18 the well-known rendering of the Authorized Version, "*beware* lest He take thee away with *His* stroke" is perforce abandoned, and a quite different turn given to the passage. Thus :

Because there is wrath, beware lest thou be led away by thy  
sufficiency ;

Neither let the greatness of the ransom turn thee aside.

The last two verses, "With clouds He covereth the light, and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapor," which are so dark, are made intelligible in the revision, which represents God as covering His hands with lightning and sending it in the right direction, so that thunder announces the fact, and even the cattle are apprized of the coming storm. In xxxviii. 14, instead of the clay turning to the seal, the revision reads, "It is changed as clay under the seal ;" —that is, under the light of the dawn the earth takes shape as clay does when impressed by the seal, and all things stand forth as a many-colored garment. In xxxix. 13 the words are not, as in the Authorized Version, a challenge concerning the creator of the peacock and the ostrich, "*Gavest thou* the goodly wings to the peacocks?" etc., but between the latter bird's strength and pride of wing and her disposition as shown in the following verses :

The wing of the ostrich rejoiceth,  
But are her pinions and feathers kindly?

In xl. 23 the Authorized Version quite mistakes the sense in rendering, "he drinketh up a river and hasteth not : he trusteth that he can draw up Jordan into his mouth," the true sense being

Behold, if a river overflow, he trembleth not :  
He is confident though Jordan swell up to his mouth.

No outbreak of water, not even the madly rushing Jordan, can affright him. In xli. 25 "By reason of breakings they purify themselves" becomes, in accordance with the original, the more forcible,

By reason of consternation they are beside themselves.

Such is the terror leviathan inspires even among the mighty.

THE PSALMS.—The revision of this book was attended with peculiar difficulty. The Psalter does not, like Job, have its most obvious interest on the literary side, although it has a great charm even as a collection of ancient Hebrew lyrics. But for generations it has been endeared to multitudes as the vehicle of their devotional feelings, the companion of their worship, their solace in sickness, their resource in every time of trial or peril. This has rendered its words and phrases inexpressibly dear ; and the least alteration seems like the touch of a desecrating hand. It is fortunate that alteration is not nearly so much called for here as in some other books, particularly in Job. The early English translators generally seized the sense of the original, and expressed it with force and beauty, yet of course, for the reasons that have been elsewhere specified, there are cases in

which faithfulness requires a new rendering. It is believed that in the main the revisers have been wisely conservative.

The Psalms, in pursuance of an old custom, are divided into five books, a division which if not of indisputable authority is at least a matter of convenience. The superscriptions being a part of the Masoretic text are retained, but the endeavor is made to represent them as accurately in English as our knowledge of ancient musical terms will allow.

In the second Psalm the natural division of this perfect lyric into four equal parts is suggested by the spaces after vv. 3, 6 and 9. The slight alteration in the last verse, "For His wrath will soon be kindled," in place of "When His wrath is kindled but a little," is in accordance with the weight of critical authority. In Ps. viii. 5 man is said "to have been made a little lower than God," which exactly conforms to the Hebrew. The Authorized Version's "lower than the angels" was taken from the LXX. (who were copied by the Vulgate), whose words are quoted in the Epistle to the Hebrews (ii. 7), where they fully answer the needs of the writer's argument. But the quotation in the New Testament affords no reason for overlooking the strength of the Hebrew original. The introduction of the divinè name **JEHOVAH** (in place of **LORD**) in the first verse and the last adds greatly to the force and beauty of the psalm. In Ps. ix. the confusion and obscurity of v. 6 are admirably removed by a version which brings God's overthrow of the wicked



into marked contrast with the fact that HE sits as king forever. In Ps. x. every verse except the first is more or less changed with the effect on the whole of greatly increasing the vividness of the characterization. In xi. 2 the substitution of "in darkness" for "privily" is one of many instances in which a literal version is more expressive than any paraphrase. The 16th Psalm is greatly improved. Its general theme is that God is all in all to the believer, and this is well given in the new rendering of v. 2,

I have said unto the LORD, Thou art my Lord ;  
I have no good beyond Thee.

In v. 10 the revision substitutes for the misleading "in hell," the literal rendering "to Sheol," which means that the singer's soul is not to be abandoned to the state of the dead. The change of the same word in xviii. 5 shows that the writer there was not complaining of hellish sorrows, but of the network of the unseen world closing around him.

The cords of Sheol were round about me.

In this psalm, "prevent," used in its obsolete sense, is twice (5, 18) exchanged for "came upon." In Ps. xx. the omission of *where* supplied by the Authorized Version in v. 3 shows the true sense of the original—viz., that the heavens without articulate language declare the divine glory. The omission of the article before "great" in v. 13 brings out the true sense, that the suppliant will escape, not one pre-eminent sin, but "much transgression." In xxii. 29, 30 the changes made indicate that both the

prosperous and the poor, even those ready to perish, shall join in the feast held in honor of the great salvation, and that it shall be related to coming generations.

All the fat ones of the earth shall eat and worship :  
 All they that go down to the dust shall bow before Him,  
 Even he that cannot keep his soul alive.  
 A seed shall serve him ;  
 It shall be told of the Lord unto the *next* generation.

The space at v. 21 indicates the transition from suffering and outcry to praise and triumph. In xxvii. 13, instead of supplying words to make out the sense, the revision resolves the construction into an aposiopesis,

Oh, had I not believed to see the goodness of the Lord  
 In the land of the living—

leaving the imagination to suggest the consequence of a different course. In xxviii. 8 “the saving strength of His anointed” becomes “a stronghold of salvation to His anointed.” With an equal increase of vigor the 9th verse of the next psalm is made to read, “And in His temple everything saith, Glory,” instead of “every one doth speak *of His* glory.” In xxxii. 8 the incomprehensible “I will guide thee with mine eye” becomes “I will counsel thee with mine eye upon thee,” as the Hebrew requires. In xxxvii. 3 the impossible rendering of the Authorized Version, “verily thou shalt be fed,” is replaced by “Follow after faithfulness,” and in v. 37 the true translation is given in the margin, “there is a latter end to the man of peace.”

Book II.—In xliv. 2 the change is intended to bring out what all admit to be the meaning of the Hebrew, that God drove out the nations, but planted His own followers in their place, and afflicted other peoples, but spread abroad His own. In xlv. 13 the king's daughter is all glorious not "within," as the Authorized Version ambiguously says, but "within the palace." The changes in xlix. are of great importance in exhibiting the meaning of this interesting and important lyric. They show that the "iniquity" mentioned in v. 5 is not the speaker's, but his foes'; that the "redemption" of v. 8 is not atonement, but deliverance from temporal death; and (vv. 14, 15) that death rules over the rich and honored, while God "receives" the believer. The poetical vigor of the original is well set forth in the rendering proposed for v. 14:

They are appointed as a flock for Sheol;  
Death shall be their shepherd.

In l. 8 the Authorized Version implies that though the Jews neglected burnt offerings, this was of no account, whereas the true sense is that they did not neglect this duty, but gave to it an *opus operatum* efficacy. In lvi. 19 the utterance, true enough in itself, "Because they have no changes they fear not God," is replaced by the stricter rendering, "*The men* who have no changes and who fear not God." The first verse of lxii., "Truly my soul waiteth upon God," is made to read, "My soul waiteth only upon God." The change of *truly* to *only* gives to the

original Hebrew word the same sense the Authorized Version gives it in vv. 2, 5, 6, and thus preserves a characteristic feature of the psalm. The self-consistency of Ps. lxxvii. as a harvest song is preserved by changing, "Then shall the earth yield her increase" (v. 6) into the more faithful, "The earth hath yielded," etc. The sublime but difficult 68th Psalm is much improved. Verses 15, 16, dark in the Authorized Version, "The hill of God *is as* the hill of Bashan; an high hill, *as* the hill of Bashan. Why leap ye, ye high hills? *this is* the hill," etc., are so rendered as to show that so exalted is the hill where God dwells that even lofty mountains like Bashan "look askance" at it.

A mountain of God is the mountain of Bashan;  
 An high mountain is the mountain of Bashan.  
 Why look ye askance, ye high mountains,  
 At the mountain which God hath desired for His abode?

In lxxix. 22 the cumbersome list of supplied words, "*that which should have been for their welfare,*" is neatly supplanted by "when they are in peace." In lxxxi. 16 the fine utterance, "I will go in the strength of the Lord God," gives way to the more exact sentiment, "I will come with the mighty acts of the Lord Jehovah."

BOOK III.—In lxxii. 15 the obscure "he shall live" of the Authorized Version is changed into "they shall live," and the clause is so connected with what precedes as to show that the words refer not to the king, but to His subjects. Their blood is so precious in His sight that so far from suffering it to be shed,

He will cause them to live on. In v. 16 the striking contrast between a handful of seed corn and a harvest waving like Lebanon disappears, because it is not found in the original. In vv. 17–19 the word “blessed” occurs in the Authorized Version four times; in one case the revision puts it “happy,” because a different word occurs in the Hebrew. The familiar phrase (lxxvi. 10), “The remainder of wrath thou wilt restrain,” is supplanted by this stronger utterance, “shalt thou gird upon thee”—*i.e.*, as a sword belt or weapon, because the Hebrew means this. So for the same reason, in the 2d verse of the next psalm, “my sore ran in the night” becomes “my hand was stretched out in the night.” In Ps. lxxxiv: the obscurities of vv. 5, 6, “in whose heart are the ways *of them*; *who* passing through the valley of Baca,” etc., are removed, and we learn instead the happiness of those

In whose heart are the highways to *Zion*.

Passing through the valley of weeping they make it a place of springs;

Yea, the early rain covereth it with blessings.

In the fine missionary psalm lxxxv. 4 a slight change of the prepositions shows that Rahab and Babylon not merely receive communications from God, but are actually counted among His people—which accords with the whole tenor of the song.

BOOK IV.—In xc. 11 the enigmatical “according to thy fear, *so* is thy wrath” is resolved into a continuation of the question preceding, and so becomes clear,

Who knoweth the power of Thine anger,  
 And thy wrath according to the fear that is due unto Thee?

So in the next verse "to get a heart of wisdom" is stronger as well as more exact than "to apply our hearts unto wisdom." In xcii. 14 the trees of the Lord instead of being "fat and flourishing," as in the Authorized Version, are "full of sap and green," which is at once appropriate and faithful. In c. 3, instead of "He hath made us and not we ourselves," the revision reads, "He that hath made us and we are His," following the *Keri*, and getting a more emphatic and suitable sense. In civ. 4 the clause "who maketh His angels spirits," which conveys little or no meaning to the reader, becomes "who maketh winds His messengers." The rudest blasts are only agents that do His will.

Book V.—In cx. 3 the grammatically impossible rendering "Thy people *shall be* willing in the day of thy power" gives place to "Thy people offer themselves willingly"—*i.e.*, are cheerful recruits when the host is mustered. In cxvi. 10, instead of the Authorized Version "I believed, therefore have I spoken," which violates the tense forms, the revision renders literally "I believed, for I will speak," which has much the same meaning—*viz.*, that His speech implies antecedent faith. A more important change is in the next verse, where all men are declared to be not "liars," which here must mean morally false, but "a lie"—that is, an uncertain dependence, upon which no one can count. In cxix. 61 "The bands of the wicked have robbed me" becomes "The

cords of the wicked have wrapped me around," as the Hebrew demands. In v. 113, for the same reason, "they that are of a double mind" rather than "*vain* thoughts" are made the objects of the writer's hatred. In cxxxix. 15, 16 the reference to the formation of man before birth is made much plainer. "My substance was not hidden from thee" becomes "my frame was not hidden from thee." And instead of the dark, "[members] which in continuance were fashioned," we read, "which day by day were fashioned," referring to the gradual growth of the embryo. In cxliv. 14 a few changes made in accordance with the Hebrew render the description of prosperity stronger.

That our oxen may be well laden ;  
That there be no breaking in nor going forth  
And no outcry in our streets.

THE BOOK OF PROVERBS.—This is the longest specimen of the gnomic poetry of the Hebrews. In it the didactic rather than the emotional element prevails, and the chief design is to give instruction by means of maxims of wisdom conveyed in a condensed and often antithetical form. And although on some accounts this facilitates the work of the translator, yet in other respects it makes it harder. For occasionally condensation is pushed to the extreme, and there are allusions and references which are remote, and therefore obscure.

In v. 16 the Authorized Version reads, "Let thy fountains be dispersed abroad," etc., which is in direct contradiction to the direction in v. 15. Some

remove the difficulty by inserting a *not* before “dispersed,” but the revision secures the same end by throwing the verse into the form of a question, “Should thy springs be dispersed,” etc. The bed covering, called in the Authorized Version, viii. 16, “carved *works*, fine linen of Egypt,” the revision correctly renders “striped cloths of the yarn of Egypt.” In x. 23 “It is as sport to a fool to do mischief; but a man of understanding hath wisdom,” the revision reads the second clause, “And *so* is wisdom to a man of understanding,” bringing out the fine contrast that as a fool delights in mischief, so a wise man does in understanding. In xiii. 15 the familiar sentiment, “the way of transgressors is hard,” which certainly in itself is a just and weighty sentiment, becomes “the way of the treacherous is rugged,” which fairly represents the original. In xvi. 1 “The preparations of the heart in man, and the answer of the tongue, *is* from the Lord” falls far short of the true sense, which is “The preparations of the heart belong to man, but the answer of the tongue is from the Lord.” What is said in xviii. 23, “A man that hath friends must show himself friendly,” is true enough, but the meaning of the Hebrew is, “He that maketh many friends *doeth it* to his own destruction.” Indiscriminate friendship is ruinous. It is not easy to understand the Authorized Version in xx. 30, “The blueness of a wound cleanseth away evil,” but the revision makes the sense plain, “Stripes that wound cleanse away evil”—*i. e.*, severe discipline is effectual. In xxiv. 34 (as



in vi. 11) it is said to the slothful, "So shall thy poverty come as one that travelleth," which is not very clear. The revision renders the concluding phrase, "as a robber," which gives a good sense and completes the parallelism. The well-known comparison of a word fitly spoken to "apples of gold in pictures of silver" is made vivid by changing "pictures" to "baskets," with margin "filigree work." The golden fruit gleams through the meshes of the network. It is true, as the Authorized Version says in xxviii. 25, "He that is of a proud heart stirreth up strife," but the more exact rendering of the first words is "He that is of a greedy spirit." In xxxi. 11 the Authorized Version says of the virtuous woman that her husband trusteth in her, "so that he shall have no need of spoil," but the revision, following the Hebrew, says, "And he shall have no lack of gain."

**ECCLESIASTES.**—This book, although classed among the poetical writings, and though it has proverbial utterances (as in viii. 1-14), and at least in one place a passage of lofty poetical feeling (xi. 9—xii. 8), still in the main belongs rather to prose, and accordingly is printed as such. It is one of the most difficult books of the Old Testament, and its age and authorship are still stoutly contested. Many of its utterances are obscure in whatever way they are translated, and in these the pains taken by the revisers show little fruit. But there are others in which a slight change adds greatly to the ease of comprehension.

In i. 11 "There is no remembrance of former things," the revision puts *generations* as the supplied word, which agrees better with the Hebrew and the connection, making the whole verse a declaration of the emptiness of all earthly fame; a fitting conclusion to the prologue of this melancholy book. In v. 14 occurs an utterance, often repeated afterward, "All is vanity and vexation of spirit." The revision, in conformity with most critics, renders, "All is vanity and a striving after wind." In ii. 25 "For who can eat, or who else can hasten hereunto, more than I?" the revision removes an obscurity by rendering the second clause, "who can have enjoyment?" There is a very great gain in the new rendering of vii. 11, "Wisdom is good with an inheritance, and *by it there is* profit to them that see the sun." The revision renders more accurately, "wisdom is as good as an inheritance; yea, more excellent is it for them that see the sun." In xi. 10 it is said, "childhood and youth are vanity." The sense is more plain in the revision, "youth and the prime of life are vanity." In the fine description of old age in the last chapter of the book, instead of "desire shall fail" (v. 5), the new rendering is "the caper-berry (a restorative and stimulating article of food) shall fail"—*i.e.*, lose its power to rouse and revive. In v. 11, instead of "nails fastened by the masters of assemblies," it is the words of these masters that are compared to nails well fastened. In the last verse but one the revision retains the words by which the Authorized Version en-

forces the charge to fear God and keep His commandments, "For this *is* the whole *duty* of man," but in the margin gives what many consider the only possible rendering of the Hebrew, "this is *the duty* of all men."

THE SONG OF SOLOMON.—The pious instinct of believers in every age and land, aided by the general analogy of Scripture—an analogy running all the way through from the Pentateuch to the Apocalypse—has discerned the figurative meaning of this Song of songs, as it is justly entitled, and has joyfully used it for the purposes for which it was made a part of divine revelation. But its exquisite literary beauty as a Hebrew pastoral, and one exceeding all other poems of the kind, has in large measure escaped the common apprehension, because its peculiar form as a dramatic song, implying two chief interlocutors and a sort of refrain or chorus, has not been recognized. It is desirable that this should be expressed in some way, and if not by attaching names (*e.g.*, Solomon and the Shulamite) to the mutual responses, at least by putting a space between them, to indicate that there is a dialogue. The poem turns upon the expression of the strongest passion of our nature, and is marked with Oriental abandon, yet, unlike all other pastorals, Latin, Greek or Eastern, it has not the vestige of a putrid stain, and nowhere needs to be apologized for or to have omissions marked with stars. An unseen but irresistible hand warded off the touch of pollution, and kept the emotion which glows like a very flame of Jehovah from overleaping

decorum or modesty. No part of the poetical books more required the hand of revision, since in the common version the connection of the paragraphs was not exhibited, and the force of not a few terms was misunderstood. It would be claiming too much to assert that all infelicities have been removed in the present revision, but it is certain that a very great improvement has been made. The dramatic element is brought out, the poetry is made clearer, the descriptions are rendered intelligible, and the general effect of the entire song is made obvious to the careful reader. It should be added that the distribution into paragraphs is not arbitrary or a matter of mere taste, but determined by the changes of gender in the Hebrew, which clearly show whether it is the Shulamite or the object of her affection that is speaking. Thus it is the bride who calls herself "a rose of Sharon, a lily of the valleys," and accordingly it is a male voice that responds, "As a lily among thorns, so is my love among the daughters."

In i. 15 the Authorized Version has "thou hast doves' eyes," but the true sense is "thine eyes are *as* doves"—*i.e.*, resemble their plumage. In ii. 5 "flagons" is changed to "raisins," meaning the pressed cakes of that fruit. In v. 7 the adjuration to the daughters of Jerusalem, "stir not up nor awake *my* love till he please" is made to read, "nor awake love until it please"—*i.e.*, till love awakes of itself. (And so in iii. 5 and viii. 4.) Genuine love is a shy and gentle affection which dreads intrusion and delights in spontaneity.

The 13th verse has its point and poetry well brought out by the accurate rendering :

The fig-tree ripeneth her green figs,  
And the vines are in blossom,  
They give forth their fragrance.

The obscure clause in the next verse, “*secret* places of the stairs,” is made plain by the literal version, “the covert of the steep place.” That iii. 7 gives the answer to the question in the verse preceding “who is this that cometh out of the wilderness,” etc., is shown by the rendering, “Behold, it is the litter of Solomon.” This litter is spoken of again (v. 9) not as “a chariot” (Authorized Version), but as “a palanquin,” a portable seat or couch, the costly structure of which is then recounted. In iv. 3 (and vi. 7) the temples of the bride are compared to a piece of pomegranate, not “within thy locks,” as the Authorized Version, but “behind thy veil.” The pleasing combination of white and red shines through the diaphanous material. In vi. 12 the clause, “my soul made me like the chariots of Ammi-nadib,” is changed to “set me *among* the chariots of my willing people,” which suggests some meaning congruous to the connection, while the former is hopelessly blind. The same may be said of the change in v. 13. “The company of two armies” is far less suggestive than “the dance of two companies.” In the seventh chapter the Oriental coloring of the poem is preserved by changing “shoes” of the Authorized Version into “sandals,” and adding to “the joints of thy thighs,” the margin, “Thy rounded thighs,”

which is beyond doubt the true sense. For v. 9, "The roof of thy mouth like the best wine for my beloved, that goeth down sweetly," etc., there is the better as well as more exact rendering,

And thy mouth like the best wine,  
That goeth down smoothly for my beloved,  
Gliding through the lips of those that are asleep.

In the animated description of love (viii. 6, 7) the comparison in the words "the coals thereof *are* coals of fire, *which hath* a most vehement flame" is made much more vivid by the literal rendering,

The flashes thereof are flashes of fire,  
A very flame of Jehovah.

In v. 12 the saying "thou, O Solomon, must have a thousand" is very obscure in itself and in the connection. A part of the obscurity at least is removed by the literal rendering, "thou, O Solomon, shalt have the thousand," which refers back to the preceding verse, where a thousand pieces of silver was mentioned as the ample product of Solomon's vineyard at Baal-Hamon. Here the Shulamite declares that to him shall be the whole result of the allegorical vineyard—viz., herself.

## CHAPTER VII.

### CHANGES IN THE PROPHETICAL BOOKS.

THE writings of the prophets are framed largely on the model of the poetry of the Hebrews, and abound in the use of parallelisms, so that by some editors they are printed in couplets just as the Psalms and the Song of Solomon. But as the writers frequently give up this peculiarity, and for the most part utter what they have to say in ordinary prose, the revision here adheres to the usage of the Authorized Version, making an exception only in those cases where the poetic form and spirit plainly contrast with that which precedes and follows, *e.g.*, the prayer of Jonah and the sublime ode in the 3d chapter of Habakkuk, and the whole of the Lamentations of Jeremiah, which are evidently of a lyric character. The division into paragraphs is suggested either by the short titles given in the text, as in Isaiah xxi. 11, 13, where "The burden of Dumah" and "The burden upon Arabia" obviously imply the transition to a new theme, or by the internal structure of other parts where the prophet passes from one subject to another.

ISAIAH.—In i. 31 the Authorized Version renders, "The strong shall be as tow and the maker of it a

spark," which is very obscure. The revision removes the difficulty by rendering the second clause, "and his work as a spark," which means that the idol the strong man makes shall kindle a devouring flame to the destruction of both. The well-known passage in iii. 18-24, which describes the punishment of female luxury by the removal of all ornaments of dress, is rendered much more intelligible by attaching to the terms used the meaning now generally accepted among archaeologists. It is not worth while here to mention the items in detail, except to say that the change in the second clause of v. 24, "instead of a girdle a rope," suggests the contrast between a richly ornamented belt and the common rope used by the poorest classes. In the fourth chapter the revision, putting the new paragraph at the second verse, makes the connection much more clear, since the first verse evidently belongs to what precedes. In v. 17, "Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat," the changes of "after their manner" to "as in their pasture," and of "strangers" into "wanderers," bring out the sense that the lands of the Jews are to become a mere pasture ground for the flocks of wandering shepherds. The comparison of Israel with a teil tree casting its leaves, in vi. 13, is dark in the Authorized Version, but becomes clear when the land is said to be compared to a terebinth or an oak whose stock (or substance) remaineth even when they are felled, and can again put forth shoots. So with Israel : after repeated



desolations, still there is a holy seed, a remnant according to the election of grace (Rom. xi. 5), to be the stock thereof. In vii. 15, "Butter and honey shall he eat that he may know to refuse the evil and choose the good," the change of "that he may know" to "when he knoweth," shows that even when the child to be born comes to the age when he discerns between good and evil, he is to eat "butter (curds) and honey," the diet of a sparse population and a neglected tillage; a token that God's judgments have come. So in the next verse we are not to read, "the land that thou abhorrest shall be forsaken of both her kings," which is not what Isaiah means to say, but "the land whose two kings thou abhorrest shall be forsaken." The alterations in v. 25 make plain its meaning that even the hills which once had been carefully cultivated should become mere hunting grounds and pastures. In viii. 12 a "confederacy" is properly changed into "conspiracy," since the Hebrew word means a treasonable combination. The dark clause that ends v. 19, "for the living to the dead," becomes luminous by supplying what is implied. "For (or, in behalf of) the living *should they seek* unto the dead?" a pungent rebuke of all necromancy, modern as well as ancient. The ninth chapter has its true force and beauty brought out by a number of changes. In v. 1 Isaiah does not foretell affliction to the land of Zebulun, etc., but says that as before it was abased now it should be glorious. So in v. 3, instead of the conundrum of the Authorized Version, "multiplying the nation

and not increasing the joy," the revision takes the reading of the *Keri*, and renders "Thou hast multiplied the nation, thou hast increased their joy," which just suits the context. In v. 5 the Authorized Version, "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire," is hopeless, for the connection has no reference to two sorts of battles. The revision says, "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire." So complete shall be the reign of peace that all the means and appurtenances of warfare shall be utterly consumed. It was a felicitous illustration of the terms of this prophecy when, at the close of the Sepoy rebellion, large bodies of the natives were disarmed, and it took a week or more to consume by fire the immense number of varied weapons that were surrendered.\*

\*This verse is one of those quoted by Mr. Matthew Arnold in his "Isaiah of Jerusalem" as illustrating his views of the method to be adopted by revisers of the English Bible. He quotes the amended version of Prof. Robertson Smith and also that of Mr. Cheyne, and condemns both as lacking the excellence of the old version. "The charm has vanished never to return." What now is this charm? He confesses the incorrectness of the verse as it stands, saying frankly, "No one of us understands clearly what this means, and, indeed, a clear meaning is not to be got out of the words, which are a mis-translation." But then to balance this evil, "they have a magnificent glow and movement," "they delight the ear and move us." Could there be a more conspicuous instance of dilettanteism? Men are moved not by sense, but by sound.

In xiii. 22 we read, "The wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces," but the revision is more correct, as well as clearer and more forcible, in read-

They hear or read something. They do not know what it means. It conveys no distinct idea to the mind. Yet somehow the pomp of words tickles the ear and awakens agreeable sensations. And therefore the unintelligible version is to be preferred to one which, without being particularly smooth, is certainly correct! I submit that this is true neither in literature nor in religion. In the case of any ordinary work of letters no sensible person would accept a beautiful but senseless translation in place of one that gave the meaning of the original, and he would deem it an insult to his understanding to be asked to do such a thing. Much more is this the case when the work in question is a sacred one—nay, even claims to be a divine message. Here it is not the words, but the meaning that is in the words, that is intended for human instruction and guidance. God is "a God of knowledge," and He requires knowledge in acceptable worshippers. Truth is His great means for turning men from sin to holiness, and after they have made that turn, for building them up into the complete likeness of their Saviour. Nothing can be done without this. Impressions made by anything else, no matter how deep or thrilling, are as evanescent as the dew that goeth early away. The servant of God is strong and stable just in proportion to the amount of divine truth he has understood and appropriated and made absolutely his own. It is impossible that words that are not understood can have this effect. Whatever influence they exert "upon soul and spirit" is superficial and temporary. Take the case of this very verse. Is there any comparison between a vague impression of power and grandeur made by *confused noise* and *garments rolled in blood* as features of a battle, and the weighty truth taught by a correct version, that so mighty is the power of the coming Prince of Peace that even all the weapons of war, offensive or defensive, shall be utterly destroyed?

ing—"wolves shall cry in their castles, and jackals in their pleasant palaces," a vivid picture of desolation. In xiv. 29, 31 the misleading "Palestina" is rightly changed to "Philistia;" for what is meant is not the entire holy land, but the southwest coast-plain from Ekron to Gaza, as in Ps. lx. 8. In xvi. 1 the change of *the* to *a* in the phrase "in the night" expresses what is the fact, that the ruin of Moab came in a single night. The change of the futures into presents in vv. 2-5 is according to the original, and makes the picture much more vivid. In xvii. 9 the Authorized Version says of the strong cities that they "shall be as a forsaken bough or an uttermost branch, which they left because of the children of Israel." The revision renders more intelligently and accurately "shall be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel." Even fortified cities shall become as desolate as the forests and hill-tops which were forsaken at the time of the Conquest. In the remainder of the chapter the alterations are too many to be noticed in detail, but all are sustained by authority, and add exceedingly to the force of the passage. In xviii. 1, 2 the enigmatical description of Ethiopia is made clear by changing "Woe to the land shadowing with wings" into "Ah the land of the rustling of wings," and the direction, "to a nation scattered and peeled, . . . a nation meted out and trodden down, whose land the rivers have spoiled," so as to read "to a nation tall and smooth, . . . a nation that meteth out and treadeth

down, whose land the rivers divide"—a very lively description of a land occupied by a great and powerful people, here understood by most critics to be Ethiopia. In xix. 10 the Authorized Version, "And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish," being confessedly a mistranslation, the revision reads, "And her pillars shall be broken in pieces, all that work for hire shall be grieved in soul."

In xxi. 8 "And he cried, a lion," which makes no sense, is turned into "he cried as a lion"—*i.e.*, as when a lion roareth (Rev. x. 3). In xxii. 17, instead of threatening "a mighty captivity," which scarcely applies to a single person, the revision says that "the Lord will hurl thee away violently as a *strong* man, yea, He will wrap thee up closely," the purpose of which is shown in the next verse, "will toss thee like a ball into a large country." In xxiii. 4, 14, the abstract "strength" is properly changed to the concrete "stronghold," and in v. 10 "Pass through thy land as a river" is made "Overflow thy land as the Nile." The familiar direction (xxiv. 15) "Glorify the Lord in the fires" is necessarily changed to "Glorify the Lord in the East," which most critics agree to be the meaning. The old version made a good motto for the afflicted believer, but there is a plenty of others as excellent in the Old Testament as well as in the New. In xxvi. 19, instead of "Thy dead *men* shall live, *together with* my dead body shall they arise," we have the briefer and clearer figure of a resurrection, "Thy dead shall

live ; my dead bodies shall arise." A beautiful anticipation of the later revelation that Christ's people even in the grave are still united to Him and are His. In ch. xxvii. are numerous changes, among them one which obliterates the familiar utterance "He stayeth His rough wind in the day of the east wind" (v. 8), because faithfulness requires that the first part of it should be rendered, "He hath removed her with His rough blast," reciting not a promise but a judgment. In xxviii. 7 the omission of the supplied words in the Authorized Version "must be," shows that the statement "it is precept upon precept, line upon line," simply continues the charge in the preceding verse that the prophet speaks to the people as to children. In xxx. 7 another familiar saying, "Your strength is to sit still," disappears, because the Hebrew is simply a conclusion from the previous assertion of Egypt's inability to help, and means, "therefore have I called her Rahab (or arrogance) that sitteth still." In xxxi. 9, instead of "he shall pass over to his stronghold for fear," the true rendering is that the stronghold itself shall cease to exist, "his rock shall pass away by reason of terror." In xxxiii. 18, instead of "Thine heart shall meditate terror," as if in view of a present or coming calamity, the revision reads, "Thine heart shall muse on the terror"—viz., that which has passed away. Hence is added the inquiry, what has become of those who caused it but have now disappeared. "Where is he that counted, where is he that weighed *the tribute*? where is he that counted

the towers?" In xxxvi. 12 a very desirable euphemism is introduced. In xli. 2, instead of "who raised up the righteous man," etc., the revision reads, "who hath raised up one from the East whom He calleth in righteousness to His foot?" thus transferring the righteousness from Cyrus (the *one* here intended) to Him who called him. In xlii. 21 the force of the familiar text about magnifying the law is enhanced by putting the whole verse into one sentence, "It pleased the Lord for His righteousness' sake to magnify the law and make it honorable." In xlvi. 1 the obscure archaism, "your carriages were heavy laden" is relieved so as to give liveliness to the picture of idols captured and removed—"the things that ye carried about are made a load, a burden to the weary *beast*." In xlvii. 1 the clauses, "sit on the ground; *there is* no throne," are, with a manifest improvement, thrown into one, "Sit on the ground without a throne," to express Babylon's humiliation. In xlix. 5, by using the reading of the Hebrew *Keri*, the sense is greatly improved. Instead of rendering "And now saith the Lord . . . Though Israel be not gathered, yet shall I be glorious," etc., the revision reads, "And now saith the Lord that formed me to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him (for I am honorable in the eyes of the Lord, and my God is become my strength): yea, He saith, It is too light a thing," etc. In v. 7, "because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee," gram-

mar and sense are both consulted in changing "and He shall choose thee" to "who hath chosen thee." In l. 11 the Authorized Version reads, "Behold all ye that kindle a fire, that compass *yourselves* about with sparks ; walk in the light of your fire and in the sparks *that* ye have kindled." The revision puts it, "Behold, all ye that kindle a fire, that gird yourselves about with firebrands ; get you into the flame of your fire, and among the brands ye have kindled." This change makes more striking the obvious sense of the passage that the fire which God's foes prepare for His servants shall be the cause and means of their own destruction. A more exact rendering of li. 14, "The captive exile hasteth that He may be loosed, and that he should not die," etc., makes it assert not an effort toward freedom, but its actual accomplishment. "The exile shall speedily be loosed, and he shall not die," etc.

The 53d chapter of the evangelical prophet has so long been endeared to the hearts of devout believers that nearly every word has become sacred, like the psalms, and no change can fail to give a shock to many readers. Yet the conviction of scholars is universal that in not a few instances the common version fails to give the exact sense of the original. The revision begins the pericope with lii. 13, as is certainly right, and removes the needless and disturbing confusion of tenses in vv. 2, 3, such as "He *shall* grow up ;" "when we shall see him ;" "He *is* despised and rejected." The correction of these makes the description more coherent and impressive,



as one continuous picture of lowliness and rejection. In v. 3, instead of "we hid as it were our faces from Him," there is the exacter rendering, "as one from whom men hide their face, He was despised," etc. The difficult 8th verse, "He was taken from prison and from judgment; and who shall declare His generation" is made plainer by rendering, "By oppression and judgment He was taken away; and who considereth His generation?" Yet it is the opinion of not a few of the learned that it would be better to substitute for the latter clause what is given in the margin, and read thus: "As for His generation, who among them considereth that He was cut off from the land of the living for the transgression of my people to whom the stroke *was due*?" In liv. 8 "In a little wrath I hid my face from thee" becomes "In overflowing wrath I hid my face," etc., thus making a stronger contrast with the kindness mentioned in the next clause. In v. 12 the promise to Zion is not "windows of agates," but "pinnacles of rubies." \* In lvi. 10, 11 the comparison of Israel's rulers to dumb, indolent, greedy dogs, and to faithless shepherds, is brought out much more clearly than in the Authorized Version. The indignant question of Jehovah at offerings made to

\* The author, when he was in the East some ten years ago, learned of a tradition current among the Mohammedan populations, that one of the pinnacles of Solomon's temple terminated in a jewel of such transcendent lustre that even in a dark night the Bedawin women, thirty miles away beyond the Jordan, were able to thread their needles by its light.

idols (lvii. 6), "Should I receive comfort in these?" is much better expressed by "Shall I be appeased for these things?" In v. 13 a literal rendering turns "vanity shall take *them*" into "a breath shall carry them away." In lix. 19 the oft-quoted text, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against Him," becomes, according to the tenor of modern criticism, "For He shall come as a rushing stream which the breath of the Lord driveth." So rendered, the words are a glowing description of the impetuous progress of the name of the Lord. In lxii. 6 the Authorized Version reads, "Ye that make mention of the Lord, keep not silence and give Him no rest till He establish Jerusalem." But the boldness and the correspondences of the original are finely set forth in the revision, "Ye that are the Lord's remembrancers, take ye no rest and give Him no rest till He establish," etc. Rest not yourselves, neither let him rest.

The striking passage at the beginning of the next chapter, "who is this that cometh from Edom, with dyed garments from Bozrah," etc., is greatly helped by representing the conqueror as "marching" rather than "travelling" in the greatness of his strength, and by a more vigorous rendering of the last clause of v. 6, but especially by preserving the preterite tenses of the original. Thus, the version adequately represents the whole grand dramatic description of Jehovah as a warrior on his triumphant return after having achieved a triumphant victory. The enig-

matical close of the chapter, "We are thine ; thou never barest rule over them : they were not called by the name," is made coherent by the change, "We are become as they over whom thou never barest rule ; as they that were not called by thy name." The similar difficulty in lxv. 5, "in those is continuance, and we shall be saved," which is unmeaning, is removed by rendering "in them [*i.e.*, in our sins] *have we* been of a long time, and shall we be saved?" In lxv. 11, "ye that prepare a table for that troop, and that furnish the drink unto that number," the change of "that troop" into "Fortune," and of "that number" into "Destiny," suggests to the reader what otherwise he would hardly conjecture, that these are names of idol deities. In lxvi. 2 to say, after Jehovah's assertion that He made heaven and earth, "and all those things have been," is flat, but it becomes significant in the revision, "and so all these things came to be," thus emphasizing the contrast between a manufactured universe and the nobler temple of a spiritual nature.

JEREMIAH. The phrase "imagination of their heart," which occurs iii. 17 and several times elsewhere, is changed to "stubbornness of their heart," which is what the word means. In iv. 14, "How long shall thy vain thoughts lodge within thee?" the word *vain* (= empty) does not express the force of the original, and is therefore changed to *evil*. So in v. 30, "thou rentest thy face with paint" becomes "thou enlargest thine eyes with paint," because the

Oriental custom was in this way to produce an apparent enlargement of the eye. In vi. 29 the fine figure of the prophet is obscure. "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain." The revision is more accurate. "The bellows blow fiercely; the lead is consumed of the fire; in vain do they go on refining." That is, no matter how severe the smelting process, there is no good result. The wicked remain, and Israel becomes "refuse silver." In viii. 8, to the people's claim, "We are wise, and the law of the Lord is with us," the Authorized Version says, "Lo, certainly in vain made He *it*; the pen of the scribes *is* in vain," but the revision gives the better and clearer sense, "But, behold, the false pen of the scribes hath wrought falsely." You have the law, but your scribes have turned it into a lie. In x. 21 and elsewhere "pastors" is changed into "shepherds" to avoid ambiguity. In xi. 19, "I was like a lamb *or* an ox that is brought to the slaughter," "a lamb *or* an ox" is changed into "a gentle lamb," which is just as correct, and more suitable. The second member of the fine antithesis in xii. 5 is in the Authorized Version "*if* in the land of peace *wherein* thou trustedst *they wearied thee*, then how wilt thou do in the swelling of Jordan?" but the revision renders more exactly, "though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?" In xiv. 2 the Authorized Version says of the gates of Judah that "they are black unto the ground," but the revision resolves the pregnant ex-

pression of the Hebrew into "they sit in black upon the ground;" and in v. 6, instead of saying that the wild asses "snuffed up the wind like dragons," says they "pant for air like jackals." In xvii. 11 the partridge that "sitteth *on eggs* and hatcheth them not" becomes "the partridge that gathereth *young* which she hath not brought forth;" meaning that as these young when aware of the fraud forsake the false mother, so riches wrongly gotten forsake the unlawful owner. In xviii. 14 the enigmatical question, "Will *a man* leave the snow of Lebanon which cometh . . . field, *or* shall the cold flowing waters . . . be forsaken," is changed to "Shall the snow of Lebanon fail from the rock of the field, *or* shall the cold waters that flow down from afar be dried up;" the prophet using the perennial snows on Lebanon and its never-failing streams to set forth the hereditary attachment of a nation to its gods. The striking passage xx. 7-12 is made clearer and more vivid in the revision, but is too long to be given here. The unmeaning direction in xxii. 20, "Cry from the passages," is changed to "Cry from Abarim," which is a mountain summit like Lebanon and Bashan mentioned in the preceding clauses. In xxxi. 21, "Set thee up waymarks, make thee high heaps," the revision gives light by substituting "guide-posts" for "high heaps." In the account of Jeremiah's purchase of land (xxxii. 10), "I subscribed the evidence" very properly becomes "I subscribed the deed." A similar change in vv. 11, 12, 14 clarifies the narrative. The prophet is said in

xxxvii. 12 to have gone out of Jerusalem "to separate himself thence," which the revision rightly turns into "to receive a portion there," as required both by the Hebrew and the connection, for the Authorized Version's phrase would seem to justify the charge of attempted desertion which his foes urged against him. In xxxix. 2 the awkward and dubious statement, "the city was broken up," is replaced by "a breach was made in the city." In xliv. 21 "fatted bullocks" gives way to "calves of the stall," the phrase used for the same Hebrew in Mal. iv. 2. In xlviii. 12 the bold figure of the context is preserved by changing "I will send wanderers that cause him to wander" into "I will send them that pour off and they shall pour him off." Jeremiah has compared Moab to wine that has never been drawn off into another cask, and therefore retains its taste and scent unchanged. Now, however, shall come those who will tilt up the old casks and empty them completely. In li. 12 the direction to the besiegers of Babylon is to set up the standard, not "upon the wall," as the Authorized Version has it, but "against the wall." In v. 17 the strange utterance, "Every man is brutish by *his* knowledge," is changed to "is become brutish, *and is* without knowledge," which is what the Hebrew and the connection require. In vv. 31, 32 the Authorized Version says that at the capture of Babylon messengers shewed the king that "his city is taken at one end, and that the passages are stopped," whereas their message was that the "city is taken on every

quarter and the passages are surprised," which was the fact. So in v. 55, instead of the identical proposition, "when her waves do roar like great waters, a noise of their voice is uttered," the revision gives both sense and poetry, reading, "and their billows roar like many waters, the noise of their voice is uttered."

THE LAMENTATIONS OF JEREMIAH.—This book, which is not merely poetry but poetry of a very complicated nature, since three of the five chapters are alphabetical and all of very elaborate structure, is printed in parallelisms. The sense is made clear by a variety of minor changes. I note only a few. Instead of saying (i. 8) that "Jerusalem is removed," the revision is more literal and clear in saying, she is "become as an unclean thing." (The same change is made in Ezek. vii. 19, 20.) A similar phrase is employed euphemistically and wisely at the close of v. 17 and also in Ezek. xviii. 6. In ii. 20 "children of a span long" are changed into "children dandled in the hands," as modern criticism demands. The triplet in iii. 28-30, "He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled with reproach," is made clearer by turning the verbs from the present into the cohortative, according to the Hebrew, and changing "borne" into "laid." The passage then is an address concerning the sufferer.

Let him sit alone and keep silence, because He [*i.e.* God] hath laid it upon him.

Let him put his mouth in the dust, if so be there may be hope.

Let him give his cheek to him that smiteth him ; let him be filled full with reproach.

EZEKIEL.—In i. 15 we read, “ behold, one wheel upon the earth by the living creatures, with his four faces,” as if there was only a single wheel for the whole. The true sense is given in the revision, “ behold one wheel upon the earth beside the living creatures, for each of the four faces thereof,” which is what the Hebrew means. In iii. 21 the Authorized Version represents the penitent man as delivered “ because he is warned.” But the impenitent was likewise warned, and the revision therefore shows the difference by rendering, as the original admits, “ because he took warning.” The curious utterance respecting the wheels of the cherubic vision, x. 13, “ it was cried unto them in my hearing, O wheel !” is supplanted by the simpler and more accurate statement, “ they were called in my hearing, the whirling *wheels*.” In xi. 16 the familiar phrase “ a little sanctuary ” disappears in the revision, because the promise really is that God will become a sanctuary “ for a little while ”—*i.e.*, during the provisional period of exile. Hence the loss is only in expression. The substance of the promise in the Authorized Version remains. In xvi. 4, “ to supple thee” is made “ to cleanse thee ;” v. 12, “ a jewel on thy forehead” becomes “ a ring upon thy nose ;” v. 14, “ comeliness” is turned into “ majesty ;” v. 24,



“high place” becomes “lofty place,” to distinguish this term from another usually so rendered; v. 49, “abundance of idleness” is made “prosperous ease”—all of which are changes required by modern lexicography. In xviii. 24 the Authorized Version preserves a Hebraism, “all his righteousness that he hath done shall not be mentioned,” which in English implies that some of it might be, whereas the sense is just the reverse, as given in the revision, “None of his righteous deeds . . . shall be remembered.”\* In the 20th chapter the word “polluted” is in seven cases changed to “profaned,” which is the exact meaning of the original; but in vv. 26, 31, 43 it is retained because it translates another Hebrew verb. The printing of “South” with a capital initial letter indicates that the reference is not to a point of the compass, but to a specific region known as the Negeb or South. In ch. xxi. 8–17 the vivid description of the sword which is to overthrow Babylon is freed from obscurities in the revision—*e.g.*, the statement, v. 15, “it is made bright, it is wrapped up for the slaughter,” is thus illumined, “it is made as lightning, it is pointed for slaughter.” So in v. 21, instead of “he made his arrows bright, he consulted with images,” we read, “he shook the arrows to and fro, he consulted the teraphim” (household gods), both of these being customary forms of divination. The well-known pas-

\* A similar retention of a misleading Hebrew idiom is found in Ps. ciii. 2, “And forget not all His benefits,” where the meaning is, “Forget none of His benefits.”

sage, vv. 25-27, "And thou, profane wicked prince of Israel, whose day is come when iniquity *shall have* an end. Thus saith the Lord God, Remove the diadem, and take off the crown : this *shall not be* the same : exalt *him that is* low and abase *him that is* high. I will overturn, overturn, overturn," etc., retains its general character as an address to Zedekiah, but the change of "diadem" to "mitre" indicates that the revolution predicted was to include the priesthood as well as the royalty. "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord God : Remove the mitre and take off the crown : this shall be no more the same : exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it : this also shall be no more until he come whose right it is ; and I will give it him." No overturning, however, would be final until He came whose is the right. In v. 30 the question, "Shall I cause it to return into his sheath ?" is properly transformed into a command, "Cause it to return into its sheath," etc., an impressive statement of the fact that the sword's work is over. In xxiv. 3, "Set on a pot" becomes "Set on the caldron," the one mentioned in xi. 3 ; and in v. 12 the revision shows how ineffectual was the effort to burn away the filth—"She hath wearied herself with toil ; yet her great rust goeth not out of her ; her rust *goeth not forth* by fire," a view wholly misconceived in the Authorized Version. The description of Tyre's wealth and commerce

(ch. xxviii.) is rendered more intelligible. Instead of "the company of Ashurites have made thy benches of ivory," we read, "they have made thy benches of ivory inlaid with boxwood;" and instead of "The ships of Tarshish did sing of thee in thy market" (v. 25), there is the fine figure that these ships "were thy caravans for thy merchandise." In the last four verses the change of the futures into preterites is more literal, and adds greatly to the effectiveness of the wail. In the reproof of Tyre's claim of divinity, xxviii. 6, the weak dilution of the Authorized Version, "but thou *shalt be* a man" gives way to the vigorous, "but thou art man." In vv. 16-19 the change of the futures of the Authorized Version into preterites is a gain in accuracy and vividness. In xxxii. 2 "whale" is changed to "dragon," which better represents the crocodile of Egypt than an animal whose habitat is the ocean. In v. 6 "water-courses" is substituted for "rivers," because in the land referred to, Egypt, there is but one river, which, however, has many artificial channels. In the description of the valley of dry bones (xxxvii.), the change of "shaking" (v. 7) into "earthquake" gives the striking sense of the original, and that of the statement "we are cut off for our parts" into "we are clean cut off," converts obscurity into lucidness. In xxxviii. 2, 3, "the chief prince" is made "prince of Rosh," according to the general consent of modern critics. In xlv. 23 is a change which occurs also elsewhere—viz., that of "the holy and profane" into "the holy and the

common," the last term implying only what is not consecrated.

DANIEL.—In ii. 30 the Authorized Version makes Daniel say that the secret was revealed to him "for *their* sakes that shall make known the interpretation," but the revision gives it more accurately "to the intent that the interpretation may be made known." The difference is considerable. In iii. 25 the king says, in the Authorized Version, that the form of the fourth person seen in the furnace "is like the Son of God," which the revision changes properly to "a son of the gods," which is all that the original means or can mean. In vi. 7, 8, etc., "decree" becomes "interdict," because the original word means a prohibitory decree. In vii. 9 "the thrones were cast down" is changed to "thrones were placed," in accordance with the older versions and most moderns, and with the connection. In viii. 9 "the pleasant land" becomes "the glorious land," in accordance with the rendering of the same word in Ezek. xx. 6, 15, and also with the Authorized Version's usage in Dan. xi. 16, 41. In v. 13 "saint" becomes "a holy one," for the same reason that a like change was made in Job v. 1 and xv. 15—viz., that "saint" is usually understood to mean a human being, whereas "a holy one" may be either angelic or human. In v. 17 the obscure utterance, "at the time of the end *shall be* the vision," gives place to the more literal, "the vision belongeth to the time of the end." A similar emendation is found in vv. 19, 26. In the famous

passage at the close of ch. ix. many will be disappointed to find that "Messiah," which is simply the Hebrew word in English letters, has disappeared, while instead of it appears the translation of its meaning—viz., "the anointed one." This is the only case in Scripture where the word is given in the Authorized Version as a proper name, and the revisers thought proper to assimilate it to the numerous other passages (*e.g.*, Lev. iv. 3; I. Chron. xvi. 22; Ps. ii. 2), where it is uniformly rendered "anointed." But whether so late as the time of Daniel, the word had not come to have a specific reference to the future deliverer who was to exhaust the meaning of anointing in all its applications, may be a question. In favor of the revisers' rendering is the fact that in the Hebrew neither this word nor the next one has the article, so that a literal rendering would be "an anointed one, a prince." But quite apart from the matter of translation is the question whether the reference is to an earthly deliverer, like Cyrus, or to Him of whom Andrew said to his brother Peter (John i. 41), "We have found the Messiah (which is, being interpreted, Christ)."

The latter half of the 25th verse conforms as closely as possible to the original. In the next verse many will be surprised to miss the phrase about Messiah's being cut off "but not for himself," but it is the general opinion of scholars that this is an impossible translation. The words are "there shall not be to him," and we may supply, to complete the sense, "a successor," or "a people," or, as the re-

vision, "anything." The latter part of the verse follows the Hebrew closely; instead of "and unto the end of the war desolations are determined," the revision reads "and even unto the end shall be war; desolations are decreed." In the last verse, "confirm the covenant," which is hardly a rendering, is changed to "make a firm covenant." The latter half of the verse, shunning the obscurity of the Authorized Version, takes the form most agreeable to current critical opinion: "upon the wing (or pinnacle) of abominations shall *come one* that maketh desolate; and even unto the consummation, and that decreed, shall *wrath* be poured out upon the desolator." Of course, in a passage which has been fought over for ages by all classes of critics, no one can furnish a version which will be universally accepted. But any candid judge must admit that the revision excels the common version in strictness and clearness of rendering, as well as in freedom from dogmatic bias.

The twelve Minor Prophets constitute the most generally neglected portion of the Old Testament, partly because they abound in obscure and difficult passages, partly because the historic period and relations of these writers are not understood, and also because they are less frequently made the subject of popular comment in the pulpit or the press. Many otherwise intelligent believers would be puzzled to recite their names in the order of their occurrence or otherwise, and much more to indicate their differ-

ences as to subject, style, purpose, ability or literary merit. The evil has been increased by the fact that here the authors of the common version were less successful than elsewhere, and sometimes by infelicitous renderings made the sacred writers more obscure than they naturally are. The revision of course does not solve all difficulties and make all rough places plain, but if it smooths the path for the English reader and perceptibly aids him in reaching the mind of the Spirit, the benefit will not be small to the church of God.

HOSEA.—In ii. 21, 22 the verb “hear” is changed to “answer,” which is the proper sense of the Hebrew. When the heavens ask to send their rain upon the earth, God will answer them, and when the earth asks rain the heavens will answer, and so throughout the series of bold personifications. In iv. 16, “For Israel slideth back like a blacksliding heifer,” the revision reverts to the true meaning of the original, which is that Israel hath behaved himself stubbornly like a stubborn [or refractory] heifer. In v. 18, “her rulers *with* shame do love, Give ye,” which is almost unintelligible, is replaced by “her rulers dearly love shame”—*i. e.*, what is shameful. In v. 10 “the princes of Judah are like them that remove the bound,” the change of “bound” into “landmark” makes the sense more obvious. In vi. 3 the fine passage, “Then shall we know if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter *and*

former rain unto the earth," has its full beauty brought out by a stricter rendering—"Let us know, let us follow on to know the Lord; His going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that watereth the earth." The sense is both clearer and richer. We read in v. 4 concerning Judah's goodness that "as the early dew it goeth away;" but all dew is early, and the revision amends in accordance with the Hebrew, and reads, "the dew that goeth early away," which well represents the evanescent piety of the people. The same phrase occurs in xiii. 3, where the same emendation is made. The use of "goeth" in one passage and "passeth" in the other to render the same Hebrew verb, is a variation retained from the Authorized Version.

A striking alteration is found in v. 7, where instead of saying that "they like men have transgressed the covenant," the revision reads, "they like Adam have transgressed," etc., which is certainly a possible translation, and to many far more expressive than the common version. In ch. vii. are many obscurities inherent in the brief elliptical style of the prophet. Verse 4 shows one that belongs to the translators. It is hard to see any meaning in the words "*who* ceaseth from raising after he hath kneaded the dough until it be leavened," but the revision reads, "he ceaseth to stir *the fire* from the kneading of the dough," etc.—*i.e.*, the oven of the baker, to which the people burning with lust are compared, is so hot that he needs no more to add



fuel. In viii. 12 the Authorized Version reads, "I have written to him the great things of my law," but the revision (following the *Kethib*) renders, "Though I write for him my law in ten thousand *precepts*," etc., referring to the myriads of instructions the people had enjoyed. In x. 1 it is said, "Ephraim is an empty vine, he bringeth forth fruit unto himself," certainly a very suggestive sentiment; but modern critics agree to the rendering of the revision, which manifestly suits the connection better, "Israel is a luxuriant vine which putteth forth his fruit." But his prosperity only made him more devoted to idols. In xii. 3 an obvious contrast is obscured in the version, "He took his brother by the heel in the womb, and by his strength he had power with God." The revision reads, "In the womb he took his brother by the heel, and in his manhood he had power with God," thus comparing together Jacob's earliest years and his adult vigor. In xiii. 9 the Authorized Version, "O Israel, thou hast destroyed thyself, but in me is thine help," just and weighty as it is in itself, is not a fair rendering. The revision gives the true sense: "It is thy destruction, O Israel, that thou art against me, against thy help." In xiv. 2, "So will we render the calves of our lips" is against Hebrew grammar, as well as obscure. The revision reads, "so will we render *as* bullocks the offering of our lips"—*i.e.*, thankful praise will take the place of sacrificial offerings, which is doubtless the meaning hinted at in the Authorized Version.

JOEL.—The chief changes here are in the tense forms. The vividness of the description of the locusts' invasion in the second chapter is greatly increased by putting the verbs in vv. 3-11 in the present. The prophet speaks as if the whole scene were passing before his eyes. In v. 8 the mysterious utterance "when they fall upon the sword, they shall not be wounded" is greatly relieved by the rendering, "they burst through the weapons, they break not off *their course*." There is a gain also in changing the tenses in vv. 18, 19, for, according to the Hebrew, the prophet tells, not what the Lord will do, but what He has done.

AMOS.—In this prophet all obscurity is not removed, but light is given to many passages that perplex the ordinary reader. In ii. 13 the Authorized Version, "I am pressed under you as a cart," etc., is exactly reversed, according to the original, "Behold, I will press *you* in your place as a cart presseth that is full of sheaves." And this better suits the connection. In iii. 12 the incongruity of describing the rescue of Israel from Samaria and at the same time from Damascus, is remedied by changing "in Damascus *in* a couch" into "on the silken cushions of a bed." In v. 9 the description of Jehovah as one "that strengtheneth the spoiled against the strong" is turned so as to show his punitive majesty, "that bringeth sudden destruction upon the strong so that destruction cometh upon the fortress." And this better suits the connection. In the symbolic vision, vii. 4, the fire is said in the Authorized Version to

“have devoured the great deep and did eat up a part.” A part of what, the reader asks, but asks in vain. The revision solves the riddle by rendering the last clause, “and would have eaten up the land,” which makes sense, and probably conveys the true meaning. In viii. 8 and ix. 5 the change of “flood” into “River” brings out the meaning of the figure employed—viz., the land shall rise and fall just as the Nile rises, overflows and then subsides. So in ix. 6 the description of the Lord’s work becomes clearer. It is His “chambers” not “stories” that He builds in heaven, and it is not “a troop” but “a vault” or arch that He founds upon the earth.

OBADIAH.—In vv. 11–14 the Authorized Version resolves the imperatives of the Hebrew into subjunctives—“Thou shouldst not have looked,” etc., “shouldst not have entered,” etc. But the revision with most critics keeps the form of the Hebrew, “Look not thou on the day of thy brother in the day of his disaster, and rejoice not,” etc. The words of the prophet are addressed to the Edomites by way of apostrophe, just as if he saw them actually pursuing the unbrotherly conduct which he denounces.

JONAH.—A single change of minor importance is noted in this prophet. In i. 11 “the sea wrought and was tempestuous” is put into English idiom by the phrase “became more and more tempestuous,” which is precisely what the original means.

MICAH.—In i. 15 “I will bring an heir unto thee” sounds like a promise in the midst of denunciations, but the word for “heir” is justly in the revision

rendered "him that shall possess thee," which is a menace, and suits the context. And the next clause carries out the sentiment by saying, not as the Authorized Version, that this new possessor "will come unto Adullam," but that the glory of Israel shall come even to that cave for refuge. In vi. 11, instead of the Authorized Version, "Shall I count *them* pure with the wicked balances?" which does violence to the verb, the revision reads, "Shall I be pure with wicked balances," meaning that the offender thus asks his conscience.

NAHUM.—In the vigorous description of the assault on Nineveh, the Authorized Version reads (ii. 3), "the chariots shall be with flaming torches," but the revision, "the chariots flash with steel." In iii. 2, 3 the revision does justice to the original by representing the rapid movement of the assailants and the pomp and glow of their onward rush. "The noise of the whip, and the noise of the rattling of wheels; and prancing horses and jumping chariots; the horsemen mounting, and the flashing sword and the glittering spear; and a multitude of slain, and a great heap of carcases."

HABAKKUK.—The Authorized Version renders i. 11, "Then shall his mind change, and he shall pass over and offend, imputing this his power unto his god," but most critics understand the verse as stating the resistless march of the invader and his self-confidence. "Then shall he sweep by, as a wind, and shall pass over and be guilty, even he whose might is his god." In ii. 3 is the familiar utterance about

the vision : “ though it tarry, wait for it ; because it will surely come, it will not tarry.” The revision changes the last word to “ delay,” because the Hebrew has two different words for *tarry*, one that means merely to linger, the other meaning a delay that is final or too late to be rectified. The apparent contradiction of the Authorized Version is thus shown not to exist. In ii. 15 the Authorized Version says, “ Woe unto him that giveth his neighbor drink, that putteth thy bottle to him,” which the ignorant quote as if it were applicable to our own day. But the second clause is incorrectly translated, and the true rendering is, “ that addest thy venom *thereto*.” Thus the revision shows that there is no reference to friendly social drinking usages, but rather to a man who thrusts an unwelcome drink upon another on purpose to bring him to shame. In ii. 19 the Authorized Version has the idol-maker saying “ to the dumb stone, Arise, it shall teach,” but it is far more spirited to make the last words an indignant question of the prophet—“ Shall this teach ?” The brilliant ode which occupies the third chapter is made more clear in several places. Instead of the senseless “ horns” (v. 4), we read, “ He had rays *coming forth* from His hand.” So in v. 14, instead of “ striking through with his staves the head of villages,” we read, “ Thou didst pierce with His own staves the head of His warriors.” The prosaic version of v. 15, “ Thou didst walk through the sea with thy horses, through the heap of great waters,” is exchanged for “ Thou didst tread the sea with thine horses, the heap of mighty waters.”

ZEPHANIAH.—In i. 11 “merchant people” is replaced by “people of Canaan,” whose overthrow is mentioned in the next chapter.

HAGGAI.—In ii. 7 the well-known promise in reference to the second temple, “the desire of all nations shall come,” is usually interpreted to mean Messiah as the unconscious hope of the Gentiles; but the true rendering makes it refer to things, not persons—“The desirable things of all nations shall come, and I will fill this house with glory.” Of course this is a consequence of Messiah’s appearance.

ZECHARIAH.—In iii. 8 Joshua and his fellows are called in the Authorized Version “men wondered at.” The revision gives the true and comforting meaning—“men that are a sign” — *i.e.*, typical men, they who foreshadow the great future priest upon his throne. In xii. 2 the unintelligible phrase “the forest of the vintage” is exchanged for “the strong forest.” In xii. 2 Jerusalem is to be a cup of reeling to all the people “when they shall be in the siege both against Judah and Jerusalem,” but countries are not besieged, and the literal rendering is, “and upon Judah also shall it be in the siege against Jerusalem.”

MALACHI i. 10.—Instead of the irrelevant question of the Authorized Version, “Who among you would shut the doors *for naught?*” modern critics render, as the revision, “Oh that there were one among you that would shut the doors, that ye might not kindle *fire on my altar in vain.*” Better no sacrifice than one improperly offered. The well-known passage,

iii. 17, "they shall be mine . . . when I make up my jewels," is rendered according to the original thus, "And they shall be mine, saith the Lord of hosts, in the day that I do make, *even* a peculiar treasure." The Hebrew offers no suggestion that God makes up a casket of jewels, but it does teach how dear God's people are to Him, and how carefully they are preserved.

## CHAPTER VIII.

### THE AMERICAN APPENDIX.

WHEN the co-operation of American scholars in the work of revision was invited, nothing was said, perhaps nothing was even thought of, in respect to the course to be pursued in case of a difference of opinion between the two committees as to the propriety of any proposed changes. As the work went on it became apparent that such a difference existed. Various methods of composing it were suggested, and there was considerable correspondence on the subject. Finally it was agreed with great, if not entire, unanimity, that on the one hand the American Committee should recognize the moral claim of copyright on the part of the English publishers, the Syndics of the University presses, and for fourteen years from the date of publication should abstain from issuing any edition of their own, meanwhile giving the whole weight of their influence in favor of the English issues; while, on the other hand, the differences of reading or of rendering which in the view of the American Committee were of special importance should be inserted in an appendix to be attached to all the English editions. There were some at least of the American Committee to whom the plan of an



appendix was very distasteful, and who would gladly have welcomed some other solution of the difficulty ; but none such could be found, and accordingly all acquiesced in the conclusion just stated. The effort of the American Committee, then, was to reduce the appendix to the smallest possible dimensions ; and after receiving the final action of their British brethren, they revised and re-revised the exceptions they took to their results, often surrendering what they deliberately judged to be best because it did not seem to be of such importance as to demand distinct mention. With these explanations the reader will easily understand the precise force of the heading of the appendix as given in the authorized editions.

“ The American Old Testament Company, while recognizing the cordial acceptance given to many of their suggestions, present the following instances in which they differ from the English Company as of sufficient importance to be appended to the revision in accordance with the original agreement.”

These suggestions are divided into two portions, one consisting of emendations to be applied to words or phrases of frequent occurrence, or at least occurring oftener than once, and hence bearing the general title of “ classes of passages,” the other of particular instances in which a different rendering is preferred.

#### I. CLASSES OF PASSAGES.

I. Of these the first and most important is that which refers to the characteristic divine name, *Jehovah*. This name occurs in the Authorized Version of the

Old Testament in seven places, in three of which it is in composition, as Jehovah-Shalom (Judges vi. 24). This number has been considerably increased in the revision, but the American Committee think that the change should be universal. It is well known that the Jews cherished a superstitious dread of this name, and while preserving its radical letters altered the vowels, so that it is not altogether a settled question what those vowels were, though I believe all admit that they were not those represented by our English word Jehovah. Most modern scholars propose to express them by the form *Jahveh*, which is sometimes by pedants introduced into popular works. The Greek translators did not transfer the word, but rendered it uniformly by *κύριος*, and the English translators copied their example by rendering with the exceptions noted, LORD ; and where this occurred in connection with another Hebrew word signifying Lord, they rendered the compound phrase "Lord God," thus completely hiding from the ordinary reader the full force of the term. For "Lord" simply conveys the ideas of authority, power and majesty, which are abundantly conveyed by other terms, such as *El Shaddai*. As is well known, *God* is the ordinary title given to the Creator as supreme and the object of worship, in which sense it is applied to the gods of the heathen ; but *Jehovah* belongs alone to the God of Israel who revealed Himself to Abraham, Isaac and Jacob, and it is never applied to any other deity. There are Gods many, or many that are so called, but there is only one Jehovah.

This is the incommunicable name. There are differences of opinion as to its exact meaning, but there is no difference as to its being the chosen and characteristic appellation of the God of the Scriptures, the One who revealed Himself to His people and entered into covenant with them. Elohim is the God of nature, the creator and preserver of men, but Jehovah is the God of revelation and redemption; and this wealth of meaning in the latter term is increased if we regard it as involving the ideas of eternal and immutable self-existence which its derivation is generally considered to imply. Now, why should such a peculiar and pervading feature of the living oracles be effaced from the English Bible? Why should a habit, originating in nothing but superstition, be retained? The only answer is the shock to usage given by the change in such a multitude of places in the Bible.\* But this, though it be sore enough, is not

\* Mr. Arnold indeed gives another reason in his "Isaiah of Jerusalem"—viz., that Jehovah "has a mythological sound." But how can that be, when it has for nearly three centuries been in the Authorized Version in seven places? Most persons are accustomed to make a wide distinction between Scripture and mythology. Is it possible that Mr. Arnold was influenced by an unconscious recalling of the opening stanza of Pope's "Universal Prayer," fitly so called, as no rational individual could thus worship he knows not what?

Father of all ! in every age,  
In every clime adored,  
By saint, by savage, and by sage,  
Jehovah, Jove, or Lord !

If this be so, I may be permitted to say that where one reader of the English Bible has gotten his conception of Jehovah from

sufficient to justify so great a departure from fidelity as is found in the common version, for this departure operates to obscure the very thing which the author of the Bible intended to make prominent. Words are often things, and nowhere so clearly as in the names of the divine Being. Witness the emphasis laid on this word in the Old Testament and the New. "This is my name, and this is my memorial to all generations" (Ex. iii. 15). "His name through faith in His name hath made this man strong" (Acts iii. 16). The sentiment of the passage in Exodus is reproduced in Ps. xxx. 4 (xcvii. 12), where, however, it is quite obscured in the rendering of the Authorized Version, which is retained in the British revision, "Give thanks at the remembrance of His holiness." The true sense of the passage is :

Sing praise unto the Lord, O ye saints of His,  
And give thanks to His holy memorial *name*.

And so in Hosea xii. 5 we read "Jehovah is His memorial," where the whole point of the sentiment lies in the divine name. The American Company felt that it was due to the English reader that he should be able to see in his Bible all the stress which the Most High has been pleased to lay upon His chosen characteristic name.

II. The word *Sheol* is rendered in the Authorized Version variously as "the grave," "the pit" or "hell." The English revisers in some cases substituted

Pope, at least fifty have drawn theirs from the occasional use of the word in that Bible.

the transliteration of the Hebrew word, but in others allowed the old rendering to remain. The Appendix asks that the transliteration should be carried through the book without exception. The reasons are that this saves the necessity of a periphrasis, since no one English word expresses the full sense of the Hebrew, and it is not wise to substitute a description for a definition. The original term, whatever be its derivation, simply denotes the state or place of departed spirits, considered as the common abode of the righteous (Gen. xxxvii. 35) and the wicked (Ps. ix. 17). The Authorized Version's renderings of it are therefore misleading. "Hell" in popular English is the place of endless punishment, a sense which *Sheol* never has. The *grave* and the *pit* refer primarily to the body, and so miss the very point of *Sheol*, which refers to the spirit. The only safe way is to transliterate the word throughout, and then the English reader, studying all the passages in which it occurs, can arrive at his own conclusion as to its meaning. It is of course unpleasant and undesirable to introduce a new and foreign word into a book for the people, but in this case no resource is left. Any other course would darken the mind of the Spirit.

Classes III., IV. and V. express simply a preference for modern usage over ancient. Many prefer the archaisms as not misleading and as in keeping with the venerable age of the Scriptures, but others insist that the book which is put into the hands of all the young as soon as they are able to read should represent the grammatical forms in vogue among all

good writers of our own day. A very large majority of the American Committee sided with the latter, and hence the substitutions recommended.

Class VI. respects renderings in the margin that have been borrowed from the Septuagint version, the Vulgate or other ancient "authorities." The insertion of these is based on the presumption that the variations found in these versions originated in variations in the Hebrew codices, which the authors of those versions had before them. Without denying that such matters are well worthy of the scholar's careful attention, the American Committee yet felt that there was an element of uncertainty about them which forbade the notion of presenting them even as alternative readings in a book intended for the people. The English Bible is a version of the Hebrew Bible as we have it from the hands of them to whom "were committed the oracles of God."

Class VII. contains a variety of details, very many of which explain themselves, or at least suggest the reasons for their adoption. For example, "adder" is substituted for "basilisk," because the latter word conveys to most readers no more meaning than the original Hebrew would convey. Other words, such as *seethe*, *sod*, *chapter*, *fenced* (in the sense of fortified), *fray*, *mount* (in the sense of mound), *ouches*, *sith*, *tell* (in the sense of number or count), are practically obsolete. "A lamb of the first year" is an ambiguous expression, but the change of the last four words into "a year old" gives the sense of the original clearly and exactly. The phrase "son of

Belial'' seems to imply that Belial, which simply means *worthlessness* and then *wickedness*, is the name of an evil spirit, for which there is indeed plenty of authority in Milton but none in the Scripture, save possibly in II. Cor. vi. 15, where Belial (true text, Beliar) is put in opposition to Christ, and where many think it is simply a personification of the evil principle. It seemed to the American Company that to resolve the phrase into its obvious meaning would be a gain to the reader. The phrase "God forbid" is removed, because it does not seem reverent to introduce the divine name in an exclamation where it does not appear in the original. "Lamp" takes the place of "candle," because the latter never has been known in the East, and is not found there now save as introduced by foreigners. "New wine" is inserted whenever it represents the Hebrew word usually so translated, in order that the English reader may for himself trace the usage. No one would guess that "apothecary" and "confectionery" in the Authorized Version simply mean "perfumer;" and since such is unquestionably the fact, it seems better to put the correct word in the text. To say that God "sitteth upon the cherubim" does not convey a sense suitable to our conceptions of the divine majesty; and it is equally correct and far more dignified to say that "He sitteth (*i.e.*, as king = enthroned) above the cherubim," these exalted creatures being considered as bearers of His throne. It is worth while to substitute *scoffer* for *scorner*, because the latter word now refers mainly to a mental emo-

tion, whereas the other implies the outward expression of such emotion, which is what the original word means. It greatly increases the vividness of a passage when, instead of the word *trust*, which represents several different Hebrew terms, we find the phrase *take refuge*, which is the exact sense of the original. So the phrase "wait on," which now means to *serve* or *minister*, entirely falls short of the signification of the Hebrew verb = *wait for*, and therefore a change is required if the reader is to know just what the book says. Modern usage expresses the loud lamentation of intelligent beings by the word "wail" and not by "howl," which is usually reserved for irrational creatures. For euphemistic reasons, "harlot" is substituted for "whore," and "play the harlot" for "go a whoring." To justify these substitutions, it is enough to say that while both words and phrases have precisely the same meaning, there is a large class of persons to whom one seems much more coarse and offensive than the other. It cannot be wrong to gratify an innocent predilection like this.

## II. SINGLE PASSAGES—THE PENTATEUCH.

In Genesis xviii. 19 the phrase of the Authorized Version "to do justice and judgment" is retained in the revision. This is objected to not only because it is a tautology, but because it conceals an important distinction of the two original words, one of which expresses man's duty toward God (righteousness), the other his duty toward his fellow (justice). In xlix. 3 the change of "excellency" into "pre-eminence"



is both more literal and more effective, since the point of Reuben's position as first-born was not simply that he had dignity and power, but that he had more of these than any of his brethren—*i. e.*, had the pre-eminence.

In Exodus i. 21 the saying that God made the midwives "houses" is often misunderstood as if it were material structures He built for them, yet there seems no doubt that what is meant is "households" (or families), a meaning which the word has in scores of instances, even according to the Authorized Version. It ought, then, for perspicuity to be inserted here. In xvii. 14, where the Lord tells Moses to write his purpose to destroy Amalek, "in a book," the proposed addition of the marginal rendering "Or, *the book*" is by no means a trifle, since it gives the article of the original, and besides suggests the important fact that a regular record was habitually kept at that time. In xix. 5 God's promise to Israel, "ye shall be a peculiar treasure unto me," has often been misconceived as meaning that Israel should be a peculiar people in the ordinary sense of that phrase. The exact sense of the words is given in the Appendix, "mine own possession"—*i. e.*, peculiarly mine—mine in a sense in which no other people is. (See Appendix on Deut. vii. 6.)

In Leviticus xvi. 8 the revision puts in the margin "dismissal" as the probable meaning of the transliterated Hebrew Azazel (or scapegoat). The Appendix prefers the stronger word "removal" as more faithful and more suitable. The much-vexed pas-

sage, xviii. 18, is thus rendered, "Thou shalt not take a woman to her sister to be a rival to her . . . beside the other in her lifetime." The Appendix reverts to the Authorized Version, "Thou shalt not take a wife to her sister," because this is the obvious meaning of the prohibition, and because the word in question is again and again in this very chapter rendered *wife*, and there is no reason for choosing another rendering here.

In Numbers v. 21, 22 the change proposed in the Appendix is simply euphemistic. The reason of it is that in a book intended for both sexes and all ages, and for public as well as private reading, a euphemistic expression is always to be preferred when it leaves the sense unchanged. In vii. 13 and elsewhere the obsolete word "charger" is exchanged for its exact equivalent, "platter." Whatever may be the state of the case in England, it is certain that in this country not one reader in a hundred would understand what was meant by "a silver charger." In several verses in ch. xix., the purifying water, made by infusion of the ashes of a red heifer slain and burnt in a peculiar way, is called "the water of separation." The Appendix prefers the phrase "water for impurity," both as more faithful to the Hebrew, and as better adapted to express the exact purpose for which the red heifer water was prepared. It was intended to purify the unclean.

In Deuteronomy the margin "hill country" proposed to be added to "mountain" in iii. 25, is meant to suggest that here the sense may be made

plainer by attaching to the word rendered *mountain* the wider sense which it unquestionably has very often in the Old Testament. It was not one particular peak or knoll that Moses longed to see, but the whole mountainous region of which Palestine mainly consists. In iv. 34 the margin "trials" is justly preferred to the text "temptations," since a comparison of the other passages in which the word occurs shows that it is not moral enticements that are referred to, but the chastisements inflicted upon Pharaoh and other adversaries. The change of "in any wise" to "surely" in xvii. 15 and xxii. 7 is made in the interest of perspicuity; and the same is to be said of the substitution of "judge amiss" for "misdeem" in xxxii. 27.

## THE HISTORICAL BOOKS.

In Joshua v. 10, 11 the phrase "old corn," retained from the Authorized Version in the revision, is misleading, for the original word does not specify any kind of cereals, new or old, but merely what the land is wont to yield, and hence the Appendix properly proposes to substitute the term "produce." In xvi. 1 the revision reads, "And the lot for the children of Joseph went out from the Jordan," etc., connecting the verb with the locality, whereas the meaning is that "the lot came out [from the urn or receptacle of the lots] for the children of Joseph," etc. So in the second verse of the next chapter the revision reads, "And *the lot* was for the rest of Manasseh," as if this was a new statement in addition

to what preceded, whereas it is a mere resumption of what has gone before. The Appendix therefore reads, "So *the lot* was for the rest," etc. In xxii. 10 we read of "a great altar to see to," which is certainly obscure if not ambiguous; hence the Appendix renders "a great altar to look upon"—*i.e.*, its size would impress the spectator. In the 20th verse a different rendering of the divine names is a manifest improvement. "The Lord, the God of Gods," is changed into "The Mighty One, God, Jehovah." The first noun is a name signifying Power; the second is the ordinary name for Deity; the third is the covenant name of Him who called Israel to be His people. The whole together, *El, Elohim, Jehovah*, expresses all that to an Israelite was commanding and impressive in the Being whom he worshipped. The same combination reappears in the first verse of the 50th Psalm.

In Judges iii. 20, instead of "summer parlor," the Appendix proposes "cool upper room," for this is all that the original words mean. In v. 26, instead of "the nail," which Jael is represented as using to kill Sisera, the Appendix says "the tent-pin," which is what the implement is called in the preceding chapter (vv. 21, 22). The revision corrects the Authorized Version in one chapter, but not in the other. It seems plain that the poetical account should correspond with the prose narrative. In ix. 15 the Authorized Version and the revision represent the bramble in Jotham's parable as saying to the trees, "Put your trust in my shadow," but it is evident

that the meaning is the "shade" which the bramble offers. Hence the Appendix suggests this change here, and in many other places where it is clearly called for. In the same chapter (v. 52) it is said of Abimelech that he "went hard unto the door of the tower," which is not clear to ordinary readers, for which reason the Appendix substitutes the modern phrase "he drew near." The questions of Manoah to the angel in xiii. 12 are given by the revision, "What shall be the manner of the child, and what shall be his work?" The Appendix better represents the letter and spirit of the original by, "What shall be the ordering of the child, and how shall we do unto him?" A comparison of v. 8 shows that Manoah wished to learn, not what the child was to do, but how his parents were to deal with him. In xv. 15 what the Hebrew says of the jawbone with which Samson did such execution was not that it was "new," but that it was "fresh." It might have been very old, but it was still moist, and therefore strong.

In Ruth ii. 10 the Moabitish maiden tells Boaz, according to the Authorized Version and the revision, that she was a "stranger;" but the Appendix suggests what the Hebrew says, that she was "a foreigner." The same change applies well to David's address to Ittai the Gittite (II. Sam. xv. 19), "For thou art a foreigner." A more important emendation occurs in iii. 11, where Ruth is called "a virtuous woman," which she certainly was. But the word means more, both here and in Prov. xii. 4 and xxxi. 10, and can

be fairly rendered only by some such term as "capable," or, as the Appendix prefers, "worthy." Virtue is the *sine quâ non* of a reputable woman, but some may have that and nothing else. Ruth was not of that class.

In I. Samuel ii. 20 Eli appears by the Authorized Version to be promising Hannah further offspring instead of "the loan which was lent to the Lord;" but the Appendix renders "for the petition which was asked of the Lord." And this is true to the fact. Samuel, as his name shows, was asked of the Lord, and was therefore not lent but consecrated irrevocably to Him. Eli prays for other children in his place. In v. 26 Samuel not only "was" in favor both with the Lord and with man, but "increased" in the same, as the Appendix says, for the Hebrew expresses an advance equally in years and in favor. The expression in iii. 1, "there was no open vision," is so obscure as to be almost unintelligible; the Appendix makes it clear by rendering "no frequent vision." In x. 2 the Authorized Version, followed by the revision, makes Samuel say to Saul, "Thy father hath left the care of the asses and taketh thought for you." To bring this into conformity with modern usage, the Appendix puts it, "Thy father hath left off caring for the asses, and is anxious for you." (Cf. ix. 5.) This corresponds with the Revised New Testament in Matt. vi. 25, 31, 34. In v. 24 "God save the king" is changed into "Long live the king," because this is all that the original means, and the needless use of the divine

name should be avoided. In xiv. 47 "vexed them" is made "put them to the worse," because the former rendering is both inadequate and ambiguous. In xxiv. 11 it is proposed to substitute "life" for "soul," as the object of Saul's pursuit of David, since it was plainly David's death which the king sought, and it is well to hinder plain readers from making a mistake. In xxv. 13 the Appendix substitutes "baggage" for "stuff" ("two hundred abode by the stuff"), making the same change which the revision made at xvii. 22, where it is surely no more needed than it is here. The omission of the margin to xxv. 22, 34 recommends itself.

In II. Samuel v. 2, instead of "Thou shalt feed my people Israel," the Appendix proposes, "Thou shalt be the shepherd of my people," etc. This is the meaning of the original word, which implies much more than is contained in the term, *Feed*. See a fine example in Ps. xlix. 14 (and also in Rev. vii. 17), Revised Version. "Widow woman" and "widow" in English mean precisely the same thing. It is hard to see therefore why, in deference to a mere Hebraism, the longer form should be retained in our version, as it is in xiv. 5 and elsewhere. So in v. 26 the retention of "polled his head," instead of "cut the hair of his head," seemed to the American Company the preferring of a misleading archaism.

In I. Kings vi. 6 it is proposed to substitute "offsets" for "rebatelements," on the ground that it being hard enough to understand the construction of

the temple any way, no needless difficulties from obsolete terms should be left to embarrass the meaning. The same thing is to be said of the proposed substitution of "panels" for "borders" in vii. 28, 29. In x. 15, 16 the change of "chapmen" into "traders" and of "targets" into "bucklers" is simply the surrender of obsolete terms or meanings. The same is true of the substitution of "cakes" for "cracknels" in xiv. 3. "Jar" is proposed for "barrel" in xvii. 12, 14, 16, because the original does not mean barrel, and that measure is too large for the circumstances. The substitution of "go ye halting" for "halt ye," in xviii. 21, is for the reason that it better expresses the vacillation, the habitually shifting inconsistent course which the prophet rebukes. The fault rebuked was not their taking a middle ground between two parties, but their adhering now to one, and again to the other.

In II. Kings ii. 23 the Appendix asks that the margin "young lads" be put in the text in place of "little children," because the Hebrew term (*na'ar*)\* has the same latitude of meaning as *boy* used to have in our Southern States, where it was applied in the case of slaves equally to a babe in arms and to a man of seventy. The offenders here were evidently not mere children, but half-grown persons, and are therefore properly described as *young lads*, and again as (v. 24) *lads*. In xvii. 6 the phrase "in Habor, on the river of Gozan," it is proposed to replace by

\* Compare II. Sam. xvii. 1 and II. Kings iv. 31.



“on the Habor, the river of Gozan,” because there seems little reason to doubt that the word denotes the chief affluent of the Euphrates, known as Khabour. In xix. 7 the Appendix changes “a rumor” into “tidings,” because the word means not a vague report, but a definite communication or message. The other change proposed in this chapter—viz., v. 35, “these were all dead bodies,” is due to an attempt to escape the tautology (which, it must be confessed, exists in the Hebrew), “they were all dead corpses.”

In I. Chronicles ix. 19 the Authorized Version and the revision mention “the gates of the tabernacle,” which, in accordance with the Hebrew, the Appendix turns into “the thresholds of the tent.” In the same chapter (v. 28) “tale” is changed to “count,” the former word being almost obsolete. In the statement, xxviii. 17, that David’s pattern of the temple which he gave to Solomon came to him “by the Spirit,” the revision removes the capital letter of the Authorized Version, which the Appendix proposes to restore, as it is hard to conceive what else the phrase can mean than the Spirit of the Lord, the same Spirit which filled Bezaleel and Aholiab of old.

In II. Chronicles xxxvi. 3 the Authorized Version says that the King of Egypt “condemned the land in a hundred talents of silver,” etc. The revision substitutes “amerced” for “condemned.” For this the Appendix proposed to read “fined” as more intelligible to modern readers. In v. 17 the revision

changes "him that stooped for age" into "ancient," for which the Appendix proposes "hoary headed," as being both literal and unambiguous.

In Esther ii. 17 it is said of Esther that she obtained "grace and favor" in the sight of the king. The Appendix proposes to substitute "favor and kindness," in accordance with a purpose to render the Hebrew words uniformly.

#### THE POETICAL BOOKS.

In Job i. 1, 8 and ii. 3 the revision retains the Authorized Version's word "eschewed," but the Appendix (following the example of the New Testament revisers in I. Peter iii. 11) substitutes "turned away from," as a plainer term. In the last verse of the chapter the revision reads "nor charged God with foolishness," but the Appendix prefers to retain the text of the Authorized Version, "charged God foolishly," and also its margin, "Or, *attributed folly to God.*" In iii. 4 the revision retains the Authorized Version, "Let not God regard it from above," but the Appendix renders more exactly the form and meaning of the Hebrew, "Let not God from above seek for it"—*i.e.*, Let not Him who is on high seek after it that it may duly appear. The change proposed in v. 11 is a euphemism which preserves the full sense, and is therefore acceptable. In v. 19 the insertion of the article before "great" in the sentence, "The small and great are there," is required both by euphony and grammar. In v. 24 "my roarings are poured out like waters," the pro-

posed substitution of "groanings" for "roarings" commends itself as more appropriate to the utterances of a human being. In iv. 4, "Thou hast confirmed the feeble knees," the proposed change of "confirmed" to "made firm" conforms to modern usage, and renders the phrase at once intelligible. [But the same change is required in Is. xxxv. 3.] In v. 6 the transposition suggested by the Appendix makes the sense of the question more clear. Does not your confidence rest upon your fear *of God?* and your hope upon your integrity? In vi. 2 it is hard to see any meaning in the last word of the clause, "Oh that my calamity were laid in the balances together!" Hence the Appendix omits it, and renders, Oh that all my calamity, etc.—a sense which the Hebrew will certainly bear, and which is every way appropriate. (A similar instance of the same amended rendering of the Hebrew is to be seen in xxiv. 4.) In v. 10 the revision reads,

Then should I yet have comfort ;  
 Yea, I would exult in pain that spareth not ;  
 For I have not denied the words of the Holy One.

The Appendix proposes as more literal, and more congruous after Job's request for death, to render the words as a calm assurance of innocence :

And be it still my consolation,  
 Yea, let me exult in pain that spareth not,  
 That I have not denied, etc.

In v. 25 is the question, "What doth your arguing reprove?" which is rather blind. The Appen-

dix renders literally, "Your reproof, what doth it reprove?" The kind of reproof that comes from you, what does it amount to? In v. 26, as often elsewhere, "imagine" is used where modern usage requires "think" or "purpose" to be substituted. In vii. 4 the revision reads,

When I lie down, I say  
When shall I arise? but the night is long: etc.,

but the Appendix prefers the old form of the second member, which is simpler and quite as true to the original, "When shall I arise, and the night be gone?" In v. 7, "my life is wind," the Appendix suggests the more emphatic "my life is a breath." In v. 17 "heart" is changed to "mind," because this is what the passage means. The question is, Why God should make man of any importance or busy Himself at all with him, not why He should bestow any affection upon him. In ix. 20 the revision reads,

If *we speak* of the strength of the mighty, lo *He is there!*  
But if of judgment, who will appoint me a time?

The Appendix better preserves the balance of the clauses, and makes clearer the sense, by reading,

If *we speak* of strength, lo *He is mighty!*  
But if of judgment, who, *saieth He*, will summon me?

That is, if the question be one of power, of course He will crush me; but if it be one of right, then God asks who can summon Him to adjudge the question?

In x. 22 the revision follows for the most part the

Authorized Version. The Appendix would read it thus :

The land dark as midnight ;  
*The land* of the shadow of death, without any order,  
 And where the light is as midnight,

adding as margin to midnight “ Or, *thick darkness.*” This is quite as literal as what it supplants, and more effective. The difficult line in xi. 6, that God would show the secrets of wisdom—“ That it is manifold in effectual working,” the Appendix puts thus, “ For He is manifold in understanding,” which is simpler, more suitable and equally true to the original. The similarly obscure passage in v. 12 the revision renders,

But a vain man would be wise ;  
 Though man is born as a wild ass’s colt,

making a contrast between the two members. The Appendix considers the second an emphatic repetition of the first, thus :

But vain man is void of understanding :  
 Yea, man is born as a wild ass’s colt.

This seems better suited to the connection than the other. In xii. 4, instead of “ *A man* that called,” the Appendix puts “ I who called,” thus bringing out Job’s full meaning that it was a monstrous thing that he, a man who called upon God and received an answer, should be made a laughing-stock. In xii. 23, where the revision reads, “ He spreadeth the nations abroad and bringeth them in,” the Appendix makes the sense clearer by rendering, “ He enlargeth the nations, and He leadeth them captive.” And in

the next line, instead of "He taketh away the heart of the chiefs of the people," the Appendix has, "He taketh away understanding from the chiefs," etc., which is beyond doubt what the line means. In xiii. 8 the Hebraism, "Will ye accept His person," retained from the Authorized Version, is resolved by the Appendix into its exact equivalent in our idiom, "Will ye show partiality for Him?" So in v. 10. In v. 11 "excellency" becomes "majesty," which is the manifestation of excellency. In the very familiar passage, v. 13, the revision retains the first clause of the Authorized Version, and renders, "Though He slay me, yet will I wait for Him," but the Appendix is more literal, and gives the true sense, "Behold, He will slay me; I have no hope." It is not pleasant to resign a version which expresses such triumphant faith, and has therefore become dear to pious hearts in all generations, but it must be done. The rendering "Though He slay" is impossible. In v. 16 the revision retains the Authorized Version (with a slight change),

He also shall be my salvation;  
For a godless man shall not come before him.

But the Appendix prefers to read,

This also shall be my salvation,  
That a godless man shall not, etc.

—*i. e.*, Job's desire to appear before God is evidence of innocence, and so an assurance of his safety, for no one conscious of wrong-doing would venture this. In xv. 12 "And why do thine eyes wink?" the

change of "wink" to "flash" gives the sense, and is clear. In v. 27 "made collops of fat on *his* flanks" is obscure, and hence changed to "gathered fat upon his loins." For the same reason the margin of v. 29 is preferred to the text. In xvii. 2 Job's saying, "mine eye abideth in their provocation," is ambiguous; to say "it dwelleth upon their provocation"—*i.e.*, it must do so—is plain. In v. 7 "I am become an open abhorring" gives way to the more literal and vigorous "They spit in my face." In xix. 17 is another euphemism, which, however, preserves all the force of the original. The famous passage 25-27 is thus given in the Appendix:

But as for me, I know that my redeemer liveth,  
 And at last he shall stand up upon the earth;  
 And after my skin, *even this body*, is destroyed,  
 Then without my flesh shall I see God;  
 Whom I, even I, shall see on my side,  
 And mine eyes shall behold, and not *as* a stranger.

Job expected to die, but even then he will see God, see Him on his side, and no more as estranged or hostile. The rendering here given is certainly a possible one, and the sense quite suitable to the connection. In v. 28 the margin "And that" is substituted for the text "Seeing that," because the sense seems to be that if Job's friends continued to pursue him and insist that the root of the matter (the real cause of his inflictions) was in himself, they should suffer.

In xxi. 32, "And shall keep watch over the tomb," the insertion of the word "men" before

the verb *watch* does away with the apparent absurdity of a body in the grave keeping watch over the tomb. In xxii. 14 to say that "God walketh on the vault of heaven" is more clear and vivid than to say He walketh "in the circuit of heaven." In xxiv. 12 "God imputeth it not for folly," the Appendix prefers "regardeth not the folly"—*i.e.*, gives no heed to the wrong done, which is the sense the connection requires. In xxix. 6 and elsewhere "rivers" is turned into "streams," because the latter word better represents the Hebrew, and is more suited to the circumstances. In xxxi. 2 "what is the portion of God from above?" the true sense is given by reading "from God above," and by a corresponding change in the next line. In v. 31 the ambiguous "satisfied with his flesh" is changed into "filled with his meat." In xxxii. 19 "breast" is introduced emphemistically as a full equivalent to the Hebrew. In xxxv. 6 "doest" is changed to "effectest," because "doest" occurs in the next line, where it renders a different Hebrew verb. In xxxvi. 18 the revision reads, "Because there is wrath, beware lest thou be led away by thy sufficiency," but it gives a better and clearer sense to render, "For let not wrath stir thee up against chastisement," for Job's wrath was enticing him to rebellion. (Cf. xxxiv. 37.) In xxxvii. 1 the slight change of "At this also" into "Yea, at this" makes the connection with the preceding chapter closer; and in v. 2 "Hear, oh hear" is immensely more forcible than "Hearken ye unto," and represents the Hebrew exactly. In



xxxviii. 10 “prescribed for it my decree,” a mental act does not suit the connection nearly so well as the concrete physical effect, “marked out for it my bound”—*i.e.*, fixed a limit to the sea. In v. 30 the obscure “the waters are hidden as *with* stone” is well changed into “hide themselves *and become* like stone,” which exactly and poetically represents the formation of ice. In xxxix. 5 the term “wild ass” occurs in both members, but as the Hebrew employs two different words, the Appendix properly puts “swift ass” in the second member. In v. 13 the revision greatly improves the Authorized Version, but the Appendix better preserves the fine poetic touch of the original,

The wings of the ostrich wave proudly ;  
But are they the pinions and plumage of love ?

In v. 16, instead of “She is hardened against her young,” as the Authorized Version and the revision, the Appendix gives the true sense, “She dealeth hardly with.” So in v. 28 the form and spirit of the Hebrew are well given in the spirited rendering of the Appendix,

Upon the cliff she dwelleth and maketh her home,  
Upon the point of the cliff and the strong hold.

In xl. 15 “which I made with thee” is made to say by the Appendix what all admit that it means—*i.e.*, “which I made as well as thee.” So in v. 19 the lumbering clause “He only that made him can make his sword to approach unto Him” is wisely changed to “He that made him giveth him his sword.” The

changes in the last chapter of “comely proportion” into “goodly frame” and of “neesings” into “sneezings” are in the interest of fidelity and clearness.

#### THE PSALMS.

BOOK I.—In ii. 1 and xxxviii. 12 the margin “meditate” is substituted for the text “imagine,” because the latter word does not sufficiently express the force of the original. In v. 7 it is better English to say “abundance” of lovingkindness than “multitude” of the same. In ix. 17 to say that the wicked shall “return to Sheol” implies that they have been there before, wherefore “return” is changed to “be turned back unto.” In x. 14 the phrase “to requite it with thy hand” is quite as faithful to the obscure Hebrew as “to take it into thy hand,” and much more lucid. In xii. 2 the Hebrew may mean “falsehood” as well as “vanity,” and the connection here requires the former. (Similar is the change, xxvi. 4, xli. 6, cxliv. 8.) In v. 5, “For the oppression of the poor, now will I arise,” the substitution of “because of” in place of “for,” prevents ambiguity, and makes the meaning plain at once. The proposed substitution in xvi. 2 of “*O my soul*, thou hast said” for “I have said,” is due simply to an unwillingness to depart from the Massoretic interpunction. The sense is the same with either reading. In xvii. 7, “shew thy marvellous lovingkindness,” etc., the Authorized Version is preferred, because the version given in the revision, although more faithful to the form of the original, is unidio-

matic and lumbering in a high degree. In v. 15 the reading of the Authorized Version, retained in the revision, "I shall be satisfied . . . with thy likeness," is rejected as positively misleading. The Psalmist does not expect to be like God, but to see Him (as the parallelism shows), and hence the Appendix renders "with *beholding* thy form," which is the meaning. In xxi. 3 for obvious reasons "meetest" is substituted for the obsolete (in this sense) word "preventest." In xxii. 8 "deliver" in the second line is changed to "rescue," because "deliver" occurs in the first line, where it renders a different Hebrew verb. In v. 10 a grateful euphemism preserves the full sense of the original by rendering "Thou art my God since my mother bare me." In v. 16 the preference for the revision's margin, "Like a lion," over the text, "they pierced," rests upon the fact that the Massoretic text requires the former, while the latter is derived from the ancient versions. The substitution of "Be their shepherd" for "Feed them," in xxviii. 4, is made because the latter fails far short of the meaning of the original. Feeding is only one of a good shepherd's offices. In xxx. 4 for "Give thanks for a remembrance of His holiness" it is proposed to read "Give thanks to His holy memorial *name*," because a comparison with Ex. iii. 15 (where God says of His name *JEHOVAH*, "This is my memorial unto all generations") shows that the latter phrase is what the Hebrew means. (Cf. cii. 12, cxxxv. 13.) In v. 5 "His favor is for a lifetime" is preferred to "In His favor is life,"

because, while the Hebrew allows either, the former is better suited to the form of the original and to the parallelism. The change of "judgment" into "justice" in xxxiii. 5 and often elsewhere, is required by the modern difference between the two words, which makes the former a very inadequate representation of the original. In xxxvii. 3 the familiar and blessed promise, "and verily thou shalt be fed," is rejected, because it is a grammatically impossible version. Of other versions which are possible, the Appendix selects that one, "Feed on *His* faithfulness," which is most poetical, representing God's veracity as the very food by which His servants are sustained. So in v. 37, "the latter end of *that* man is peace" cannot fairly be gotten from the Hebrew, and hence the Appendix prefers the rendering, "there is a *happy* end to the man of peace," which accords with the usage of the word *end*. (Cf. Prov. xxiii. 18.)

Book II.—In xlii. 5, "the health of His countenance" (so v. 11 and xliii. 5), the word "health" is exchanged for "help," because the latter gives the sense of the Hebrew, which the former does not. The change proposed in xliv. 2 is important in order to prevent misconception. The revision, following mainly the Authorized Version, renders,

Thou didst drive out the nations with thy hand, and plantedst them in ;

Thou didst afflict the peoples, and cast them forth.

The alteration makes more clear what all admit to be the sense :

Thou didst drive out the nations with thy hand, but them  
thou didst plant ;  
Thou didst afflict the peoples, but them thou didst spread  
abroad.

God did one thing to the heathen, but just the opposite to His people.

In xlix. 8 the substitution of "life" for "soul" is necessary, for most readers would suppose "the redemption of the soul" meant propitiation, whereas the whole reference is to bodily existence, which the writer tells us no wealth can buy. And so in the next clause it is said of any proposed ransom, not that it "must be let alone forever," but that "it faileth forever"—*i.e.*, comes absolutely to an end. In v. 12 the Authorized Version "man being in honor abideth not" is preferred, because this is the very point of the psalm, that no degree of wealth or station can secure permanence in life. "Conversation" in l. 23 is changed to "way," for the same reason that the New Testament revisers gave up the word when used in the now obsolete sense of "deportment." In li. 11 "spirit" is spelled by the Appendix "Spirit," because the reference must certainly be to a divine spirit. In v. 12 "willing" is put in place of "free," because the latter term in this connection is not so easily understood. In lii. 9 the phrase "I will wait on thy name" is ambiguous. The sense is made clear by putting "hope in" for "wait on." In lvi. 4 the obscure utterance, "In God I will praise His word : In God have I," etc., is greatly relieved by putting the words "I will

praise His word ” in a parenthesis, so that the verse runs smoothly. Thus :

In God (I will praise his word),  
In God have I put my trust.

The same in v. 10. In lix. 10, instead of “ The God of my mercy shall prevent me,” the Appendix proposes, in accordance with the Massoretic text, to render

My God with His lovingkindness shall meet me,

which is richer as well as plainer. In lxii., “ my soul waiteth in silence for God only ” is more faithful and more emphatic than the revision “ my soul waiteth only upon God.” In v. 3 “ leaning ” is substituted for “ bowing,” because “ a bowing wall ” is often misunderstood. The substitution of “ earnestly ” for “ early ” in the sentence lxiii. 1, “ early will I seek thee,” is according to all modern lexicographers. In lxv. iii “ forgive them ” takes the place of “ purge them away,” because this better expresses the meaning of the word which relates to a forensic act and not to a subjective process. In lxviii. 13 the revision makes a question, “ Will ye lie among the sheepfolds *as* the wings of a dove covered with silver,” etc.; the Appendix prefers to treat the verse as an assertion, “ When ye lie, etc. (are at rest), it is as the wings,” etc. That is, your prosperity is as splendid as the changeable colors of a dove’s plumage. In v. 18 the Hebraism “ led captivity captive ” is reduced to the English idiom, “ led away captives.” The meaning of v. 20, “ unto the Lord be-

long the issues from death," is made clearer by reading "belongeth escape from death." So in v. 23, to render, "That thou mayest crush *them*, dipping thy foot in blood" is more exact than to say, "That thou mayest dip the foot," etc.

BOOK III.—In lxxiii. 10 the obscurity of the words "waters of a full cup are wrung out by them" is removed by changing "wrung out" into "drained." (Cf. lxxv. 10.) In xc. 9 the revision has, "We bring our years to an end as a tale *that is told*;" the Appendix displaces the singular and obscure periphrasis at the end of the line by the word "sigh," which is at least one meaning of the Hebrew term. In v. 17, "the beauty of the Lord be upon us," the substitution of *favor* for *beauty* gives the sense, and converts obscurity into lucidity. In xcii. 13 the revision follows the Authorized Version in treating the verse as an identical proposition,

They that are planted in the house of the Lord  
Shall flourish in the courts of our God.

The Appendix is faithful to the Hebrew in making the verse a continuous description of the righteous, thus,

They are planted in the house of the Lord,  
They shall flourish in the courts of our God.

In xciii. 1 it is hard to see any gain in the revisers' change of "clothed" into "apparelled." Hence the Appendix reverses this, and reads the second line,

Jehovah is clothed with strength, He hath girded Himself therewith.

In xevii. 5 the change of "hills" into "mountains" is required by fidelity, and by the loftiness of the thought. It is *mountains* that melt like wax before Jehovah. In ciii. 5, "who satisfieth thy *mouth* with good things," the word rendered "mouth" has long been a cross to critics. As it cannot be rendered literally, it is better to take a term such as the Appendix offers—viz., "desire," which is of larger compass than one like "mouth," which is confined to bodily sustenance. In civ. 4 the revision renders

Who maketh winds His messengers,  
His ministers a flaming fire,

which is an improvement upon the Authorized Version; but the Appendix preserves the parallelism and adheres to the form of the original by reading the second member "Flames of fire His ministers." Winds and flames are alike His servants. In v. 8, "they went up by the mountains, they went down by the valleys" is a possible rendering of the original, but it is far more poetical to render, as in the margin, "The mountains rose, the valleys sank." In cv. 34 "caterpillar" is put in place of "canker-worm," because since the Hebrew has no exact equivalent in English, it is better to use a familiar term than one that is obsolete.

BOOK V.—In cvii. 30 the revision changes "their desired haven" of the Authorized Version into "the haven where they would be." The Appendix restores the Authorized Version as being both faithful and idiomatic. In cx. 3 the revision retains the mis-



translation of the Authorized Version in the clause "beauties of holiness." The Appendix divides the verse differently, and brings out a clearer and more consistent sense,

Thy people offer themselves willingly  
 In the day of thy power, in holy attire :  
 Out of the womb of the morning thou hast the dew of thy  
 youth.

When God marshals His host, His people freely offer themselves in sacerdotal array as servants of a priestly king : as the dew is freshly produced every morning, so they have perpetual succession by constant renewal. In exi. 11 the Authorized Version, "A good understanding have all they that do *His commandments*," is better than the proposed ". . . they that do thereafter," which is awkward and harsh. In cxvi. 1, "I love the Lord, because He heareth my voice" is better than "because He hath heard," both in point of faithfulness to the original and as a representation of present experience. In cxix. 38 the revision reads,

Confirm thy word unto thy servant,  
 Which belongeth unto thy fear.

But the Appendix follows the order of the original, and gives its sense better by reading,

Confirm unto thy servant thy word,  
 Which is in order to thy fear,

*i.e.*, make good to him the word which thou didst utter in order to be feared. In v. 158, "I beheld the treacherous dealers," the last word adds nothing to the

sense, and may properly be omitted. In cxxii. the obscure statement that the tribes go up to Jerusalem, "a testimony unto Israel," is altered to read, "an ordinance for Israel," thus pointing to the well-known fact that their visit to the capital was a divine requisition. In cxxx. 6, instead of saying "my soul *looketh* for the Lord," the Appendix prefers to supply the same verb as the Authorized Version—viz., *waiteth*. In cxxxix. 13, for "thou hast possessed my reins" the Appendix reads, "thou didst form my reins," which is certainly more intelligible. So in v. 16, "thou didst see mine imperfect substance," the change of "imperfect" into "unformed" makes the meaning plain. In cxliii. 2 the revision follows the Authorized Version in saying "in thy sight shall no man living be justified," but the Appendix renders more exactly, "in thy sight no man living is righteous." In cxliv. 7, 11 occurs the term "strange children," which misleads. The Hebrew has no reference to age, and means simply "strangers" or rather "aliens."

PROVERBS.—In iv. 18, "the path of the righteous is as the shining light," the beautiful figure is made more vivid by turning "shining" into "dawning," which the Hebrew admits. In vii. 22 the obscure statement that one following false guides goeth "as fetters to the correction of the fool" is illumined by the change of "fetters" into "*one in fetters*." In ix. 7 "shame" is altered to "reviling," because this and not self-reproach is what befalls him that corrects a scorner. In x. 7 (and elsewhere) the sub-

stitution of "righteous" for "just" rests upon the fact that the former means more than the latter, and so represents the original. In xxv. 11 the rendering "apples of gold in baskets of silver" misses the point that the word for "baskets" evidently means something through whose interstices the golden fruit shows itself; hence "network" better expresses the meaning. In xxvii. 4, "wrath is cruel and anger is outrageous," the substitution of "overwhelming" for the last word is nearer the Hebrew (= a flood), and better suits the connection. Respecting "virtuously" in xxxi. 29, see on Ruth iii. 11. In v. 30 "Grace" is substituted for "Favor," because the Hebrew means an inherent personal quality, and not something adventitious, dependent upon the opinion of others.

ECCLESIASTES.—In iii. 11 the revision follows the Authorized Version in rendering "also He hath set the world in their heart," the objection to which is that this gives to the word translated by "world" a sense which it never has elsewhere in Biblical Hebrew. The Appendix, in accordance with most scholars, renders the word "eternity." In vi. 10 the change of "it is known that it is man" into "it is known what man is" rests simply upon the better sense thus attained. The Hebrew admits either rendering. In vii. 15 the change of "the days of my vanity" into "my days of vanity" is merely giving up a Hebrew idiom for one that is English. The alteration suggested in x. 1 is a euphemism which no whit affects the sense. The substitution

of "dawn" for "prime" in the sentence, xi. 10, "youth and the prime of life are vanity," is due to the fact that this sense of the obscure Hebrew is at least as well founded lexically as the other, and better suits the context. The changes in xii. 1, 2, 6 are made in the interest of perspicuity, as well as a closer conformity to the original—"Remember also thy Creator, etc., while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun is not darkened, nor the light, nor the moon, nor the stars, and the clouds return not after the rain." In v. 6 "desire" is substituted for "caper-berry," because though the latter has all lexical authority for it, it would be practically without significance to the ordinary reader, while the rendering of the Authorized Version, "desire shall fail," comes very near to what is supposed to be the meaning—viz., that stimulating food shall cease to rouse the flagging appetites of age.

SONG OF SOLOMON.—The adjuration in ii. 7, iii. 5, and viii. 4 to the daughters of Jerusalem, not to stir up "nor awaken love until it please," which is the rendering of the revision, rests upon the view that the words refer to the spontaneity of love, which must not be aroused but awakened of itself—a doctrine neither of Scripture nor of sound ethics. The Appendix, with the great body of interpreters, takes love as (abstract for concrete) = beloved one, and conceives the words as those of the bride who at peace in the arms of her beloved prays that He may not be aroused by any intrusion, thus—"nor awaken

*my* love until He please.” It is true the verb is feminine, but this is because the antecedent is feminine. In vi. 5 “garment” is read for “coat,” because the latter is not suited to an article of woman’s dress. In vi. 4 and 10 the change proposed is intended to remove the incongruity that a person evidently regarded as attractive should be spoken of as “terrible.” For this word is substituted “overpowering,” in the sense that this person so comely, so fair, so bright, is as soul-subduing by her charms as a bannered host by its arms. Hence the reading :

Who is this that looketh forth as the dawn,  
Fair as the moon, clear as the sun,  
And overpowering as an army with banners ?

The changes in vii. 1, 2 are due to a desire for perspicuity. “Thy rounded thighs” is as near the Hebrew as “the joints of thy thighs,” and much more intelligible. The mention of “sandals” in the first line of the chapter shows that the person described was in full dress, and that being the case, the “navel” is well represented by “body,” and “belly” by “waist.” The English reader has a clearer conception of the meaning by means of these changes.

ISAIAH.—In ii. 4 the revision retains the Authorized Version, “He shall reprove many peoples,” but no one disputes that the meaning of the verb rendered “reprove” is really to “decide concerning.” The conception is not that of a rebuker, but that of an umpire. In vii. 21 “nourish” is changed to

“keep alive,” because this is the literal meaning of the word, and expresses the exact sense—viz., that in that day a man shall preserve only a young cow and two sheep, which, however, as the next verse says, would furnish an ample supply for the remnant that would be left. In ix. 10 the Authorized Version and revision read, “sycamores are cut down, but we will change them into cedars;” but the Appendix is more accurate both as to words and sense, in rendering the last clause “will put cedars in their place,” which is what Isaiah both means and says. In x. 13 the claim of the king is not merely “I am prudent,” but “I have understanding,” which the Hebrew means. In v. 15 “wield” is substituted for “shake,” because our usage is not to *shake* a saw or a rod, but to *wield* it. (So in xi. 15 “shake” is replaced by “wave” for a similar reason.) In xiii. 8 “troubled” gives way to “dismayed,” because the former word is too weak for the original. In v. 21 “satyrs” is exchanged for “wild goats,” because the prophet means a real existence and not a mythical being. In xxiii. 8 to call Tyre “the crowning city” is neither so faithful nor so expressive as to say “Tyre that bestoweth crowns.” In v. 13 the change proposed by the Appendix considers the prophet as describing the past, while the revision views him as setting forth the present and the future. The former is more strictly literal. In xxvii. 1 “dragon” is replaced by “monster,” for the reason that the former is a fabulous animal. In xxviii. 7 “err” becomes “reel,” and “gone astray” becomes

“ stagger, ” because these are the meanings of the Hebrew words, and it is a disadvantage to mar the vividness of the picture by obliterating the outward physical expressions of intoxication. The changes proposed in the difficult passage, vv. 24, 25, are all in the interest of perspicuousness, and are justified by the original. In xxix. 24 to “ learn doctrine ” is misleading. Hence the proposed change, to “ receive instruction. ” In xxx. 1 “ to cover with a covering ” is a dubious rendering of the Hebrew, and not very suitable. Hence the substitution of “ make a league, ” which is equally justifiable lexically, and far better suited to the connection. The other changes in this chapter are all for the sake of making the meaning plainer. In xxxii. 10 the substitution of “ ingathering ” for “ gathering ” shows that it is the bringing in of things, not persons, that is intended. In xxxiii. 4 “ shall they leap ” is changed to “ shall men leap, ” because in what precedes there is nothing expressed to which “ they ” can refer. In v. 14 “ seized ” is put for “ surprised, ” because the latter conveys a sense which is not in the Hebrew. The reading of xxxiv. 8, given in the Appendix, “ For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion, ” is simply a more exact transfer into English idiom of the sense of the original. In xxxviii. 12 the rendering “ my dwelling is departed ” has as much authority as “ mine age is departed, ” and is far better suited to the connection.

It is very hard to attach any meaning to the ren-

dering of xli. 27, copied by the revision from the Authorized Version, "The first *shall say* unto Zion, Behold, behold them." But the Appendix renders sensibly, "I am the first that saith," etc.—*i.e.*, God claims that He before any one else announces the bestowment of His promised blessings. In xlii. 15 the ambiguity of "I will make waste mountains" is removed by changing "make" into "lay." So in xliii. 23, "I have not made thee to serve with offerings" is not nearly so plain as "I have not burdened thee with offerings." In xlv. 3 the rendering "thou mayest know that I am the Lord which call thee" does not give the emphasis of the original, which requires the last clause to be "that it is I, Jehovah, who call thee." In xlvi. 3 is another euphemism which keeps the meaning while getting rid of an obnoxious word. The clause "will accept no man" in xlvii. 3 is hardly intelligible. To substitute "spare" for "accept," as some good critics do, at least gives a good sense. In v. 5 "lady of kingdoms" is neither so faithful nor so expressive as "mistress of kingdoms." In lii. 2 the direction, "arise, sit thee down," sounds like a contradiction. The true sense is given in the Appendix, "arise, sit *on thy throne*," the supplied words being not an arbitrary addition, but one suggested by Hebrew usage. In v. 10 the sentence "all the ends of the earth shall see the salvation of our God" turns into a prediction what the Hebrew asserts as a fact—"The ends of the earth have seen," etc. In liii. 1 the change of "report" to "message" gives the exact sense of the original,



and is more agreeable to our usage than the Authorized Version. In v. 7 the rendering "He humbled himself and opened not his mouth" is a possible one, but it is quite allowable, and much more suitable, to read "yet when he was afflicted, he opened not," etc. In v. 8 a clearer sense is gotten by rendering with the Appendix, "Who considereth that he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due." In v. 9, instead of saying he was "with the rich in his death," the Appendix reads, "with a rich man," because in the Hebrew the noun is singular and without the article. In v. 11 the ambiguous "by his knowledge" is exchanged for "by the knowledge of himself" shall my righteous servant justify many. In liv. 12 "precious stones" represents the original better than "pleasant stones." In lx. 6 "they all shall come from Sheba" does not give the exact sense, as does the version—"all they from Sheba shall come." In lxi. 2 the familiar phrase "the acceptable year of the Lord" is not so lucid as the phrase, "the year of Jehovah's favor." In lxvi. 5 "but they shall be ashamed" is weak and tame beside the version that gives the emphasis of the original, "but it is they that shall be put to shame." In v. 16 what the Lord says is not that He will "plead with all flesh," but that He will "execute judgment upon all flesh." In v. 20 "oblation" instead of "offering" brings out the prophet's conception that what was thus presented to the Lord was not a mere gift, but a devout ceremonial service.

JEREMIAH.—In ii. 25 “There is no hope” is supplanted by “It is in vain,” as being clearer to the ordinary reader. In the difficult passage, v. 34, the Appendix reads, “Thou didst not find them [viz., the innocent poor whose blood is in your skirts] breaking in : but it is because of all these *things*”—[viz., your manifold wrongdoings which they resisted]. They were “innocent poor,” for they were not murdered for crime, but because of their faithfulness. In iv. 10 the change of “soul” to “life” is a conformity to modern usage. The same is true of the treatment of “spoiled” in vv. 13, 20. When it refers to persons, it is made “despoiled ;” when it refers to things, it becomes “laid waste.” In v. 29 “the whole city” is made “every city” (which is the rendering of the same Hebrew in the latter part of the verse), because the connection requires it. In vi. 14 “they healed the hurt . . . lightly,” the last word is changed to “slightly,” to avoid ambiguity. In v. 27, “I have made thee a tower among my people,” “tower” is changed to “trier,” because the Hebrew requires this, as does also the last clause, “that thou mayest try their way.” In x. 24, “correct me but with judgment,” the last two words are changed to “in measure,” which is the Authorized Version’s rendering of the same phrase in xxx. 11 and xlvi. 28, and is correct, for what the prayer asks is not just correction, but moderate. In xi. 20, “let me see thy vengeance upon them,” an imprecation is put into the prophet’s mouth ; but the verb is a simple regular future, and there is no need to give

up the ordinary sense as expressed in the Appendix, "I shall see," etc. In xiii. 12, "Do we not know," etc., the Appendix restores before "know" the word "certainly," which is in the Authorized Version, but was dropped in the revision; it is implied in the Hebrew, and adds to the emphasis of the question. In xiii. 21 the proposed rendering of the Appendix is, "What wilt thou say when He shall set over thee as head those whom thou hast thyself taught to be friends to thee?"—*i.e.*, those foreign potentates whose favor you once courted, and supposed you had obtained. This is simpler and easier than the version given in the revision. In xiv. 12 "oblation" is changed to "meal offering," because this is the specific meaning of the word, and it is required here by its connection with "burnt offering." In xviii. 17 "I will look upon their back and not their face" is far less clear than the proposed version, "I will show them the back and not the face." (Cf. xxxii. 33.) In xx. 7 the revision, like the Authorized Version, renders, "O Lord, thou hast deceived me," etc.; but as the Hebrew does not require so harsh an utterance, the Appendix proposes, "Thou hast persuaded me"—*i.e.*, to assume the prophetic office. As the same word occurs in v. 10, it is altered there also. In xxi. 5 "wrath" is changed to "indignation," because the former word has been substituted in the preceding clause for "fury"—a term which, in the opinion of the American Committee, should not be applied to the Most High. In xxiii. 15 "ungodliness" is substituted for "profaneness," because

in modern usage the latter word denotes only one form of sin. In xxviii. 13 "thou shalt make in their stead bars of iron" departs from the Hebrew, which puts the verb in the preterite. What the Lord says is that Hananiah has indeed broken the bars of wood, but in so doing has made bars of iron, as the next verse shows. We should render, therefore, "thou hast made," etc. In xxxi. 20, "Is he a pleasant child?" is weak, if not ambiguous. Hence the change proposed, "Is he a darling child?" which is the exact meaning. In the same verse, to say that "the bowels yearn [not "are troubled"] for him," is to give the true sense. In xxxviii. 11 "cast clouts" is unmeaning, while "cast off clouts" at least suggests the sense. In xli. 14 "all the people . . . cast about and returned" seems to mean that they reflected and so returned, whereas all that the Hebrew means is that they "turned about and came back." In xlvi. 3, "Order ye the buckler and the shield," *order* seems to mean *command*, but the Hebrew simply says, "Prepare." In xlviii. 28 Moab is compared to a dove making her nest "in the sides of the hole's mouth," to which it is hard to attach any meaning. The Appendix proposes to read instead, "over the mouth of the abyss," which the Hebrew will admit, and which gives a lively conception of Moab's danger when driven from her bulwarks. In l. 7 "we offend not" is ambiguous; but "we are not guilty" is clear, and also exact. In li. 34 "delicates" would be a puzzle to most readers, hence the proposed substitute, "delicacies." In

Lamentations i. 12 the Authorized Version and the revision speak of "sorrow which is done unto me;" the true idiom is given in the Appendix, "sorrow which is brought upon me." In ii. 19 and iv. 1 the same read "at the top of every street," but English usage is "at the head of every street."

EZEKIEL.—In i. 4 "color" is changed to "look," and "amber" to "glowing metal," as being more exact representatives of the Hebrew. In v. 18 "rings" is changed to "rims," which is more intelligible. In v. 13, instead of "I will satisfy my fury upon them," which is a somewhat unamiable representation of God, the Appendix puts, "I will cause my wrath to rest upon them," which adequately expresses the Hebrew. In xiii. 5 to "build up the wall" is both more faithful and more suitable than to "make up the fence." In xvi. 7 "bud of the field" does not fairly represent the Hebrew, which means "that which groweth in the field." So in v. 43 "hast fretted me in all these things," the word *fretted* falls far short of the true meaning, which is well expressed in the phrase "raged against." In xx. 3 the change of "Are ye come to inquire of me?" into "Is it to inquire of me that ye are come" is required in order to show not merely the form, but the emphasis of the original. In xxiii. 8, 21 the euphemistic change of "bruising the teats" into "handling the bosom" speaks for itself. In xxix. 5 "I will leave thee *thrown* into the wilderness" is changed into "I will cast thee forth into," etc., because the stronger sense thus given to the verb is

now admitted, and is undoubtedly better suited to the context here. In v. 18 "every shoulder is peeled," the last word is neither literal nor of obvious meaning, and is therefore changed to "worn." In xxxviii. 22 for "I will plead against Him with pestilence," etc., is substituted, "with pestilence and with blood will I enter into judgment against Him," because this alone adequately represents the original. In xliii. 14 "ledge" is substituted for "settle," for the latter term has no meaning, or else a misleading one, in this account of the way the altar is to be built.

DANIEL.—In the revision the word Messiah disappears from both the text and the margin of Daniel ix. 25, 26, and therefore out of the Old Testament entirely. As it is simply a transliteration of the Hebrew word used in these verses, the Appendix very properly restores it to the margin, since the Hebrew term *may* have become in Daniel's day, as we know it did afterward, a proper name. The three other changes in this book proposed by the Appendix are simply restorations of the Authorized Version. To discuss their propriety would require more space than can be given.

HOSEA.—The dark passage in viii. 11, "Because Ephraim hath multiplied altars to sin, altars have been to him for sin" is relieved by changing "to sin" in both clauses to "for sinning," referring apparently to the progressive and reproductive power of sin.

MICAH.—In iv. 13 the change of "thou shalt

devote their gain unto the Lord" into "I shall devote," etc., is based upon the Massoretic pointing of the text.

NAHUM.—In i. 10 "though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly" is not more faithful, and is certainly less simple and fluent, than what is proposed in the Appendix—"entangled like thorns, and drunken as with their drink they are consumed." In ii. 1 "munition" is supplanted by "fortress," as more specific and plainer. In v. 4 the prophet does not say that the chariots "jostle one against another," which would hinder their progress, but that they "rush to and fro," the exact characteristic of an invasion. In v. 7 the inexplicable word "Huzab," treated as a proper name in the Authorized Version and the revision, is regarded by the Appendix as a verb, and rendered, "And it is decreed, she is uncovered," etc., which at least is intelligible. And so instead of "handmaids . . . tabering upon their breasts," the Appendix gives "beating upon their breasts." In v. 9 "goodly furniture" represents the Hebrew better than "pleasant furniture." In iii. 2 "bounding chariots" better comports with lofty poetry than "jumping chariots." In the last verse "bruit" is changed to "report," for the sake of the reader not versed in old English.

ZECHARIAH.—In iii. 5 "a fair mitre" is made "a clean mitre," as is demanded by faithfulness, and also by the contrast with filthy garments in the preceding verses. In iv. 7 "headstone" is changed

to "topstone," to avoid obscurity or ambiguity. In v. 14 "sons of oil" is made "anointed ones" by resolving a Hebrew idiom into English. In v. 3 "purged out" is altered to "cut off," which is what the Hebrew means. In xiv. 21 the margin proposed to "Canaanite"—viz., "trafficker," is rejected, because it seems impossible that a feature of future perfect holiness should be stated so as to imply that all trading is necessarily sinful.

MALACHI.—In iii. 3 "purge them as gold and silver" is changed into "refine them as gold and silver," *refine* being the proper word to describe such a process. In v. 15 "they tempt God and are delivered," the sense is more clearly given by changing the last two words so as to read, "They tempt God and escape."



## CHAPTER IX.

### THE IMPORTANCE OF THE OLD TESTAMENT.

AT the Reformation the principle that the Scripture is the supreme authority for faith and practice was often so applied as to give the Old Testament more than its just due. Men insisted that the whole body of truth revealed in the New Testament existed in the Old, and that the patriarchs had exactly the same knowledge of salvation as the apostles, so that proof texts for all points of doctrine could be drawn from one as well as the other. This extreme naturally provoked a reaction, and there arose men who asserted that the Jewish religion is a system by itself, having no connection beyond that of local origin and chronological succession with the Christian. This was substantially the view of Schleiermacher. And since his day it has often cropped out where least anticipated. Even in orthodox communions are found those who habitually disparage the Hebrew Scriptures. Sometimes they assert that the Old Testament contains so much that is harsh and repulsive that it is a burden to carry. At others they declare that it is antiquated and obsolete, and that it is of no more use now than is the light of lamps after the sun has arisen. Serious objection has been made even to the

Sunday-school lessons of the "International Series," because many of its selections have been taken from this part of Scripture, just as if our Lord had never said, "Salvation is from the Jews," or "If they hear not Moses and the prophets neither will they be persuaded, if one rise from the dead."

The issue of the Revised Old Testament naturally calls attention to this mischievous error, and it seems worth while to set forth the true state of the case. Any notion of the kind referred to is a direct reflection upon the divine Author of the Bible. It pleased Him to reveal His will "by divers portions and in divers manners," so that it should be a gradual development running through a long succession of ages. Yet this was not done in the way of Mohammed, the Mormons and other human pretenders to inspiration, with whom the second disclosure was a repeal of the first. On the contrary, the whole scheme is coherent, and hangs together as a progressive statement of truth and duty, the former part foretelling, or prefiguring, or hinting at the latter, and the latter implying and building upon the former, so that it cannot for a moment be pretended that the posterior portion comes as an afterthought, intended to amend what went before, or to supply gaps which had been inadvertently left. Evidently one presiding mind ruled over the construction and the mutual relations of both portions. Nor can the two be separated without violence and damage. Upon this point the language of the learned G. F. Oehler may be properly quoted. "We must not allow ourselves to be de-

ceived. The relation of the New Testament to the Old is such that both stand or fall together. The New Testament assumes the existence of the Old Testament law and prophecy as a positive presupposition. We cannot have the redeeming God of the New Covenant without the Creator and covenant God preached in the Old; we cannot disconnect the Redeemer from the predictions He came to fulfil. No New Testament idea, indeed, is fully set forth in the Old, but the *genesis* of all the ideas of the New Testament relating to salvation lies in the Old." ("Theology of the Old Testament," Day's edition, p. 2.) All admit that the New Testament is needed to understand the Old, but it is equally true, though by no means so generally acknowledged, that the Old Testament is needed to understand the New. So many references are made by the Saviour and by the apostles and evangelists to the antecedent revelation that any reader would stumble unless he had Moses and the prophets in hand. The two Testaments are not the same, for if they were, why should there be two? But they are not unrelated, much less are they opposed to each other. Together they constitute one continuous body of revelation, which proceeds step by step from the beginning to the end, and is an orderly and consistent unfolding of the germ first given at the gates of Paradise. To discard or overlook the Old Testament is to rob the Bible of its completeness, and to miss the assurance and comfort which arise from a sense of its wondrous unity as animated by a single

life, although set forth under such varied circumstances and at such different times. It is to forget that it is one and the same Spirit who uses the histories and psalms and prophecies of the earlier economy, and the gospels and epistles of the later, to convey the Word of God to men. It is to despise that word of prophecy (*i.e.*, of inspiration) to which one of the latest books in the New Testament tells us to "take heed as unto a lamp shining in a dark place," clearly implying that it is a revelation of the divine will with which we cannot safely or lawfully dispense. (II. Peter i. 19.)\*

That this opinion is not due merely to doctrinal prejudice is apparent from the utterances of the fine critic Herder a century ago in the preface to his "*Vom Geist hebräischer Poesie.*" "The basis of theology is the Bible, and that of the New Testament is the Old. It is impossible to understand the former aright without a previous understanding of the latter; for Christianity proceeded from Judaism, and the genius of the language in both books is the same. And this genius of the language we can nowhere study better—that is, with more truth, depth, comprehensiveness and satisfaction than in its poetry, and indeed, as far as possible, in its most ancient poetry. It produces a false impression and misleads the young theologian to commend to him the New

\* "What Pliny says of nature, *Naturae rerum vis atque majestas in omnibus momentis fide caret, si quis modo partes ejus ac non totum complectatur animo*, is applicable to the kingdom of grace in a still stronger degree." (Hengstenberg.)

Testament to the exclusion of the Old, for without this the other can never be understood in a scholar-like and satisfactory manner. In the Old Testament we find a rich interchange of history, of figurative representation, of characters and of scenery. In it we see the many-colored dawn, the beautiful going forth of the sun in his milder radiance ; in the New Testament he stands in the highest heavens and in meridian splendor, and every one knows which period of the day is the most refreshing and strengthening to the natural eye of sense. Let the scholar, then, study the Old Testament, even if it be only as a human book full of ancient poetry, with kindred feeling and affection, and thus will the New come forth to us of itself in its purity, its sublime glory, its more than earthly beauty. Let a man gather into his own mind the abundant riches of the former, and he will never become in the latter one of those smatterers who, barren and without taste or feeling, desecrate these sacred things.\* And this is confirmed by independent testimony gathered in the school of experience. Mr. George Borrow, who spent many years in circulating the Scriptures in foreign lands, makes this interesting and conclusive statement in his work called "The Bible in Spain," first published in 1843 (I quote from the end of the 48th chapter) : "I had by this time made the discovery of a fact which it would have been well had I been aware of three

\* This quotation is made with some alterations from the admirable translation of Herder's work by Dr. James Marsh, published in 1833.

years before—I mean the inexpediency of printing Testaments, and Testaments *alone*, for [Roman] Catholic countries. The reason is plain: the [Roman] Catholic, unused to Scripture reading, finds a thousand things which he cannot possibly understand in the New Testament, the foundation of which is the Old. ‘Search the Scriptures, for they bear witness of me,’ may well be applied to this point. It may be replied that New Testaments separate are in great demand and of infinite utility in England. But England, thanks be to the Lord, is not a papal country; and though an English laborer may read a Testament and derive from it the most blessed fruit, it does not follow that a Spanish or Italian peasant will enjoy similar success, as he will find many dark things with which the other is well acquainted, and competent to understand, being versed in the Bible history from his childhood.”

Nor is it without significance that nearly one half of the Hebrew Scriptures is composed of historical matter. It is not history in the modern sense of that term, investigating the causes of events and explaining them on philosophical principles, but rather a simple series of annals, recording the progress of affairs without any attempt to analyze characters, to classify results, or to deduce the general laws of human development. The narrative portions of the Old Testament are usually considered rather as furnishing the materials of history than history itself. But it is just this absence of speculative deductions and of any endeavor to frame the general laws that

control particular events that gives the book its chief value. It is in no sense a general history of mankind, and indeed touches upon the world at large only in the beginning when speaking of the origin of the race, or toward the close when the symbolic visions of Daniel set forth the revolutions of empires that are to introduce the kingdom that shall have no end. Nor is it a mere secular or civil history of certain nations. The bulk of the narrative is taken up with the fortunes of the Hebrews as a chosen people, the possessors of the only true religion, among whom the church of the living God was founded, and through a long course of ages developed under local and ceremonial restrictions. The chronicle is limited to the record of occurrences, and as such is strictly true. This indeed has often been denied, but without reason. For the impartial record, telling the faults as well as the virtues of the writers and of the race to which they belong, excludes the idea of wilful perversion. Men do not invent what brings them discredit. But the annals are peculiar in that they set forth the dealings of God with the people whom He chose to be the depository of His truth and the means of its preservation until the fulness of time came for its world-wide diffusion. There is, then, a copious and continuous illustration of the principles of the divine government in application to nations. The writers indeed hardly seem conscious of this—at least they never stop to make any reflections of that kind. But all the same they set forth the facts which show God's hand

in history. Very many of the themes which occupy a large space in the works of modern writers—the arts, manners, institutions, social conditions, literature and science—are wholly omitted, but the religious idea is never absent. For the people were under a theocracy; their real monarch was He who sat enthroned above the cherubim. And everything turned upon their relation to Him and their fidelity to that relation. Hence the simple, artless chronicle has a value peculiarly its own, as representing in detail and on a very small scale the eternal principles which rule the world, and are sure to work themselves out in the course of the largest empires in any part of the earth.

The same thing may be said of biography, the charming and instructive literature which treats of the lives of particular persons. No nation possessed of any degree of intellectual culture is without its treasures of this kind, but all of them together of every age and land would fail to supply the lack of the memoirs contained in the Old Testament. One reason of this is found in the impartiality of the record. No personal, social, national prejudice ever biasses the mind of the writer. He never stops to commend the subject of which he treats, or to apologize for what certainly needs apology. The treatment is like colorless glass which transmits the rays it receives without imparting to them a shade of any kind. It does not make any difference what position a man holds, or how much he may have been honored either by God or man, or to what extent his



good name is identified with that of his people, the evil in his life is recorded as faithfully as the good, and without any attempt at extenuation. Such absolute fidelity is, or at least seems to be, an impossibility in our day. Indeed, the tendency in the other direction has been so strong as to give rise to the proverbial expression, the *lues biographica*. But in the Hebrew memoirs one is brought face to face with actual facts, and we see the man as he is, not as his kindred or friends or countrymen would wish him to appear. Both sides of his career are given with equal simplicity and fulness. The same hand which tells of the patriarch who was so strong in faith as to be ready at God's command to offer up his only son, the heir of the promises, tells also how on two separate occasions, through a mean fear, he falsely pretended that his wife was his sister. The same book which describes the generosity of David at the well by the gate of Bethlehem when the three heroes broke through the garrison and drew the coveted drink for him, recites also the hideous story of his dealing with Bathsheba and Uriah, the melancholy record of uncleanness and blood-shedding. The more closely the pages of these records are studied, the more evident it becomes that the reader has before him the veritable man himself as he would appear to Him who searches the heart and tries the reins. Not only are all the facts that are given true, but they are so given as to produce a correct impression, a point in which the most impartial and conscientious of merely human biographers are very apt to fail.

Its numerous and varied illustrations of the doctrine of expiation give a peculiar value to the Old Testament. There are those who pronounce the whole Levitical economy as inscrutable as the Sphinx, a mere trial of faith and patience. Yet its essential elements are plain and striking, as is shown by the degree in which the language used in describing them has entered into the vocabulary of Christians and formed the chosen medium for the expression of their experiences. The courts of the tabernacle and temple streamed incessantly with blood and the air was thick with the smoke of incense. The fire never went out upon the altar. The herd and the flock and the birds of the air contributed to the sacrifices which were offered not only every morning and evening, but on innumerable other occasions. Confession of sins was made over the head of the victims, and the blood was sprinkled upon the altar. The whole ritual was one continuous parable of substitution. It exhibited by means of a complicated system of oblations the way of a sinner's acceptance with God. It showed in type and shadow what was afterward accomplished in real and abiding efficacy. It exhibited on the outward and earthly plane what was done in a far higher sphere. The blood of bulls and goats was intended to stand in marked and living contrast with the blood of Him who was a Lamb without spot, the Lamb of God who taketh away the sins of the world. The wondrous tragedy on Calvary, which stands in the centre of the world's history, finds its best illustration in the Passover sac-

rifice of the elder economy, or in its twofold offering on the great day of atonement. One entire book of the New Testament is mainly occupied with the comparison of the high-priest after the order of Melchizedek and his work with the Aaronic priesthood and its unceasing repetition of oblations which never could purify the conscience or take away sin. To understand the terms of this comparison, to feel its force and to seize the momentous underlying truth, we must have the Old Testament. Its explicit statements are of more worth than all the speculations ever set forth even by the most acute and brilliant of philosophical theorists. Its "object teaching" as to sin and redemption is a prominent factor in the experience of every humble believer. There are many questions about the system which he cannot answer, but its interior essence, its characteristic feature, has become the life blood of his faith.

Further, the Old Testament contains the liturgy of the universal church. The hymns of the New Covenant are very few, the need of the believer in that respect having been already supplied by the Psalter. And while it is true that the service books of the ancient church contain many admirable productions, they do not come up to the majesty and the wide compass of the Hebrew worship, as shown in the Psalms of adoration. Neither Ambrose nor Gregory reached or approached this level. They tempered the boldness of the originals, but their admixtures of what is more Christian-like and spiritual toned down the ardor and lessened the sweep of the

singers of Israel. "Nor would it be possible—it has never yet seemed so—to Christianize the Hebrew anthems, retaining their power, their earth-like richness and their manifold splendors, which are the very splendors, and the true riches and the grandeurs of God's world, and withal attempered with expressions that touch to the quick the warmest human sympathies. . . . As to the powers of sacred poetry, those powers were expanded to the full, and were quite expended too, by the Hebrew bards. What are modern hymns but so many laborious attempts to put in a new form that which, as it was done in the very best manner so many ages ago, can never be well done again, otherwise than in the way of a verbal repetition." So said Isaac Taylor in his "Spirit of Hebrew Poetry" (p. 157), and his words are true. Nothing in all literature is more remarkable than the adaptation of the Psalms to express the religious wants of the human soul in every age and place. The lyrics are all products of Hebrew times and the Hebrew people, and yet they are found even in translation to do what nothing else does for any people anywhere. Joy and sorrow, praise and prayer, confession and thanksgiving, penitence and faith, hope and fear, all kinds, all degrees of human experience, are here set forth in a way that leaves nothing to be desired. The most acute and learned draw inspiration from this fountain, and the youngest and feeblest find the same words comforting and refreshing. As literature the Psalms repay the most patient and prolonged study; but as records of the

heart under the impression of the profoundest spiritual truths they meet a response from multitudes who have no ear for melody and no eye for the graces of form. As Mr. Carlyle said, "David, a soul inspired by divine music, struck tones that were an echo of the sphere-harmonies, and are still felt to be such." In view of this fact the Old Testament as containing the Psalms has an immeasurable importance, and a revision of the common version a commensurate interest. If obscurities are removed, if the sense is more faithfully given, if poetical peculiarities are brought out more distinctly, while the rhythm and the music of the old translators are preserved, there is a very great gain both literary and devotional. The experience of ages shows that the Psalter will continue to be the model of prayer and praise for the hosts of the redeemed, and whatever helps these hosts to use it more intelligently and with richer enjoyment can hardly fail to be a lasting blessing.

In support of what has been said, appeal may be made to the usage of the church universal. All churches founded upon the New Testament have acknowledged the perpetual authority of the Old as an integral part of revelation. The erratic views of heretical sects, such as the Marcionites of the second century and the Socinians of the sixteenth, or of individual errorists, have never even in the darkest periods obtained general currency, but rather serve as foils to set forth in prominent relief the signal unanimity with which Papists and Protestants, the

Eastern church and the Western, have clung to the Old Testament as an essential part of Scripture. The same may be said of the experience of Christians in all ages, as bearing testimony on this interesting and important matter. The moral and spiritual influence exerted by the Bible on the characters and lives of men has been exerted by it as a whole, and not by the New Testament alone. Perhaps it may be said with truth that in proportion to the depth and power of experimental piety in any age or individual has been the disposition to avoid casting lots upon the parts of revelation, and to preserve it like the Master's tunic, "without seam, woven from the top throughout." And even the brilliant but erratic Ewald said in his last published work ("*Die Lehre der Bible von Gott.*," I. § 141), "The truth is, the Old Testament contains a multitude of fundamental truths in such certainty and completeness that they cannot be more deeply grounded or better defended in the New Testament, but are everywhere presupposed as standing firm and inviolate since the old times."

But against all these claims in behalf of the Old Testament it is sometimes urged that its morality is defective, that it represents the earlier stages in the progress of ethical ideas, and that therefore it has been wholly supplanted by the purer and more elevated statements of the Gospel. In support of this objection, appeal is made to the way in which the Hebrews obtained possession of Canaan, to certain of their social and domestic institutions, and to gross

instances of wrong-doing recorded of persons recognized as true believers. In reply, it is proper to begin with the assertion that the ethical rule of the Old Testament is perfect, absolutely perfect. It is contained in the Decalogue, which, after laying a firm foundation in the obligations of religion, proceeds to build upon that foundation a code of social ethics which never has been or can be surpassed, providing, as it does, for all relative duties, for life, for personal purity, for property, and for reputation, closing and riveting the whole by a precept which takes in the heart. The New Testament, so far from disowning or disparaging this rule of life, confirms and sanctions it in the strongest possible manner. Our Lord said expressly, "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil" (Matt. v. 17)—*i.e.*, as His further statements showed, to develop its deeper meaning, to guard against misconceptions, to remove false glosses, and to enable its subjects to keep it. So the great Apostle said, "The law is holy, and the commandment holy, and righteous, and good" (Rom. vii. 12). Throughout the later Scripture reference is continually made to the Ten Commandments as the permanent and authoritative standard of moral obligation (Matt. xv. 4, xix. 17-19; John vii. 19; Acts vii. 38; Rom. xiii. 8-10; Gal. iii. 10; Eph. vi. 2; Heb. ii. 2; James ii. 8-11; iv. 11; I. John v. 2, 3). Nothing in all history—nothing in the flights of human imagination has ever exceeded the circumstances of majesty and awe amid which this

divine code was announced to men. It was, and was intended to be, a complete summation of human duty.

But it is to the conduct of the people under this law that the impugners of the Old Testament refer. One of the most common objections is based upon the way in which Israel became possessed of the land of Canaan—viz., by the literal extermination of its former inhabitants, a procedure which is denounced as monstrous and inhuman. But it is to be said (1) that the wholesale destruction was the same that fell upon the cities of the plain and upon the world at the general deluge, a destruction which in each case was declared to be the punishment of great and manifold sins; (2) that it was inflicted by the express command of God acting as the moral governor of the world; and (3) that it was necessary in order that the chosen people might occupy the chosen land. The only alternative was to make slaves of the entire population. But this would have been ruinous to Israel, first by the habits of sloth and self-indulgence which such a condition of things must needs have engendered, and then still more by the close and continual contact it would involve with a population degraded by a grossly corrupt religion and by a bestial immorality. Were the Hebrews to be segregated from other races in some one particular region, it was indispensable that the previous inhabitants of that region should be removed. And dreadful as the destruction of the Canaanites was, it was not too high a price to pay for the preservation of true religion in the earth.



Again, it is affirmed that the Old Testament in the *Lex talionis* distinctly recognized the right of private revenge, and made every man the avenger of his own wrongs. "Thou shalt give life for life, eye for eye, tooth for tooth," etc. (Ex. xxi. 20), is interpreted as if it authorized individual retaliation. But it did no such thing. It occurs among judicial statutes, and is to be interpreted in the same manner. In fact, it simply declared the penalty of injuries wilfully committed, and announced to all that whoever wronged another must make suitable reparation for the wrong unless he could compound matters with the injured party, which was allowed in every case save that of deliberate murder (Num. xxxv. 31). The execution of this law—a law which is found in the XII. Tables of Rome, and which is approved by Montesquieu as founded in reason and drawn from the nature of things—was committed to the authorities. Our Lord's statement in Matt. v. 38, 39 does not set aside this judicial rule, but reproves the errors of those in His time who applied in private intercourse and for personal vindictiveness what was originally given only for the public administration of justice.

It is further objected that the Old Testament tolerated polygamy and extra-judicial divorce. In regard to the latter of these we have a full and satisfactory explanation from our Lord. He points back to the monogamy established in Paradise as the true basis of the family constitution, and one that was never repealed. But in the case of Jews the statute was

relaxed, not because it was wrong, but because of the "hardness of the people's hearts." Woman being the weaker vessel was sure to suffer unless some provision was made to temper and restrain the fierceness of men of coarse nature and uncivilized habits. Divorce was an evil, yet when made under the forms of law it was better than the continuous grinding oppression for which the strict seclusion of women in the East allowed unlimited range.

The same thing may be said of polygamy. This was never established, much less praised, as it is among the Mormons of our day as a useful and blessed institution. On the contrary, it was simply tolerated, and the providence of God showed very distinctly in the lives of the patriarchs and of the parents of Samuel, and in the experience of David and Solomon, to what evils it necessarily led. Yet, upon the whole, in a country like Palestine and in an age when women were cut off from all the social life of both sexes, it was doubtless expedient to allow a departure from the law laid down at the creation, and permit a man to have more wives than one, on the ground that this imperfect arrangement was better than general and promiscuous concubinage, and that the habit being so deeply rooted, it was wiser to regulate and control it than to meet it by an absolute prohibition in that rudimentary stage of human progress.

Slavery is another of the features of Old Testament life that are severely censured. Involuntary servitude belongs to an inferior civilization, and,

strange as it seems, marks a step in its upward progress. There was a time when all captives in war were slain in cold blood, but afterward they were spared and put in bondage. Hence the name *servatus* (preserved) contracted into *servus* (slave). As a living dog is better than a dead lion, so it was better to become a living bondsman than to be a slain captive. The institution existed when the Jews became a nation. They retained it, but greatly modified its severe features. A native slave could not be such longer than six years, except by his own consent formally given, and in any event his servitude ceased at the year of jubilee. A foreign-born heathen slave might be kept in perpetual bondage, but a bondage unlike any that ever existed in any part of the ancient world. He never was regarded as a tool, a chattel, a thing without any rights. Nothing approaching to the language, even of such men as Plato or Aristotle on this subject, is to be found anywhere in Scripture. The slave had the benefit of the weekly day of rest and of all the joyful public and private festivals of the Mosaic economy. Express mention is made of the "manservant and the maidservant" in the Fourth Commandment, and also in the directions about the domestic feasts made upon the tithes and offerings (Deut. xii. 18). The slave was a person, and as such had his rights protected under the law. Above all, he was among a people who enjoyed the revelation of the being and will of the one living and true God, infinite in holiness and mercy as well as in wisdom and might. "Jehovah,

Jehovah, a God, merciful and gracious, long-suffering, and abundant in kindness and truth." It was better to be a serf or bond-servant in Israel than a man of wealth and station in heathen darkness, just as the devout Psalmist preferred rather to be a door-keeper in the house of God than to dwell at ease in the tents of wickedness. Slavery was not prohibited, because the times were not ripe for such prohibition. A wise lawgiver always adapts his legislation to the character and circumstances of the people. Even Christianity did not direct the immediate overthrow of the system, but contented itself with announcing the principles and inculcating the duties which were sure in the end to break every shackle and yet create no social convulsion. The feudal system which once prevailed over Europe was in some respects as oppressive as slavery, yet its bonds were gradually relaxed in the same way, until now it has become a mere name. There seems little reason to doubt that the permission and regulation of slavery under the Old Economy was not only wiser, but humaner than its absolute prohibition would have been. It certainly did not proceed from harshness or indifference to human welfare. For the Mosaic code forbade hatred and revenge (Lev. xix. 17, 18), enjoined kindness even to enemies (Ex. xxiii. 4, 5), commanded respect toward the deaf, the blind, and the aged (Lev. xix. 14, 32), and required tender care for the poor, the widow, the fatherless, and the stranger (Ex. xxii. 21-27 ; Dent. xxiv. 17, 19). For these the corners of the field must remain unreaped,

and the forgotten sheaf must be left where it had fallen. Even animals shared in the compassion of the Hebrew lawgiver (Deut. xxii. 5, 7; xxv. 4). Such tender consideration for the weak and helpless, incorporated into the legal system of the Old Testament, indicates high morality and a very profound sentiment. Where is the advance upon these points which some tell us is to be found in the New Testament? That Testament contains nothing new either in form or in spirit.

It is further urged that the Old Testament contains numerous instances of gross wrong-doing, the perpetrators of which were yet regarded and treated as acceptable with God and made recipients of His favor. These are the falsehoods of Abraham, Isaac and Jacob, those of Rahab and Jael, the horrible sacrifice of Jephthah's daughter, the deplorable misdeeds of Samson, and the crimes of David, the man after God's own heart. In regard to all these the truth must be held fast that sins are sins, whoever commits them. The Old Testament never blurs moral distinctions, much less should we. A man's eminence or advantages rather enhances than lessens the criminality of his evil deeds. Take, for example, the most common of the offences already referred to—falsehood. The most of the lies that are told come through fear. A lie is the habitual refuge of a coward. But who ought to be less of a coward than the man who believes in the Living God and regards Him as his friend? The lies of the patriarchs are grievous blots upon their good name. But

they are not condoned in the Scripture, but simply recorded as integral parts of the history, and as solemn admonitions to every reader. In Jacob's case his subsequent experience indicates a very salutary dealing of Providence with him. A long and painful exile from home and the suffering of many deceptions from his father-in-law were a righteous retribution for the gross deceit by which he won the blessing from the aged Isaac.

Rahab is quoted and commended both by James and the author of the Epistle to the Hebrews, but it is her faith, not her falsehood, that is praised. She believed in Jehovah and in Israel as His covenant people, and for their sake was willing to surrender home and friends and country. So she welcomed and preserved the spies, and sent them home "another way" (James ii. 25), and in so far was conspicuous for well-doing. But her deliberate falsehood was a remnant of her heathen training, for which no palliation is given or is possible. Born and brought up in an atmosphere of deceit, it doubtless seemed to her a very natural thing to lie in a good cause. The same may be said of Jael. It was a good thing in her to drive the tent-pin through the temples of the sleeping Sisera. In so doing she executed a proper retribution upon an enemy of the Lord, she took sides with the covenant people, and did what lay in her power to render their victory complete and permanent. For this she received the highly-wrought encomium of Deborah, and was pronounced "blessed above women," or, as some render the phrase,

“blessed by women.” But her treachery in inviting Sisera into her tent, and her assurance to him of safety, were detestable. These gross violations of truth detract much from her character, and yet leave the signal service she rendered to Israel unimpaired as an act of heroic fidelity to the side of right. She took a wrong way to do a right thing, and the singers of the triumph overlook her deceit and her breach of hospitality in their hatred of the licentious and cruel tyrant and their warm sympathy with their country rescued from idolatry and degradation.

The case of Jephthah is different. He is commended as a hero of faith, and such he was in taking command of the people at a perilous period, in his wise conduct of the war and in his triumphant victory. The one stain upon him is the sacrifice of his only child. He vowed to God that in case of victory he would “offer up for a burnt offering” whatsoever came forth from his house to meet him on his return. His daughter came forth, and “he did with her according to his vow.” Some have praised him for his self-renunciation in keeping his vow. All such praise is nearly as odious as Jephthah’s course. His deed was an immorality, and denounced as such in the law. The vow itself was wrong, for no man has a right to take upon himself such an uncertain obligation; but the performance of it was worse, for it degraded the offerer of the victim to a level with those Canaanites whom his ancestors had driven out of existence with fire and sword. Jephthah had been living as a free lance on the frontiers of the country

amid demoralizing associations, and this fact, while it accounts for his crude notion that any circumstances could make it right to do wrong, also sets in a brighter light his wise and determined and successful leadership of his countrymen against the national foe.

Samson's case is similar. He was a combination of superhuman physical strength with uncommon moral weakness. God saw fit to employ him as a deliverer of His people, just as centuries afterward He commissioned the weak, bigoted, and petulant Jonah. In general, the channels of divine energy are appropriate to their office, and clean men bear the vessels of the Lord ; but there are exceptions for wise purposes, one of which may be to vindicate or illustrate the divine sovereignty. But whatever the reasons, it is certain that God endowed with miraculous might a man who never could resist the solicitations of a woman, but did in reality the shameful things fable records of Hercules with Omphale. His exploits in battle when, single-handed, he contended with hundreds and thousands, were signal expressions of his faith in God, and the same is true of his death at Gaza. That death was no more suicide than that of any soldier who leads or takes part in a forlorn hope. He performed an act of retributive vengeance upon the national foes, and the sacrifice of his own life, which it required, was freely made, and stands evermore as a testimony of his self-renouncing fidelity. Much of his life had been wasted, but what was left of it he dedicated to God. Having



been restored once more to his gigantic strength, by one supreme effort he pulled down the temple and carried a host of his oppressors into a common grave. He asked and he received divine help, and justly is his feat celebrated as an act of faith, as well as of strength.

It is to be observed that all these cases belong to an early stage in the application of moral principles to practical life. This does not mean that there was a progress in ethical ideas, just as there was a progress in doctrine all through the old economy. There was no such ethical progress, and no room for it. This is shown not only by the Decalogue, which was certainly given from Sinai, and the many admirable provisions of the enactments accompanying it, but also by the fact that the cardinal principles of morals have always and everywhere been the same. Falsehood, fraud, slander, envy, theft, breach of trust and murder, are not more peremptorily forbidden by Scripture than they are by the common judgment of civilized nations, ancient and modern. No revelation was needed to tell men that these things were wrong. In the last century one of the Moravians who labored among the aborigines of our country said to a Mohegan chief, "You must not lie, nor steal, nor get drunk," etc., and received the indignant answer, "Thou fool, dost thou think that we do not know that?" \* The superiority of Christian ethics lies mainly in the example it furnishes and the

\* Loskiel's "History of Moravian Missions in North America."

motives it offers, and only to a small extent in the precepts it enjoins, as, *e.g.*, in relation to the obligations of the sexes. Our Saviour's object in a large part of the Sermon on the Mount is not to correct the morality of the law, but to set aside the corrupt glosses which the degenerate Jews had fastened upon it. Take away these incrustations, and the moral code of Sinai shines out as conspicuously pure and elevated as the utterances of our Lord. The Master did indeed a wonderful thing when He condensed the Ten Commandments into two, the love of God as supreme and the love of our neighbor as ourselves, but nowhere and at no time did He set aside or impeach any one of the ten words uttered from the blazing summit of Jebel Mousa. On the contrary, when the young ruler asked the weighty question, "What shall I do that I may have eternal life?" the answer came promptly, "If thou wouldest enter into life, keep the commandments" (Matt. xix. 17). No rational explanation of this utterance can be made which will not imply that those commandments cover the whole sphere of human duty.

But while all this is true, it is also true that the ethical principles lying at the basis of the Mosaic economy were not at once taken up into the hearts of the people and incorporated with their lives. It required time to bring about this result, just as it did in some other things. For example, idol worship was always condemned among the Hebrews. Yet when Jacob left Padan-Aram Rachel stole and carried off her father's *teraphim* (household deities)

(Gen. xxxi. 34) ; when the patriarch himself went from Shechem to Bethel he needed to tell his family, "Put away the strange gods that are among you" (Gen. xxxv. 2) ; and as far down as Saul's days we find that when Michal wished to deceive her father's messengers by pretending that David was sick, she used *teraphim* to represent the appearance of his form in the bed, thus showing that these idolatrous images had a place even in this good man's dwelling. So in the days of Israel's imperfect civilization, when there was more or less of the moral chaos that always accompanies sudden changes, social revolutions, alternations of war and peace, of conquest and defeat, the development of character was not uniform ; excellencies in one direction were overbalanced by deficiencies in another ; and even those who in the main were upright according to the divine standard, yet occasionally fell short in the hour of trial. A capital illustration may be drawn from the experience of modern Christian missions. One of the evangelical denominations of our country has in the extreme East two thousand members in full communion, and eight thousand persons known as "adherents." Recently two of the wisest and most experienced of the missionaries laboring there were asked how many of these adherents they supposed to be really converted persons. The answer was, "Nearly all of them." Whereupon the question arose why, that being the case, they were not received into the fellowship of the church and acknowledged as brethren in the Lord. The reason

given was, that they retained so much of their old heathen habits and tendencies, and their stability under the pressure of temptation was so imperfect, that there was reason to fear a relapse into some gross immorality that would bring great discredit upon the Christian name. Hence they were retained so long in this inchoate disciplinary status. Precisely this was the condition of many of the Old Testament worthies. The standard of duty was as high as it ever has been ; witness the command given as far back as the days of Abraham, “ Walk before me, and be thou perfect ” (Gen. xvii. 1), and oftentimes there was a wondrous exhibition of moral excellence ; witness him who walked with God so closely and continuously that he was translated without seeing death, or Samuel, the early called, who, at the close of a long public life, was able to challenge a whole people to make good any charge of wrongdoing ; but still, as a general fact, true believers had not grown up to their privileges, and often fell into that which was clearly and sometimes grossly amiss.

## CHAPTER X.

### THE NAMES OF THE REVISERS, BRITISH AND AMERICAN.

THE following list includes all who accepted the invitation to become members of the Revision Committee, and at any time took part in the work. The dignitaries of the Church of England are mentioned first, and after them the other members in alphabetical order. To this list, which has been drawn from Schaff's "Companion to the Greek Testament and the English Version," the author has appended such details of personal history as he has been able to obtain.

### THE BRITISH COMPANY.

THE BISHOP OF WINCHESTER, Chairman.

WILLIAM ALDIS WRIGHT, Secretary.

Right Rev. EDWARD HAROLD BROWNE, D.D., Bishop of Winchester, formerly of Ely, Farnham Castle, Surrey. Born at Morton House, Bucks, in 1811. He was educated at Eton and Cambridge. Author of an "Exposition of the Thirty-nine Articles," Sermons on the Atonement, the Pentateuch in reply to Colenso, Notes on Genesis in the "Speaker's

Commentary," and articles in Smith's Bible Dictionary.

Right Rev. Lord ARTHUR CHARLES HERVEY, D.D., Bishop of Bath and Wells, Palace, Wells, Somerset. Born August 20, 1808. Educated at Eton and Cambridge. Author of the *Genealogies of our Saviour*; the *Inspiration of Scripture*, *Notes on Judges*, *Ruth and Samuel in the "Speaker's Commentary,"* besides various single sermons and charges, and articles in Smith's Bible Dictionary.

Right Rev. ALFRED OLLIVANT, D.D., Bishop of Llandaff, Bishop's Court, Llandaff. Born in Manchester in 1798. Died December 16, 1882. Formerly Vice-Principal of St. David's College. Regius Professor of Divinity at Cambridge.

Right Rev. CONNOP THIRLWALL, D.D., Bishop of St. David's, Bath. Born February 11, 1797, at Stepney, Middlesex. Died July 27, 1875. Educated at the Charter House and Trinity College, Cambridge. Rector in Yorkshire 1828. Bishop of St. David's 1840. Joint translator with Julius Hare of Niebuhr's *History of Rome*. Author of a *History of Greece*, first published in Lardner's *Cabinet Cyclopædia*, afterward separately.

Right Rev. CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. Born in 1807 at Ashby, Norfolk. Died March 20, 1883. Resigned his position

on the Committee of Revision in 1870. Educated at Winchester and Cambridge. Author of Lectures on Inspiration, Memoirs of Wordsworth, Greece, Historical and Descriptive, Greek Testament with Notes, Commentary on the English Bible, 7 vols., new edition, 1872, and numerous other writings.

Very Rev. JOHN JAMES STEWART PEROWNE, D.D., Dean of Peterborough Deanery, Peterborough. Born March 13, 1823, at Burdwan, Bengal. Educated at Norwich and Cambridge. Author of an acute and learned work on the Psalms, Hulsean Lectures on Immortality, Articles in Smith's Bible Dictionary, and various other writings.

Very Rev. EDWARD HAYES PLUMPTREE, D.D., Dean of Wells, Wells. Born August 6, 1821. Resigned from the Committee in 1874. Double first-class at Oxford in 1844. Author of Boyle Lectures for 1866, Biblical Studies, Exposition of Epistles to the Seven Churches, Notes on Proverbs in "Speaker's Commentary," Notes on First Three Gospels in Elliott's Commentary, Exposition of Ecclesiastes, Spirits in Prison and other Studies on the Life after Death, articles in Smith's Bible Dictionary, etc., etc.

Very Rev. ROBERT PAYNE SMITH, D.D., Dean of Canterbury, Deanery, Canterbury. Born November, 1818, in Gloucestershire. Educated at Pembroke College, Oxford. Author of Messianic Interpretation of the Prophecies of Isaiah, Bampton Lectures for 1869, Notes on Jeremiah in "Speaker's

Commentary," several translations from the Syriac, and a Syriac Lexicon, based upon Castelli, five parts of which have been published.

VEN. BENJAMIN HARRISON, M.A., Archdeacon of Maidstone, with Canonry in Canterbury Cathedral annexed, Precincts, Canterbury. Born about 1809. Educated privately and at Christ Church, Oxford, where he obtained Kennicott Hebrew Scholarship in 1831, and the Pusey and Ellerton Hebrew Scholarship in 1832. Author of *Prophetic Outlines of the Christian Church, the Anti-Christian Powers as traced in the Visions of Daniel and St. John* (Warburtonian Lectures), and numerous charges and sermons. Editor of *Bishop Broughton's Sermons on the Church of England*.

VEN. HENRY JOHN ROSE, Archdeacon of Bedford. Born in 1801. Died January 1, 1873. Author of a *History of the Christian Church from 1700 to 1858*. Editor of *Encyclopædia Metropolitana* (2d ed.), Hulsean Lecturer in 1833, *Notes on Daniel in the "Speaker's Commentary,"* etc.

REV. WILLIAM LINDSAY ALEXANDER, D.D., Professor of Theology, Congregational Church Hall, Edinburgh. Born at Edinburgh August 24, 1808. Died there December 22, 1884. Author of *The Connection and Harmony of the Old and New Testament, Christ and Christianity, St. Paul at Athens, etc.*; contributor to the *Encyclopædia Britannica*, and editor of the third edition of *Kitto's Biblical Cyclopædia*.



ROBERT LUBBOCK BENSLEY, Esq., Fellow and Hebrew Lecturer, Gouville and Caius College, Cambridge. Tyrwhitt's Scholar, 1857. Examiner in Hebrew text, Old Testament, and Greek text, New Testament, in the University of London.

Rev. JOHN BIRRELL, Professor of Oriental Languages, St. Andrews, Scotland.

FRANK CHANCE, Esq., M.D., Burleigh House, Sydenham Hill, London.

THOMAS CHENERY, Esq. Born in Barbadoes, 1826. Died in London, February 11, 1884. Educated at Eton and Cambridge, became the *Times* correspondent at Constantinople, an adept in Hebrew, Arabic, Persian and Turkish (said to have known the Hebrew Bible and the Koran by heart), translator of "The Assemblies of El-Hariri," and editor *Naachberoth Ithiel*. Successor of Mr. Delane as editor of the London *Times*, 1876.

Rev. THOMAS KELLEY CHEYNE, D.D., Late Fellow and Hebrew Lecturer of Balliol College, Oxford, Rector of Tendring, Essex. Author of the Book of Isaiah Chronologically Arranged, of the Prophecies of Isaiah, a new translation, with Commentary and Appendices (3d ed., 1884), and of a new version of the Book of Psalms.

Rev. ANDREW BRUCE DAVIDSON, D.D., Professor of Hebrew, Free Church College, Edinburgh. Au-

thor of an Introductory Hebrew Grammar, Commentary on Job, Vol. I., 1862, Hebrews in Handbooks for Bible Classes, 1882, Job in Cambridge Bible for Schools, 1884.

REV. BENJAMIN DAVIES, D.D., LL.D., Baptist College, London. Born February 26, 1814, near Llanboidy, Pembrokeshire. Died July 19, 1875. Educated at Baptist College, Bristol, University of Glasgow, Trinity College, Dublin, and in Germany. Received degree of Ph.D. from Leipzig. Author of a Compendious Hebrew and Chaldee Lexicon. Translator of Rödiger's edition of Gesenius's Hebrew Grammar, Joshua to Malachi in Revised English Bible, 1877.

REV. GEORGE C. M. DOUGLAS, D.D., Professor of Hebrew and Principal of Free Church College, Glasgow. Author of *Why I Still Believe that Moses Wrote Deuteronomy*, the Book of Judges in Handbooks for Bible Classes, The Book of Joshua in Handbooks for Bible Classes.

SAMUEL ROLLES DRIVER, Esq., Regius Professor of Hebrew, Oxford. Author of a valuable work on the Hebrew Tenses (2d ed., 1881), and *The 53d Chapter of Isaiah according to the Jewish Interpreters*, 2 vols.

REV. CHARLES JOHN ELLIOTT, Winkfield Vicarage, Windsor. B.A. St. Catharine's College, Cambridge, 1840. Tyrwhitt University Scholar 1842. Joint author of *Notes on the Psalms in the "Speaker's*

Commentary." Author of a Visitation Sermon, 1847, and of other single discourses.

Rev. PATRICK FAIRBARN, D.D., Principal of the Free Church College, Glasgow. Born January, 1805, in Berwickshire, Scotland. Died at Glasgow, August 6, 1874. Author of various works on Typology, Prophecy, and Hermeneutics, and of Expositions of Ezekiel, and of the Pastoral Epistles, and editor of the Imperial Bible Dictionary.

Rev. FREDERICK FIELD, D.D., Carlton Terrace, Heigham, Norwich. Born in London in 1801. Educated at Christ's Hospital and Cambridge; Fellow of Trinity College; afterward Rector of Reepham, Norfolk. Edited the Greek text of Chrysostom's Commentaries on Matthew, and of his Interpretation of the Pauline Epistles, The Septuagint according to the Alexandrian Codex, and also Origen's Hexapla. Author of *Otium Norvicense*.

Rev. JOHN DURY GEDEN, Professor of Hebrew, Wesleyan College, Didsbury, Manchester. Born May 4, 1822, at Hastings.

Rev. CHRISTIAN D. GINSBURG, LL.D., Holmlea, Virginia Water, Chertsey. Born in Poland about 1825. Formerly connected with the Society for the Promotion of Christianity among the Jews, and their missionary at Paris. Author of *Cohemoth or Ecclesiastes*, the *Song of Songs*, the *Essenes*, the *Kab-*

balah, Massorath Ha Massoreth, Jacob ben Chajim's Introduction to Bomberg's Bible, the Moabite Stone, and the Massorah, compiled from manuscripts alphabetically and lexically arranged.

Rev. FREDERICK WILLIAM GOTCH, D.D., LL.D., Principal of the Baptist College, Bristol. Author of the Pentateuch in Revised English Bible, London, 1877.

Rev. JOHN JEBB, Canon of Hereford. Born in Dublin in 1805. Educated at Winchester and at Trinity College, Dublin. Author of "A New Translation of the Book of Psalms, with Dissertations," "The Divine Economy of the Church," etc.

Rev. WILLIAM KAY, D.D., Great Leghs' Rectory, Chelmsford. Late scholar of Lincoln College, Oxford. First Class, Lit. Hum., 1839. Fellow of Lincoln 1840-66. Principal of Bishop's College, Calcutta, 1849-55. Author of Essays on the Promise of Christianity, Crisis Hupfeldiana, the Psalms Translated from the Hebrew, with Notes, Notes on Isaiah and on Hebrews in "Speaker's Commentary," Notes on Ezekiel in S. P. C. K.'s Commentary.

Rev. STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London. Born March 21, 1830, at Ellesborough, Bucks. Educated at Jesus College, Cambridge. Author of "The Witness of the Old Testament to Christ," a Hebrew Grammar, the Gos-

pel its own Witness, the Religion of the Christ, Studies in Genesis, etc., etc.

Rev. JOSEPH RAWSON LUMBY, Norrisian Professor of Divinity, Cambridge. Born at Stanningley, Yorkshire, about 1830. Educated at Leeds Grammar School and Magdalen College, Cambridge. Edited several works for the Early English Text Society and the Pitt Press. Author of a History of the Creeds, and the notes on Philippians and Philemon in Schaff's International Commentary on the New Testament. A contributor to the *Encyclopædia Britannica* (9th ed.), the *Expositor*, and other periodicals.

Professor MCGILL. Died March 16, 1871.

Rev. ARCHIBALD HENRY SAYCE, Deputy Professor of Comparative Philology, Oxford. Born at Shirehampton, near Bristol, September 25, 1846. Educated partly at home and partly at Grosvenor College, Bath. Became scholar of Queen's College, Oxford, in 1865, and a Fellow of the same in 1869. Author of *Outlines of Accadian Grammar*, an *Assyrian Grammar*, *Babylonian Literature*, *Introduction to the Science of Language*, *Ancient Empires of the East*, etc., etc.

Rev. WILLIAM SELWYN, D.D., Canon of Ely. Born 1806. Died April 24, 1875. Educated at Cambridge, and Lady Margaret Reader in Theology there.

Author of *Horæ Hebraicæ*, *Critical Notes on the Septuagint*, *Thoughts on Cathedral Reform*.

REV. WILLIAM ROBERTSON SMITH, LL.D., Lord Almoner's Professor of Arabic, Cambridge, formerly of the Free Church College, Aberdeen. Born at Keig, Aberdeenshire, November 8, 1846. Educated privately, and then at Aberdeen University, the New College, Edinburgh, and the Universities of Bonn and Göttingen. A brilliant and versatile scholar, now associated with Prof. Baynes in editing the *Encyclopædia Britannica*. Author of the *Old Testament in the Jewish Church*, and the *Prophets of Israel, and their Place in History to the close of the Eighth Century*,

WILLIAM WRIGHT, LL.D., Professor of Arabic, Cambridge. Born in Presidency of Bengal, India, January 17, 1830. Educated at St. Andrews, Fife, and Halle, Prussia. Author of a *Grammar of the Arabic Language*, and editor of numerous Syriac and Arabic texts. He catalogued the Syriac and Ethiopic MSS. in the British Museum.

WILLIAM ALDIS WRIGHT, M.A., LL.D., Fellow and Senior Bursar of Trinity College, Cambridge. Born about 1836. Educated at Trinity College, Cambridge, and made librarian there. Chief contributor in biblical geography and biography to *Smith's Bible Dictionary*. Editor of *Bacon's Essays and Advancement of Learning*, with notes and glossarial

indexes. Co-editor with W. G. Clark of the Cambridge Shakespeare (9 vols.) and the Globe Shakespeare (1 vol.). Author of the Bible Word-Book (2d ed., 1884).

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Rev. CHARLES AUGUSTUS AIKEN, Ph.D., D.D., Archibald Alexander Professor of Oriental and Old Testament Literature and Christian Ethics in the Theological Seminary, Princeton, N. J. Born October 30, 1827, in Manchester, Vt. Graduated at Dartmouth College 1846; at Andover Theological Seminary 1849-53, including a year and a half at Berlin and Halle. Pastor at Yarmouth, Mass., 1854. Professor of Latin at Dartmouth 1859; same at Princeton 1866. President of Union College 1869. Professor of Apologetics and Christian Ethics, Princeton Theological Seminary, 1871; of Oriental and Old Testament Literature and Christian Ethics at same 1882. Translator and editor of Proverbs in Dr. Schaff's edition of Lange's Commentary, and contributor to many of the theological reviews.

Rev. TALBOT WILSON CHAMBERS, S. T. D., one of the ministers of the Collegiate Dutch Church in the city of New York. Born in Carlisle, Pa., February 25, 1819. Graduated at Rutgers College, N. J., in

1834; partial course in Theological seminaries of New Brunswick and Princeton. Licensed to preach in 1838. Settled over Second Reformed Dutch Church, Somerville, N. J., 1839. Removed to New York in 1849. Author of Noon Prayer-Meeting, Life of Frelinghuysen, The Psalter a Witness for the Divine Origin of the Scriptures, Notes on Zechariah in Schaff's edition of Lange's Commentary.

REV. THOMAS JEFFERSON CONANT, D.D., Brooklyn, N. Y. Born in Brandon, Vt., December 13, 1802. Graduated at Middlebury College, Vt., in 1823; continued there in a post-graduate course two years, given to Hebrew, Greek and German. Tutor in Columbian College, Washington, D. C., in 1825. Professor of Languages in Waterville College (now Colby University), Maine, in 1827; that year ordained as an evangelist. Professor of Languages and Biblical Literature in Hamilton Literary and Theological Institution (now Madison University and Theological Seminary), at Hamilton, Madison Co., N. Y., in 1835. Professor of the Hebrew Language and Biblical Exegesis in Rochester Theological Seminary, Rochester, N. Y., in 1851. This post Dr. Conant resigned in 1857 to accept a commission from the "American Bible Union" to revise the English Version of the Bible for that society. After long service in this work he made a contract with Ebenezer Morgan to continue the revision on Mr. Morgan's account. Author of a translation of Gesenius's Hebrew Grammar, Revised Version of



Book of Job, with introduction and notes, and also of Proverbs (some editions contain both the Hebrew and the English); Revised Version of Genesis, with introduction and notes, and the same of the Book of Psalms, each in 1 vol., 8vo; Prophecies of Isaiah, i.-x. 4, a revised version, with explanations for English readers, and critical notes on the Hebrew text, the Gospel of Matthew, Greek text, common version and revised version in parallel columns (1 vol. 4to); Revised English Version of the Old Testament, in 8vo, 12mo, and 16mo; Baptizein, its meaning and use philologically and historically investigated; Revised Version of the Historical Books of the Old Testament, from Joshua to Second Kings, with introduction and occasional notes.

Rev. GEORGE EDWARD DAY, D.D., Professor of the Hebrew Language and Biblical Theology in the Divinity School of Yale College, New Haven, Conn. Born at Pittsfield, Mass., March 19, 1815. Was graduated at Yale College in 1833, and in the Yale Divinity School in 1838, where he was assistant instructor in Sacred Literature 1838-40. Pastor of First Church in Marlborough, Mass., and the Edwards Church in Northampton, 1840-51. Professor of Biblical Literature in Lane Theological Seminary, Cincinnati, O., 1851-66; Professor of the Hebrew Language and Biblical Theology in the Divinity School of Yale College since 1866. Translated, with additions, Van Oosterzee on Titus for Dr. Schaff's edition of Lange's Commentary. Edited, with notes,

the American issue of Oehler's "Biblical Theology."

REV. JOHN DE WITT, D.D., Professor of Hellenistic Greek and New Testament Exegesis in the Theological Seminary of the Reformed (Dutch) Church, New Brunswick. Born November 29, 1821, in New Brunswick, N. J. Graduated at Rutgers College, 1838, and at the Theological Seminary, New Brunswick, 1842. Pastor of the Reformed Dutch churches at Ridgeway, 1842-44; at Ghent, 1845-48; at Canajoharie, 1848-49; at Millstone, N. J., 1850-63. Professor of Oriental Literature at New Brunswick, 1863-84; Professor of Hellenistic Greek and New Testament Exegesis, 1884. Author of the *Sure Foundation and How to Build on It*, and *the Praise Songs of Israel*, a new rendering of the Book of Psalms.

REV. WILLIAM HENRY GREEN, D.D., LL.D., Professor of Oriental and Old Testament Literature in the Theological Seminary, Princeton, N. J. Born at Groveville, N. J., January 27, 1825. Graduated at La Fayette College, Pa., 1840. Tutor there 1840-42. Graduated at Princeton Theological Seminary 1846. Supply of Second Presbyterian Church, Princeton, 1847-49. Pastor of Central Presbyterian Church, Philadelphia, 1849-51. Professor Biblical and Oriental Literature, Princeton Seminary, 1851-59, and of Oriental and Old Testament Literature 1859. Author of *Grammar of Hebrew Language*,

Hebrew Chrestomathy, the Pentateuch Vindicated, Elementary Hebrew Grammar, The Argument of the Book of Job, Moses and the Prophets. Translator and editor of Song of Solomon in Schaff's edition of Lange's Commentary.

REV. GEORGE EMLEN HARE, D.D., Professor of Biblical Learning in the Divinity School, Philadelphia, Pa. Born in Philadelphia, September 4, 1808. Graduated at Union College, N. Y., in 1826. Became Rector of St. John's Church, Carlisle, Pa., in 1830; Rector of Trinity Church, Princeton, N. J., in 1834. Rector of St. Matthew's Church, Philadelphia, in 1845; finally Professor of Biblical Learning in the Philadelphia Divinity School of the Protestant Episcopal Church in 1862.

REV. CHARLES PORTERFIELD KRAUTH, D.D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia, and Professor of Theology and Church History in the Evangelical Lutheran Theological Seminary in Philadelphia. Born March 17 in Martinsburg, Va. Died January 2, 1883, in Philadelphia. Graduated in 1839 at Pennsylvania College, Gettysburg. Studied theology with Drs. Schmucker and Schmidt. Ordained and installed pastor of a church in Baltimore in 1842. Subsequently held the same office in Winchester, Va., and Pittsburg, Pa. In 1859 called to St. Mark's Lutheran Church, in Philadelphia. In 1864 became Professor of Theology and Church History in the Theological

Seminary, then newly established in Philadelphia by the Lutheran body. In 1868 elected to the chair of Moral and Intellectual Philosophy in the University of Pennsylvania, and five years later made Vice-Provost. Author of the *Conservative Reformation and its Theology*, a Translation of Tholuck's Commentary on the Gospel of John, an Enlargement of Fleming's Vocabulary of Philosophy, a new edition of Berkeley's Philosophical Writings, and various minor treatises touching questions in theology and Church history.

TAYLER LEWIS, LL.D., Professor of Greek and Oriental Languages in Union College, Schenectady, N. Y. Born March 27, 1802, in Northumberland, N. Y. Died May 11, 1877, in Schenectady. He was prepared for college by Dr. Proudfoot, of Salem. Graduated from Union College in 1820. Studied law, and commenced practice at Fort Miller in 1824. Became Principal of Waterford Academy in 1833. Professor of Greek and Latin in the University of the City of New York in 1838. Professor of Greek in Union College in 1849, and afterward of Oriental Languages and Biblical Literature. Author of *Plato contra Atheos*, the Six Days of Creation, the Bible and Science, the Divine-Human in the Scriptures, Notes on Genesis and Job and Ecclesiastes in Schaff's edition of Lange's Commentary, Vedder Lecture, the Light by which we see Light, and innumerable minor articles in reviews and periodicals.

Rev. CHARLES MARSH MEAD, Ph.D., D.D., formerly Professor of Hebrew in the Theological Seminary, Andover, Mass. Born January 28, 1836, at Cornwall, Vt. Graduated at Middlebury College, Vt., 1856. Teacher in Phillips Academy 1856-58. Tutor at Middlebury 1859-60. Graduated at Andover Theological Seminary 1862. Studied at Halle and Berlin 1863-66. Made Ph.D. at Tübingen 1866; same year appointed Professor of Hebrew at Andover. Resigned the professorship in 1882. Since then a resident of Bonn, of Leipzig, and now of Berlin. Translator and editor of the Book of Exodus in Schaff's edition of Lange's Commentary. Author of "The Soul Here and Hereafter," and of numerous articles in the *Bibliotheca Sacra* and other reviews.

Rev. HOWARD OSGOOD, Professor of Hebrew in the Baptist Theological Seminary, at Rochester, N. Y. Born January 4, 1831, in the parish of Plaquemines, La. Graduated at Harvard College 1850. Ordained 1856. Pastor at Flushing, L. I., 1856-58, and in New York 1860-65. Professor of Hebrew at Crozier Theological Seminary, Crozier, Pa., 1868-74, and at Rochester Theological Seminary 1875. Author of "Jesus Christ and the Newer School of Criticism" in *Baptist Review*, January, 1883, "Prehistoric Commerce of Israel," *ib.*, April, 1885. Translator of Pierret's Dogma of the Resurrection among the Ancient Egyptians, *Hebrew Student*, February, 1885.

Rev. JOSEPH PACKARD, D.D., Professor of Biblical

Learning in the Protestant Episcopal Seminary of the Diocese of Virginia, Alexandria, Va. Born December 23, 1812, in Wiscasset, Maine. Graduated at Bowdoin College in 1831. Two years later entered the Andover Theological Seminary. While there appointed a professor in Bristol College, Pa., now extinct. Admitted to deacon's orders by Bishop Griswold in 1836. The same year elected professor in the seminary at Alexandria, Va. Author of the Exposition of Malachi in Dr. Schaff's edition of Lange's Commentary.

REV. CALVIN ELLIS STOWE, D.D., Hartford, Conn., formerly Professor of Hebrew in Andover Theological Seminary. Born April 26, 1802, at Natick, Mass. Graduated at Bowdoin College 1824, and at Andover Seminary 1828. Assistant Professor of Sacred Literature at Andover 1828-30. Professor of Languages at Dartmouth College 1830-33. Professor of Biblical Literature in Lane Seminary 1833-50, and of Natural and Revealed Religion in Bowdoin College 1850-52. Professor of Sacred Literature in Andover Seminary 1852-64. Author of a translation of Jahn's Hebrew Commonwealth, a new edition, with notes, of Lowth's Hebrew Poetry, Report on Elementary Education in Europe, Introduction to the Criticism and Interpretation of the Bible, the Origin and History of the Books of the Bible, besides many contributions to religious periodicals. Dr. Stowe resigned from the Revision Committee in 1876.

JAMES STRONG, S.T.D., LL.D., Professor of Exegetical Theology in the Drew Theological Seminary, Madison, N. J. Born August 14, 1822, in New York. Graduated at Wesleyan University, Middletown, Conn., 1844. Teacher of Ancient Languages in Troy Conference Academy, West Poultney, Vt., 1844-46. Professor of Biblical Literature and Acting President of Troy University 1858-61. Professor of Exegetical Theology in Drew Seminary. Author of Epitomes of Greek, Hebrew, and Chaldee Grammar; Analysis of the Epistles to the Romans and to the Hebrews, and of the Apocalypse; Translation of the Book of Ecclesiastes; Exposition of the Song of Solomon; a volume of Lectures, entitled *Irenics*; portions of the translation and notes on *Esther* and *Daniel* in Dr. Schaff's edition of Lange's Commentary; joint editor with Dr. John McClintock, and after his death sole editor, of a Cyclopædia of Biblical, Theological, and Ecclesiastical Literature (10 vols. 8vo, and 1 supplementary), and a contributor to various periodicals.

CORNELIUS V. A. VAN DYCK, M.D., D.D., Professor in the American College at Beirût, Syria. Born at Kinderhook, N. Y., August 18, 1818. Studied the classics at the Kinderhook Academy; studied medicine with his father, H. L. Van Dyck, M.D., and at the University of Pennsylvania, Philadelphia. Went to Syria as missionary physician 1840. Soon became a proficient in Arabic, and took charge of a seminary at Abieh, on Mount Lebanon. Ordained

to the ministry by his associates, and gave himself to missionary work. He was associated with Dr. Eli Smith in the preparation of an Arabic version of the Scriptures, but the Pentateuch was barely completed when Dr. Smith died. Then Dr. Van Dyck alone carried on the enterprise to completion, and the result is an accurate and elegant version, equal in style to the Koran, and acceptable to cultivated speakers of Arabic everywhere. He spent two years in New York in superintending the publication of this great work. Since its completion he has been mainly employed in professorial work in the American College and in the preparation of text-books in Arabic for the use of the students. Dr. Van Dyck could not attend the meetings of the company, but was often consulted by letter, and the notes he transmitted on particular portions of the Old Testament were highly valued and very useful.



## ALPHABETICAL INDEX.

[The Scriptures referred to do not include those which occur in Biblical order in chapters iv.—viii.]

- A.
- Abbot, Dr. Ezra, his qualities as a critic, 52.
- Abraham, 226, 228, 245.
- Adam, the city, 97; the man, 160.
- Aiken, Dr. C. A., 255.
- Alexander, Dr. William Lindsay, 248.
- American Committee appointment, 43; mode of action, 50, 51; harmony, 9; their Appendix, 167 sq.; list of members, 255 sq.
- Aquila's Greek version of O. T., 72.
- Archaisms, 172.
- Arnold, Matthew, on translation, 138 (*note*); on the name Jehovah, 170 (*note*).
- Asherim, 85, 102.
- Assyriology, 28.
- Auspices of the revision, 39, 40.
- Authorized Version, its defects, 19 sq., 28 sq., 132, 158; its excellence, 16 sq., 46, 57, 110.
- "Azazel," 86, 176.
- Amos iii. 2, p. 81.
- Acts ii. 47, p. 42.
- B.
- Bath and Wells, Bishop of, 246.
- Belial, 92, 174.
- Bensley, Robert L., 249.
- Bentley, 53.
- Biography in the O. T., 225.
- Birrell, Prof. John, 249.
- Bissell, Prof., on correctness of the O. T. text, 63.
- Bomberg's Hebrew Bible, 67.
- Borrow's Bible in Spain quoted, 222.
- "Boy" applied to slaves, 183.
- Briggs, Prof. C. A., on textual revision, 76; on Hebrew poetry, 79 (*note*).
- Brooks, Rev. Dr. Phillips, quoted, 4.
- C.
- Cardinal ethical precepts, the same everywhere, 242; perfectly given in the O. T., 232.
- Carlyle, T., on David's Psalms, 230.
- Casaubon on conjectural readings, 75.
- Cartography of Palestine, 27.
- Catholic character of the revision, 41.
- Chambers, T. W., 256.
- Chance, Frank, 249.
- Chapter divisions of the A. V., 16, 17.
- Chenery, Thomas, 249.
- Cheyne, Rev. Thomas Kelley, 138, 249.
- Church of England, 39, 40.
- Conjectural readings, 65, 73 sq.
- Convocation of Canterbury, 39.
- "Cor," 107.

"Corn," British use of the word, 44.  
Cyrus, 143.  
II. Cor. vi. 15, p. 174.

## D.

David, 226, 230, 235, 238, 244.  
Davidson, Prof. Andrew Bruce, 249.  
Davidson, Dr. Samuel, on the various readings of the O. T., 68.  
Davies, Rev. Dr. Benjamin, 250.  
Day, Dr. George E., 257; quoted, 14, 220.  
Decalogue, perfect, 222; upheld by our Lord, 232, 243.  
Deliberate action of the revisers, 49.  
Denmark, Bible revision in, 7.  
"Devils," 105.  
De Witt, Prof. John, 258.  
Divorce in the O. T., 234.  
Dillman, Prof., on Hebrew codices, 69.  
Douglas, Principal George C. M., 250.  
Driver, Prof. Samuel R., 250.  
Dent. xii. 18, p. 236.  
" xxii. 5, 7, p. 238.  
" xxiv. 17, 19, p. 238.  
" xxv. 4, p. 238.

## E.

Egyptology, 28.  
*El Avish*, 90.  
El Shaddai, 169.  
Elohim, meaning of, 170, 179.  
Ephrem the Syrian, 73.  
Errors in translation, list of, 29, 30.  
*Es Sufeh*, 91.  
Euphemisms, 103, 143, 151, 175, 177, 185, 191, 207, 212.  
Ewald on the Old Testament, 231.  
Expiation in the O. T., 228.  
Extermination of the Canaanites, reasons for, 223.  
Exodus xxi. 20, p. 234.  
" xxii. 21-27, p. 237.  
" xxiii. 4, 5, p. 237.

## F.

Faber on the English Bible, 46.  
Fourth Commandment, 35, 236.  
France, Bible revision in, 8.

## G.

Gadites, 104.  
Genesis, division of chapters in, 23.  
Germany, Bible revision in, 9.  
"Giblites," 102.  
Ginsburg, Rev. Dr., 64, 66, 251.  
Gotch, Dr. F. W., 250.  
Green, Prof. W. H., 33, 258.

## H.

Halstead's version of Job, 31.  
Harrison, Archdeacon, 248.  
Hare, Prof. G. E., 259.  
Hebraisms, 32, 152, 153, 163, 182, 189, 197, 202, 217.  
Herder referred to, 79; on the O. T., 221.  
Hell not a proper rendering of *Sheol*, 172.  
*Herem*, 92.  
Hercules, 241.  
History in the O. T., 223.  
Holland. Bible revision in, 13; *Staaten Bybel* of, 16.  
Horne, Bishop, quoted, 10.  
Hozai, 106.  
Human sacrifices in Canaan, 92; forbidden by Mosaic code, 240.  
Huxley, Prof., on English Bible, 47.  
"Hypocrite," 28, 112.  
Habakkuk iii. 3, 4, p. 31.  
Hebrews ii. 7, p. 120.

## I.

Idol worship among the Hebrews, 243.  
International feature of the revision, 43.  
Isaac Taylor on the Psalms, 229.  
Isaiah, division of chapters in, 23.  
" vii. 16, p. 32.  
" ix. 3, p. 64.  
" xiii. 3, p. 32.  
" xix. 10, p. 31.

## J.

Jacob, 239, 243.  
Jael, 239.

Jahveh, 169.  
 Jebb, Canon John, 250.  
 Jehovah, 120, 168 sq.  
 Jephthah, 240.  
 Jerome, 25, 65.  
 Job, division of chapters in, 23.  
 Jonathan ben Uziel, 70.  
 Judges xiii. 3, p. 32.  
 " xv. 19, p. 32.  
 Job xxvi. 5, p. 31.  
 John i. 41, p. 157.  
 James ii. 25, p. 239.

K.

Kay, Dr. William, 253.  
 Kennicott, 69.  
 " Keri," 64, 69, 126, 143.  
 " Kethib," 64, 160.  
 Kindness of the Mosaic code, 237.  
 Koran, The, 101.  
 Krauth, Prof. C. P., 259.

L.

Llandaff, Bishop of, 246.  
 Leathes, Prof. Stanley, 252.  
 Lewis, Prof. Tayler, 260.  
*Lex talionis*, 234.  
 Liturgy of the Old Testament, 228.  
 Lincoln, Bishop of, 246.  
 Lowth, Bishop, 37, 75.  
 Loskiel, History of Moravian mis-  
 sions, 242.  
 Lumby, Prof. J. R., 253.  
 Lying, its evil nature, 238.  
 Lev. xix. 14, 17, 18, 32, p. 237.  
 Luke, xxiii. 31, p. 94.

M.

Marsh, Hon. George P., on revision, 32.  
 Marsh, Dr. James, translation of  
 Herder, 222.  
 Massorah, its nature, 62 sq.  
 Massoretic text adhered to, 193, 194,  
 216.  
 Meat offering, 28.  
 Method of the revision, 50.

Messiah, 165; word excluded from  
 the revision, 156; restored to the  
 margin by the Appendix, 215.  
 Mead, Prof. Charles M., 260.  
 Michal, her teraphim, 244.  
 Midrash, 105.  
 Missionaries awaiting the revision,  
 49.  
 Missionary "adherents," their char-  
 acter, 244.  
 McGill, Prof., 253.  
 Montesquieu on *Lex talionis*, 234.  
 Moravian missionary rebuked, 242.  
 Malachi iii. 13-18, p. 111.  
 Matthew v. 17, p. 232.  
 " v. 38, 39, p. 234.  
 " vi. 25, 31, 34, p. 181.  
 " xix. 17, p. 243.  
 " xix. 18, p. 84.

## N.

Name, *the*, 87, 171.  
 Negeb (or South), 81, 153.  
 Newcome, Archbishop, 37.  
 Nephelim, 88.  
 Norway, Bible revision in, 8.  
 Noyes, Dr. George R., 37.  
 Numbers xxxv. 11, 12, 15, p. 47.  
 " xxxv. 31, p. 234.  
 Nehemiah viii. 8, p. 56, 70.

## O.

Obsolete words, list of, 19 sq., 173, 196.  
 Oehler, Bib. Theol. quoted, 219.  
 Old Testament unduly exalted, 218;  
 reaction concerning, 218, 219; need-  
 ed to understand the New, 220 sq.;  
 its value recognized by universal  
 church, 220.  
 Onkelos, Targum of, 70.  
 Osgood, Prof. Howard, on the Jews'  
 fidelity, 66; personal details of,  
 261.  
 Osterwald's French version, 8.

## P.

Packard, Prof. Joseph, 261.  
 Parallelisms, 24, 79, 135, 199.

- Paris, Polyglot, 25.  
 Peabody, Rev. Dr. A. P., on Ezra Abbot, 52.  
 Perowne, Dean, 247.  
 "People" for "peoples," 82.  
 Persian words, 105, 106, 107.  
 Peshitto version, 19, 73.  
 Plumptre, Dean, 247.  
 Pliny on nature, quoted by Hengstenberg, 221 (*note*).  
 Poetry in Hebrew history, 78 sq.; of Job., 110; of Canticles, 131; of the Prophets, 135.  
 Pope's Universal Prayer, 170.  
 Psalter, divisions of, 120; hard to revise, 119; superscriptions in, 36; harvest lyric, 124; missionary, 125; adapted to all ages, 229.  
 Psalm iv. 1, p. 32.  
 " ix. 17, p. 172.  
 " x. 4, p. 33.  
 " xvi. 2, p. 31.  
 " xix. 3, p. 33.  
 " xxiii. 1, 2, p. 58.  
 " xlvi. 8, p. 32.  
 " lxvii. 6, p. 31.  
 " lxxiii. p. 111.  
 " ciii. 2, p. 153 (*note*).
- R.**
- Rahab, 239.  
 Rachel stole the teraphim, 243.  
 Re-revision unlikely, 51.  
 Revelation, the Bible is such, 34, 50.  
 Reverence needed for a translator, 52.  
 Resurrection intimated, 114, 142.  
 Ritual of the O. T., its use, 227.  
 Ritschl on conjectural readings, 75.  
 Rose, Archdeacon, 248.  
 Rules of Committee on revision, 45.  
 Rev. vii. 17, p. 182.
- S.**
- Samuel, his purity, 245.  
 Samson, 241 sq.  
 "Satrap," 107.  
 Sayce, Prof. A. H., 253.
- Schaff, Dr. Philip, on the church of England, 40 (*note*); his Companion to the Greek Testament, 246.  
 Schleiermacher, 218.  
 Schultens, his Arabic scholarship, 26.  
 Segond, Prof. Louis, his version of the Bible, 9.  
 Selwyn, Canon William, 253.  
 Sepoy rebellion, illustration from, 138.  
 Sermon on the Mount, 234, 243.  
 She'ol, 113, 121, 123, 171 sq.  
 Septuagint, 24 sq.; its origin, 71; no critical edition of, 74.  
 Simplicity of style needed for a version, 56.  
 Smith, Dean, R. Payne, 247.  
 Smith, Prof. W. Robertson, 138, 254.  
 Song of Solomon, Purity of, 131.  
 Slavery in Hebrew times, 235 sq.  
 St. David's, Bishop of, 246.  
 Stowe, Dr. C. E., 262.  
 Strack, Prof. H. L., 67, 69.  
 Symmachus, his version of the O. T., 72.  
 Syriac Peshitto, 25, 73.
- T.**
- Talmudists, 65, 67.  
 Targums, 70, 71.  
 Temple, Bishop, on the authority of Scripture, 54.  
 Tenses in Hebrew, 25.  
 Teraphim in Hebrew households, 243, 244.  
 Theodotion, his version of the O. T., 72.  
 Tischendorf on textual sources of the N. T., 61.  
 Translation must be intelligible, 138.  
 Twelve tables of Rome, 234.  
 Twenty-third Psalm, its excellence, 57; mistranslation of, 58.  
 II. Tim. iii. 16, 17, p. 8.
- U.**
- Uniformity of rendering, 47.

## V.

Van Dyck, Dr. C. V. A., 263.  
 Various readings of Hebrew text, 64,  
 67, 68.  
 Versicular division of A. V., 17.  
 Versions, ancient, their authority, 73  
 sq., 173.  
 Vulgate, 25, 42, 173.

## W.

Walton's Polyglot, 26.  
 Westcott and Hort on text of N. T.,  
 61.  
 Wilberforce, Bishop, 39.  
 Wright, William, 254.  
 Wright, William Aldis, 254.



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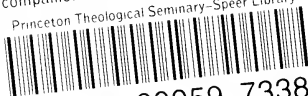






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