THE

PRINCETON REVIEW.

JANUARY, 1851.

No. I.

ART. I.—1. *Report from the Select Committee on Public Libraries, together with the Proceedings of the Committee, Minutes of Evidence, &c.* Ordered by the House of Commons to be printed. July 23d, 1849. Folio. pp. 317.

2. *Evening Schools and District Libraries. An Appeal to Philadelphians in behalf of improved means of Education and Self-culture, for Apprentices and young Workmen.* pp. 27. Philadelphia: King & Baird. 1850.

3. *Free Reading Room of Spring Garden, for Young Men and Apprentices.* pp. 12. Philadelphia: Collins & Co. 1850.

ON the fifteenth of March, 1849, the English House of Commons appointed a select committee of fifteen "on the best means of extending the establishment of libraries freely open to the public, especially in large towns in Great Britain and Ireland, with power to send for persons, papers and records, and to report observations and minutes of evidence to the House." So promptly and efficiently did they execute the important commission, that on the twenty-third of the follow-

miracle itself. On opening the volume, our first impulse was to look there for it, and we had a sensation of disappointment at not finding it in the second part.

Strauss is classed in the same school, though he has added the speculative refinements of Spinoza. Strauss is dismissed in two pages, which we regret; as his life of Jesus is translated and diffused in this country, and our divines should be better acquainted with it. Neander thought it of so much consequence that he wrote another Life of Christ as an antidote, but of this reply our author has taken no notice. We regret that his anxiety for brevity should have led to the omission.

ART. III—*The Prophet Habakkuk expounded by Francis Delitzsch.* Leipzig 1843. pp. xxx. & 208.*

If we estimate the value of a commentary by the size of the volume, or the extent of scriptual surface over which it travels, the merit of this exposition of Habakkuk by Dr. Francis Delitzsch will undoubtedly not be very great; but if we allow the ability, the learning, the evangelical views, and the deep-toned piety, which it displays, to enter into the computation we must assign to the work before us a distinguished place. Its author belongs to that school of German Theologians so happily on the increase, who with profound scholarship unite staunch orthodoxy, and who are turning the tide of popular unbelief by their unanswerable demonstrations, that learning and faith in scripture go hand in hand. In the matters of inspiration and of the supernatural facts of the Bible Dr. Delitzsch admits of no compromise; and he plainly evinces in abundant instances throughout the book, the truth of what he thus states in his introduction, that there must be—for we have in Habakkuk an instance of it—"a prophecy, which as it cannot be explained from human foresight, must have a supernatural divine illumination for its cause." This deserves to be rated pre-eminently among the qualifications of an expositor. How essential it is for a biblical interpreter to hav

* Der Prophet Habakuk ausgelegt von Franz Delitzsch.

this conviction well grounded in his mind at the outset, can be best appreciated by those, who have seen something of the monstrosities of exegesis and of criticism, to which an error here has given rise. If some one were to attempt to expound the Paradise Lost on the presumption that it was an infantile production, and should go determinedly to work to reduce every thing to the level of what might be expected from a child's capacities, lopping off and paring down without scruple wherever this was necessary to his end; such a procedure with Milton may very well be put on a paralled with that treatment of the books of scripture, which sets out with the principle that nothing supernatural can be admitted. Lexicography, grammar, history have all been, as occasion required, broken on the wheel. Many German works, which pass under the name of commentaries or introductions, are by this unsound principle at the bottom rendered perfectly worthless, except as museums of exegetical curiosities; while others, that are really valuable, are in many points sadly disfigured. In the hands of unbelieving interpreters the method and result of their exegesis have grown up into a system, which spreads its influence over the whole field of sacred literature, even to points where we would least suspect its existence. It constantly reappears in places the most remote from those obnoxious passages for the sake of which it was invented. With an appearance of candour and laborious induction, well calculated to deceive the unwary, it deduces significations, assigns etymologies, lays down grammatical rules, which nevertheless have no other reason but that they may be applied in some particular case where the maxims of neology find them necessary. So that even an interpreter of sound views if he suffers himself to depend upon writers of this school for materials, without subjecting them to an independent and thorough investigation for himself, will be constantly liable (as has often actually happened) to adopt, without designing or observing it, what has sprung from no better origin than principles which he repudiates. On the other hand, if he rejects indiscriminately all that such works contain, he deprives himself of the benefit of whatever is valuable in the patient and laborious researches of many able scholars.

Without undertaking to pronounce accurately upon the comparative merits or demerits of the work before us, we wish to note a few things in addition to the soundness of its author's theological sentiments, which contribute much to its value as a critical commentary. In Hebrew philology Dr. Delitzsch is evidently at home. His previous labours in this field, particularly his Jesurun published in 1838 under the double title of Prolegomena to Fürst's Hebrew Concordance, and Introduction to the Grammar and Lexicography of the Hebrew, language in opposition to Gesenius and Ewald are spoken of by Dr. Fürst in the preface to his great work, in the most exalted terms, saving only the author's 'piam nervosamque orthodoxiam', to which of course he was no friend. The regard shown for the genuine Hebrew construction and the strict Hebrew sense as determined by usage, and his preference for a Hebrew etymolgy wherever one is possible, not refusing however on proper occasions the aid of the cognate tongues, are undoubtedly just principles of interpretation. With much that is original and striking there is little strained or extravagant; he never seems to be seeking for the novel, but only for the true. And whether he has in all cases found it or not, his views certainly commend themselves often by their acuteness and plausibility, and the remarks upon points of grammar and lexicography, with which the book before us, is interspersed, betray the hand of a master and are valuable, to say the least, as suggesting to the scholar topics for examination.

We would next refer to the extensive use made of parallel passages, or in the German phrase Grundstellen. This reaches further than the discovery of casual perhaps superficial similarity in expression, to the assumption of a dependence of one writer upon another whether in thought or language. The inspired books forming at once the literature of his nation and the symbols of his faith, rooted themselves deeply in the memory and the heart of the religiously instructed Hebrew, and were most intimately associated with his whole inward life. He derived from them to a large extent his thoughts and modes of conception; and their familiar language naturally and often involuntarily presented

itself to him as the aptest vehicle of his ideas. Add to this, that the prophetic writings must be expected in a very particular manner to betray this influence of a preceding revelation, since the organ and bearer of divine communications must surrender himself entirely to the agency of God upon his mind, partly mediate through the scriptures already existing, partly immediate but still connecting itself with the existing word. Each new revelation adopted within itself the old, or attached itself upon it, in conformity with the process of gradual developement, which God was conducting. This unison seals that revelation, which has come through the medium of many different individuals, as nevertheless the work of one and the same divine spirit. It is not strange then if we find that later writers borrow expressions from those that preceded them, take up their thoughts and enlarge upon or vary them according to their immediate purpose, and often where they make no express citation yet allude to particular passages in such a manner as to show that they had them in their thoughts. Hengstenberg has done an eminent service in showing from the example of the Pentateuch how this dependence on former books of scripture pervades all that succeed them, and what extensive and valuable use may be made of the fact for purposes of exposition. Delitzsch has laboured very ardently and successfully in this line. He perhaps presses a resemblance sometimes which is not very obvious, or assumes a dependence where none existed; but we would rather have the results of an exploration which discovered too much than of one which discovered too little. We cannot but express our conviction, that this is an important and comparatively untrodden field for Biblical investigation, and one which promises rich results. There has indeed been no lack of so-called collations of parallel passages, and the margins of some of our Bibles have been literally crammed with them; and yet all is to very small purpose, for it has been done with little judgment and with no fixed principles. There is a great work here, which remains to be done, both in the Old Testament and in the New, not only for the elucidation of particular passages, but by a slow and laborious induction to trace the organic connexion of scripture and the

relation which each of the inspired writers sustains to every other and to the grand scheme of revelation, and indirectly to shed light upon the nature of inspiration itself.

In his exposition Delitzsch pursues the system of rigid translation, which since the publication of Winer's Grammar of the New Testament has been constantly winning favour with the learned. The true plan of eliciting an author's meaning is to render word for word with the utmost possible exactness. We must assume that when he uses the future he intends that and not the past; when he uses the definite article he does not intend the indefinite; when he says 'for,' he does not mean 'but;' when he says 'or,' he does not mean 'and.' We must interpret what he says, not what we think he ought to have said. Unless this strict system be adopted, an opening is left to foist in or explain away any thing whatever, and no limit can be set to the abuses which will ensue. As Trench, the recent commentator upon the parables, has somewhere said in sentiment if not in words, give the language of the inspired writers with all strictness, and their theology will take care of itself. In his exposition, too, our author adheres strictly throughout to the text in its present form, and steadfastly opposes all those arbitrary tinkerings and alterations, which are so ready a resort to some commentators in every difficulty. What a confidence he reposes even in the points, may be seen from the following passage, p. 202. "How is the enigma to be resolved that the punctuator shows (as always elsewhere) the deepest insight into the relation of these words to the preceding, as well as into their meaning, whilst the Targums, Talmud, and Midrash have wholly lost the key and vent the silliest stuff? The tradition which the Targumist had at his command reaches back certainly beyond the Christian era, and yet we are to believe the punctuation of the text to be a work of the school at Tiberias! One, who is acquainted with the expositions of scripture in the Targum and Talmud, will scarcely think possible such a fixing of its sense by written signs at a time when scriptural interpretation had long been converted by the Midrash into the plaything of a capricious fancy."

Few data remain to us for settling the date of Habakkuk's

prophecy; of his life we have none but apocryphal accounts. From ch. i. 5, it appears that the same generation which heard the prediction of the Chaldee invasion should witness its fulfilment. The corruption complained of, ch. i. 2–4, is described in too general terms to furnish a criterion of the period referred to; indeed there is nothing further from which a hint can be gathered unless it be that the subscription to chapter iii, in the last clause of verse 19, implies that it was not during a suspension of the temple service. Delitzsch principally relies in the determination of this question upon a combination of Hab. ii. 20 with Zeph. i. 17, entering into an extremely ingenious and well conducted argument to show that the former is the original passage and the latter built upon it; whence he concludes that Habakkuk must have preceded Zephaniah and could not have written later than the reign of Josiah (Zeph. i. 1;) that he could not have written before his reign, is settled by Hab. i. 5; and from various circumstances it is probable that this prophecy was delivered shortly after the reformation in Josiah's twelfth year. The premises for this last argument are altogether too narrow, however, for any but a German mind to build on them with great confidence. And we are disposed to adopt his conclusion less because we are carried along by the stringency of the proof, than because we see no sufficient reason for departing from the presumption, furnished by the position of the book in the collection of the minor prophets, that Habakkuk preceded Zephaniah (Zeph. i. 1) and followed Micah and Nahum (Mic. i. 1). We do not look upon this as a point of very great moment, however, or one on which any thing of consequence depends, in whatever way it is settled. And we should not feel much difficulty in conceding to Hitzig and Maurer the date for which they contend, in the sixth year of Jehoakim, if they had but a better reason for their belief. But we can never sanction such a ground as that which they urge, viz: that the prediction of the advance of the Chaldees could not have been made before they had commenced their march and the result was already plain to ordinary foresight, any more than we can follow Hirzel in the assumption of a vaticinium post eventum and date it after all had taken place. These writers should, for consistency's

sake, have fixed its composition after the destruction of Babylon, if not after the yet future conversion of the world, (ch. ii. 14)

The form of this whole prophecy is striking from its dramatic character, in which the speakers are alternately the Prophet and God, and future events are not so much predicted as portrayed. There is first an address to God by the prophet, i. 2–4, then the Lord's reply, verses 5–11; the prophet again speaks to God, verses 12–17, to himself ii. 1; the Lord again replies, ii. 2–20. This last reply, which sums up in five emphatic woes the fate of Babylon, is the real centre, the marrow of the whole prophecy, the burden from which it takes its name i. 1, to which what preceded was introductory, as presenting its justification; and it is followed by chap. iii. an impassioned psalm, more nearly approaching in its character to the compositions of the days of David than any thing else to be found in the writings of the prophets, in which we hear the echo from the depths of the prophet's heart or from the heart of the church to the revelation now received.

The book opens somewhat abruptly with the prophet's earnest complaint to God respecting the violence, injustice and oppression, which was prevailing around him, and from which he (either the prophet personally, or the pious portion of the people in whose name he speaks) had long suffered without the prospect of deliverance. This violence is not that of the Chaldean invasion already begun, but is in conformity with the usual course of prophecy in which a statement of the sin precedes the enunciation of the judgment. That the disorders consequent on the invasion of the Chaldees are subsequently described in similar terms (verses 9, 13), proves only that in the punishment of Israel, there was observed that law of divine recompense, which assimilates the penalty to the transgression, a law which should take effect subsequently on the Chaldeans likewise (ch. ii.) It is the corruption prevailing in Judah and described by other prophets of this period in similar terms, which is here intended. In answer to the prophet's complaint, the Lord makes known to him, and not only to him but to the people, the astonishing and incredible judgment, which he had decreed and which should be executed in their

days. Already (in prophetic vision) it was appearing in sight, and they are called to look out upon the heathen world and behold breaking forth thence upon them the impetuous and resistless Chaldeans, in the speed and the ease of their advancement to universal conquest. Transported now to the scene just depicted, it, the ideal present, affects the prophet as deeply as in verses 2–4, he had been affected by the actual present. And beholding these fierce invaders in the wide havoc they were making, their treachery, their massacres, their proud impiety, with a holy indignation and a wrestling faith he pleads with Israel's everlasting covenant-keeping and holy God, whether he will not put a speedy stop to these iniquities and devastations which threaten to engulph his people. His prayer uttered, the prophet stands with silent attention upon his watch-tower to learn what answer God will give; not that we have here any locality to which he outwardly repairs, but as men ascend to some high point that they may see far off in the distance, so he in spirit to gather the first indication of the divine will or catch the earliest glimpse of the coming future. He received a vision, which he is commanded to write and to make it plain upon the tables, viz. those which he would naturally use for the purpose; not tablets standing in some conspicuous position of the city, whereon matters of great consequence might be recorded for public information (Ewald); for of the existence of vacant tablets for the purpose we have no evidence; nor tables of stone, which is a needless supposition, and which the length of the vision to be recorded (not verse 4 simply, which would not require *tables*, but verses 4–20) renders improbable. The command to write it was not a merely symbolical one, to be performed only in vision and designed to set forth the great importance of the things communicated (Hengstenberg,) but intended to be literally obeyed. It should be written so plainly, that they who read it might run rapidly over it, impeded by no obscurity. The reason why it should be committed to writing, was that the period for its accomplishment, though certain, was remote, that it might meanwhile confirm the faithful in a confident expectation of the event. And thus we come to the main prediction of the book; that in i. 4–11 was one of judgment upon Israel, and

was introductory to this, which is one of destruction to their foes, of mercy to them. Its opening verse (v. 4) condenses in its two clauses this its double aspect, and has in both a backward as well as a forward reference; it introduces the answer to the question in i. 17, and contains already an intimation of what the full answer will be. The Chaldean is not indeed expressly named in the first clause; but the person spoken of in the answer cannot well be any other than the one respecting whom the question was propounded. It is, as it were, the divine assent to the promises, verses 15, 16, on which the prophet grounded his inquiry, that his easy and resistless victories had led to arrogant self-exaltation. "Behold, lifted up, not upright (or not straight, level) is his soul in him." This is indeed so, as the prophet had assumed, and this assertion judicially from the mouth of God is of itself enough to indicate the doom he must expect, a conclusion which is riveted by what immediately follows. The second clause, although in form the annunciation of a general truth, derives a speciality of meaning from its connexion with what precedes. The 'just' is the same that, i. 4, suffered from the wicked of his own people, and, i. 13, on the breaking in of the well merited chastisement upon the people generally was again made the prey of the unrighteous Chaldees; and the declaration that we shall live by faith,* is the divine sanction to the confiding trust expressed, i. 12, 'we shall not die;' this finds its confirmation too, in the succeeding verses inasmuch as the fall of the ungodly contains an implicit assurance of the life of the just, and the future establishment and glory of the kingdom of God is positively declared, v. 14. The next verse v. 15, continues the description of the Chaldee punishment. His impious self-exaltation we have already had, v. 4; here his drunkenness, his pride, his insatiable lust of conquest; and then the song put into the mouth of the nations from v. 6, onward, with its five stanzas containing each a separate woe, takes these up in the reverse order, vs. 6–8, insatiable conquest; vs. 9–11, and vs. 12–14, pride displayed in his build-

* Our author's earnest and able defence of this passage, in the sense in which it is several times cited by the Apostle Paul, cannot be here transcribed, but deserves at least this passing notice.

ings; vs. 15–17, vs. 18–20 impiety and idolatry (comp. i. 11). This regularity is not perhaps from preconceived plan, nor with any design of making thus a division of the subject logically exact; but in the natural flow of thought it connects itself with that last said, and returns by successive steps back to the point, whence it set out.

This song is addressed to the Chaldee, the king of Babylon and in him his people, not to some individual king in particular as Nebuchadnezzar, Evil-Merodach or Belshazzar; much less partly to one of these, partly to the king of Judah, Jehoiakim or some one else; but to the king of Babylon absolutely. It differs from the passage (Isa. xvi. 4, etc.,) to which in many respects it bears a marked similarity, inasmuch as that is a song of triumph exulting over the divine judgment as already accomplished, while this denounces it as impending. That was to be spoken by Israel when freed from his hard bondage; this is put into the mouth of all the nations still under the yoke of his grasping domination; and that not as unbelievers, but evidently according to the intention of the prophet (vs. 13, 14, 20) as believers, unless we suppose an incongruity in the song with the persons uttering it; they are the true Israel consisting of the faithful in Israel, according to the flesh and among the Gentiles. And these are in fact the only ones, who can properly be opposed to this universal monarchy; all else is amalgamated in it. It is the kingdom of this world oppressing the kingdom of God; and the destruction of the former and the establishment of the latter are certain. This grand idea lies at the basis of the song; and yet it is throughout prophetic not of general truths merely, but of the particular fate of the Chaldees, delineating as it does even to minute details and in a manner which is surprisingly confirmed by history, the sins by which they should work their downfall. While behind the fall of the Chaldees lies in conformity with the usual structure of Old Testament prophecy, the glory of the Messianic times. For every great monarchy, by which the people of God were subdued and oppressed, was to the prophets the world's empire absolutely, that great colossal kingdom, whose overthrow should make way for the coming in of the latter-day glory. It awakens in their minds the dis-

tinction of the kingdom of God and the kingdom of this world. Each is identified with its representative in the present: and no distinction is made, no detail is given of the various forms in which this ungodly power really identical in character should successively appear. Daniel is the first to whom it was given to see distinguished the four great empires of the world in their chronological succession. In the prediction before us, the prophet's eye looking upon Babylon identifies it as a part with the whole of what is in spirit and in destiny most intimately connected with it; and in its fall he sees the fall of all that opposes the kingdom of God. This great ungodly power must be removed out of the way, in order to the introduction and complete establishment of the kingdom of God. Its fall was one of the many successive crises, which should occur in the progress of that grand event; one great step toward its accomplishment. He hurries at once away from the destruction of Babylon to the latter-day glory, which looms up beyond it as the brightness of the sun breaking in over the dark mountains that gird the horizon. As in perspective, he sees them lying together before him without having revealed to him the interval by which they are actually separated, or being enabled to take any thing like a bird's eye view of the events that intervene. The prophet has not omniscience; he can only declare the future so far as God has been pleased to make it known to him. And he has chosen to make it known, not in that way in which it might most completely gratify those who with a vain curiosity would pry into the future, but in that in which it might best accomplish its design as a divine message of comfort, instruction, or warning to those to whom it was sent. We are not to expect in prophecy a daguerreotype likeness, so to speak, of the future, complete in every detail, with all the proportions and adjustments of events, precisely as history shall record them. It is rather an outline sketch. If now we place this and the fulfilment side by side, we shall find that with all the incompleteness there is no inaccuracy in the draught, but for every line drawn in the prediction, there is what precisely corresponds to it in the event; we shall find individual events here and there hinted at in the prediction or unambiguously expressed, which whether they

were more or less distinctly defined in the consciousness of the prophet, yet inasmuch as they precisely reappear in the history are certainly within the scope of the spirit of the prophecy, included under its comprehensive expressions, or to be classed as particulars under its general ideas. The exposition of a prophecy ought to be distinguished from the illustration of the same prophecy by history. The former developes altogether without respect to the fulfilment what is properly contained in the words themselves according to the grammatical and logical compass of their ideas, without specifying within the range thus marked out what are the precise details or the exact particulars in which the accomplishment is to be looked for. The latter makes use of history as a commentary upon the prophecy, throwing back upon it the fresh light which history sheds, thus illuminating what before was dark, specifying the general, making definite what was indefinite, resolving what was enigmatical, without in all this foisting in any foreign element into the prophecy. History is the evolution of prophecy; prophecy the embryo of history. The contents of both are in substance the same; only in one we have the bud, in the other its flowers and fruit.

The first stanza (vs. 6–8) of this parabolical, poetical, and enigmatical passage, as the three epithets applied to verse 6 describe it, contains the wo against Chaldee for his insatiable ambition. "Woe to him that increaseth that which is not his:" or (for the words are suggestive of this meaning also,) "that which shall not be for his own good.' 'How long,—not as an exclamation, but as a question; and that not in the sense, how long shall he possess them? or, how long until he will be satisfied? but how long shall he be allowed to do so undisturbed? The woe implies that a bound shall be put to the grasping spirit of the Chaldee. How long? asks, with horror at his conduct, when that bound shall be. And the negative question of v. 7, equivalent to a strong affirmation gives the reply made by the speaker to himself, 'suddenly.' 'And to him that ladeth himself with a mass of pledges!' The plunder of the nations and their rich booty, with which he loads himself, appear as pledges exacted by some unmerciful usurer (Deut. xxiv. 10) and which

he shall one day be forced to surrender to their rightful owners. He is heaping up a load to crush himself. Besides this strict etymological sense of the passage, the words are so framed as to suggest another; and that this was intentional, our author feels himself warranted to assume from the song being styled enigmatical at the outset, which naturally leads to the suspicion of a double sense, one obvious, one concealed; are its plain legitimate meaning, the other easily offering itself as lying beneath it; a characteristic again exemplified, vs. 7, 16. The sound of the word whose proper meaning is pledges, would to a Hebrew ear spontaneously divide itself into two words 'cloud of mire' (Eng. ver. thick clay.) These goods unrighteously obtained bring him no substantial profit. They resemble in their worthlessness the vile mire of the steets, which he figures as raised up in one vast cloud of foulness to discharge its burden upon him and bury him beneath it.

The executioners of the divine vengeance which have long been quietly preparing shall suddenly awake, as it were, from sleep to assail him. The characterizing of the enemies of Babylon as those 'that shall bite thee,' as though they were maddened vipers, may awaken some surprise. The occasion was given by the figure of the previous verse. The usual name of usury is 'that which bites,' a derivative from this very word, i. e., bites off from the property of him who must pay it. The word here used has not grammatically the sense of lenders, nor creditors, nor debtors, all of which have been attributed to it, nor indeed any other, but simply that of biting. And yet to a Hebrew it naturally suggests the idea of its derivations; and awakens the reflection that as the Chaldees have like hard-hearted creditors, by taking illegal increase (interest) and exacting unjust pledges, stripped the nations of their goods, a time will come for demanding back this unrighteous plunder from them with usury. Abarbenel remarks on this verse, the Medes and Persians are here meant; for they, after having been formerly subjected to the Babylonish empire, and reigned over by Nebuchadnezzar and his descendants, rose up and awoke in the days of Belshazzar, like the waking of sleepers or the rising of the dead.

The spoiler of many nations shall by God's just retaliation be made in turn their spoil. The blood that he has shed and the violence he has done to land and city—not Palestine and Jerusalem alone, which are nowhere specially mentioned, nor is anything peculiarly Israelitish mentioned in the whole prophecy, but in all the earth,—shall thus be visited upon himself.

The second and third stanzas (vs. 9–11, 12–14,) denounce woe upon the pride that displayed itself in the splendid buildings and magnificent structures, those showy fruits of extortion and bloodshed, for which Babylon became famous. If living witnesses were wanting to his guilt, the very wood and stones of his superb edifices became his accusers, either as having been plundered themselves, or as being compelled to serve a plunderer and to behold his deeds of rapine and injustice. Vs. 12–14 is not the language of the stone and the beam, but a new woe co-ordinate with the preceding, only the palace erecting, (v. 9,) is here exchanged for towns and cities; (the beautifying of Babylon may be and doubtless is principally intended, but the expressions themselves are not limited to that) and instead of the Chaldee as before being the builder himself, captive nations are represented as toiling in his service. They are labouring not 'in the fire,' (Eng. ver.) but 'for the fire,' i. e. rearing that which the fire shall consume, and 'for very vanity,' i. e. erecting what shall come to nought. And that all this must perish is assumed by the truth long ago revealed (Numbers xiv. 21) that the glory of the Lord shall fill the earth; if so, the glory of the Chaldees must first vanish; this opposing power, which is regarded by the prophet as having absorbed every other, and is viewed in the full stature of that kingdom of evil of which during its period it was the chief earthly representative, must be put down.

The fourth stanza (vs. 15–17) connects itself with the charge of Drunkenness in the first clause of v. 5, which is not figurative but literal, and both the crime and its punishment were signally united in the fact attested by profane as well as by sacred history, of the capture of Babylon by Cyrus, while the whole city was in a drunken debauch. Here first the idea

receives its figurative turn; and we have painted the double picture of the Chaldee handing the wine to the nations that he may feast his eyes on their shame as they lie in the weakness of their intoxication—a lively image of the disgrace and weakness of conquered states—and then the Chaldee compelled to drink himself as his turn comes round of the cup, which the Lord's avenging right hand shall extend to him. Comp. Jer. xxv. 15 and elsewhere. The literal sense, which some assume of their bringing captive princes forth from the dungeons to their banquets, and making them drunken and the objects of derisive treatment, besides being in itself greatly inferior to the former, does not agree so well with what follows, where the same punishment is announced under another figure and then the same sin charged upon them in literal terms. The Lebanon and its beasts (v. 17) are not figures for Palestine and its inhabitants. But his violence done the very trees and beasts (Isa. xiv. 8, Jer. xxvii. 6) provokes a retribution; the same violence returns upon himself. The fall of Lebanon's lofty trees sets forth his fall; the terror of its beasts frightened from their coverts is an emblem of the terror, which shall pursue the frightened fugitives of Babylon. A judgment such as this shall come upon him, because of the blood he has shed, and the violence, with which he has filled the earth.

The first four woes have been repeating under different forms of speech with ever growing vehemence the one thought of the tyranny and the oppression of the Chaldees; and the fourth by taking up at its close a sentence of the first marks off this portion as in a manner complete in itself. Then the fifth stands singly as an equipoise to all the rest, descriptive of his idolatry as his crime of crimes, and one which directed immediately against God, demands not as those a retribution executed by the hands of man, but that Jehovah, before whose majesty not Chaldea only but the whole earth is challenged to be still as at the coming of her Lord, should from his holy temple in the skies be himself the executioner of judgment. The dumb idols on which the Chaldee vainly relies, so far from delivering those, who invoke them, from judgments

merited by their other sins, bring a new and heavier woe upon them.

With the second chapter closes the first part of the book. In answer to the first complaint of the prophet the Chaldee invasion was revealed to him, and the new complaint which this occasioned has now been answered by a revelation of the overthrow of that ungodly empire,—the overthrow of the kingdoms of this world and the establishment of the kingdom of God. No cause of complaint remains; every difficulty is explained, every doubt quieted; the troubles of the present are more than balanced by the consolations of the future. The third chapter is provided with a separate title and subscription of its own, and is thus shown to be in a manner complete in itself; while at the same time both its place in the book, and the intimate connexion of its contents with what precedes, declare it to be an integral portion of the prophecy. Though it would have been strange if at the time when the dissecting knife was all the rage with German critics, and every groundless suspicion was sufficient to prove any book of the Bible to be a jumble of fragments, there had not been some to discover that all antiquity, and Jewish tradition, and every thing else had been at fault in annexing this chapter to Habakkuk's prophecy, and that its position there was the work of some negligent scribe, or blundering bookbinder.

This closing chapter contains a lyric recapitulation as it were of all that precedes. It presents the total of the impressions made upon the prophet's soul, it is the utterance of the feelings produced by both the divine communications which he had received. 'I heard thy speech and was afraid;' a fear originated in the past but continuing in the present. This is not the awe felt at the magnificent display of God's presence about to be described, but fear excited by the prospect of predicted evil,—not that in chap. 2, which describes the overthrow of the enemies of God's people and can awaken no emotions other than those of thankfulness and joy, but that in i. 5–11, the near troubles of Judah in the irruption of the Chaldees. In his fear of these approaching calamities in which he seems to himself to be already in anticipation involved, he feels that he is in an extremity, which calls for divine interposition.

And as the recollection of God's ancient deeds on behalf of suffering Israel comes over him, he ejaculates the prayer, 'Lord revive thy work,'—not exactly perform, or call into being some new effect, but reproduce, call back again to life thy work, repeat in this new hour of need thy ancient doings on Israel's behalf. 'In the midst of the years, not midway between the creation and the end of the world as Bengel and his school understood it, who referred this passage to the advent of Christ and laid it at the basis of their chronological system—nor within a few years (Gesenius), nor, in the midst of these years of trouble, which would involve a logical inaccuracy as that which happens *in the midst* of years of trouble, must have years of trouble on each side of it. But the future stretches out before him a boundless succession of years. In these occurs the chastisement of Judah by the Chaldees, and he prays that within these too God would repeat his mighty deliverances. In the midst of the years make known, not here in the sense of giving information, but make the operations of thy power and grace, which thy people once knew, matter of a present experience. In the wrath that chastises remember the mercy which has so often saved.

A question here arises about the majestic descent of the Lord, which follows, (vs. 3–15), is it history or prophecy? does it belong to the past or the future? The comparison of Deut. xxxiii. 2, Judg. v. 4, 5, Ps. lvii. 15–20,—the mention of Teman, Paran, Midian, places lying in the wilderness or on the coast of the Red Sea, and the evident allusion to historical events in some of the verses might at first sight incline us to refer this whole description to the past as an animated recital of the wonders God had wrought in former times. We shall soon be convinced, however, that it is quite impossible to understand it as a summary narration of distinct and separate events in Israelitish history. Those interpreters, who have attempted this, have involved themselves in inextricable perplexity and in perpetual contradiction with each other. The most forced interpretations are resorted to to find historical allusions where none are apparent, or to bring into some order events thrown together in wonderful confusion; and after all there are some verses in which the idea of any reference to

particular events has to be given up. Thus the Targum refers, vs. 3–5, to the descent upon Sinai, v. 6 to the flood and the dispersion which took place at the tower of Babel, v. 7 to the deliverance from Chushan-rishathaim by Othniel and from the Midianites by Gideon, v. 9 to the bringing of water from the rock, v. 10 again to the revelation on Sinai, v. 11 with great apparent reason and yet, when the context is considered, most unreasonably to the standing still of the sun and moon in the time of Joshua, vs. 14,15 to the passage of Israel through the Red Sea; vs. 8, 12, 13 are understood generally without reference to any particular events. Rosenmüller refers the whole to the Exodus from Egypt, except vs. 7, 11, in which he follows the Targum. Hesselberg finds in v. 8 the drowning of the Egyptians, vs. 9, 10, Noah's flood, v. 11 the stoppage of the sun by Joshua. Burk finds in vs. 3–7 a cycle of events from the time of Moses to the Judges, in vs. 8–15, another cycle from Moses to the kings; v. 14 he refers to the slaying of Goliath. Roos finds one regular chronological succession from first to last; in v. 10 he explains the mountains to be kingdoms, and the overflowing of the water to be Israel's entrance into Canaan. We may say of the interpreters, who hold this view generally, what Delitzsch says in one place of Cocceius, they shake their kaleidoscope and then see whatever they choose. The view finds its best refutation in the miserable success of its advocates in every attempt to carry it consistently out.

Pressed by the difficulties which beset this scheme, Ewald has undertaken to refer the whole to one single event,—the revelation of God at the Red Sea. He disposes the whole thus: vs. 3–5 God commences his advance; vs. 6–8 moves north-westwardly to the Red Sea; v. 9–12 the phenomena before the deliverance; vs. 13–15 the destruction of Pharaoh and his host. But the advance from Sinai presupposes the giving of the law; many things in the description have to be explained as extravagant hyperbole unworthy of the prophet; and the chief fact, which ought to be made most prominent, the passage of Israel and the drowning of Pharaoh, is scarcely more than hinted at.

If this passage then is to be understood historically, it can

only be in one way, and that is by assuming it to be a condensation into one single picture of whatever God has done for Israel in the past. Traits are borrowed from the more prominent individual events here and there, and then combined in one complex representation; all interval of time and chronological succession is lost sight of and the whole of the wonders are embraced in a single spectacle as one great wonder. Just as in Ps. xviii., David throws together all the particular dangers and deliverances of his past life under the idea of one grand peril and one miraculous rescue. The prophet will then be considered as standing and looking back upon the past. All the mighty deeds, which God had wrought, present themselves before him in one united prospect. He sees nothing for itself, but as it stands connected with the entire series of which it forms a part. He describes nothing individually, but gives us the combined effect of the whole seen at once. His language now and then takes its form or its colouring from this or that particular event, which is prominently before his eye, but it is with no intention of describing any individual event precisely; his thoughts are not occupied about any one.* This would be in fact just such a view of the past as the prophets are accustomed to take of the distant future, and finds in that perhaps its best exemplification. If this passage were to be understood as descriptive of the past, this mode of viewing it would be recommended both by its own structure and by the analogy of other similar passages.

There are reasons, however, which constrain us to decide against the historical and in favour of the prophetic sense. And first and mainly, the tense of the opening verb. This cannot be rendered 'God came,' Eng. ver., but 'shall come' or in the sense of an action beginning in the present and continued in the future 'is coming.' This is the usual prophetic phrase for a future divine intervention. That this is followed in the description by preterites used interchangeably with futures will not surprise any one, who is acquainted with the

* 'Poetae nihil est diuturnum. Canplecti amant et tanquam semel factum unum sub adspectum ponere poetae multorum annorum res gestas, praesertim dudum praeteritas'. Maurer.

idiomatic use of the Hebrew tenses. This constant interchange is usual in graphic description of what is taking place before the eyes, or of what whether past or future is conceived of with the vividness of an event now in progress, and it makes advancing stages of the action with a peculiar liveliness of manner, which is incapable of being adequately transferred to any occidental language. It is in such cases, however, the first verb that governs the whole, and characterizes the entire description as belonging to the region whether of the past or of the future. The prophetic view also agrees better with the structure of the entire chapter. These verses historically understood can only be recollections on which the prophet dwells to assure himself of an answer to his prayer, v. 2. But then it is disproportionately long compared with both the other portions of the chapter; and the subordinate is not only in contrariety to the laws of taste but to the natural utterance of feeling erected into the most prominent. On the other hand, if it be prophetic, it is itself the answer to the prayer which precedes and the ground of the triumphant joy which follows. There are expressions, too, in the course of it, which a closer inspection would show to be more easily intelligible on the prophetic view, if they would in the other case be intelligible at all. To these grounds may be added, that the prophet, even where he had plainly in his eye events in the past, and actually adopts from earlier sacred writers, their language describing them invariably and with evident design, avoids every expression which would be individual in its character and applicable only to the event in the past.

He finds in the past the type of the future; and borrows from the ancient works of God and from the descriptions of them contained in the earlier scriptures the strokes and the colouring for his picture of a corresponding future. He presents us with the picture of a grand descent to judgment, which should combine in itself all that was fearfully majestic and all that was gracious in every previous revelation of God for judgment and for mercy, a deliverance the antitype of that from Egypt which should yet so far outshine as positively to eclipse it (Jer. xxi. 14). It is in consequence of this reproduction of the past in the future that we find in the Revela-

tion those who have gotten the victory over the great enemy standing beside the sea of glass with harps in their hands, and singing the song of Moses the servant of God; it is Ex. xv. over again on a grander scale. It is for this same reason that in the chapter before us the Lord is represented as coming from the scene of his ancient wonders. He commences his majestic march from Teman and from Paran, and in his progress fills the nations that line the shore of the Red Sea with dismay. Possibly too, our author adds, there is a deeper reason for it than this, that in prophetic view the region between Palestine and Egypt shall actually be the scene of a grand final overthrow of nations, which here in conformity with the customary mode of prophetic representation appears as coincident with the overthrow of the Chaldeans.

God will have mercy upon Israel and that by coming in judgment on their foes. This judgment shall first touch the Chaldeans, and there can be no doubt that in the prophet's own mind they are the immediate object of this judicial theophany; nor that by the wicked, v. 13, the king of Babylon is primarily meant, and by the invading troops, v. 16, his armies. But this special judgment expands itself before the eye of the prophet into a universal judgment. The march of God is not, as we should expect if to punish the Chaldees was its exclusive object, in the direction of Babylon; but it is located in the district between Egypt and Idumea, whence it spreads its effects over the whole earth with its inhabitants. The Chaldee Empire, as that from which immediate danger was apprehended, certainly stands in the foreground; yet not as the Chaldee Empire but as the World's Empire absolutely, which must be cast down that Israel may be redeemed. And it is for this reason that the picture lacks all traits, which would have *individual or exclusive reference to the Chaldeans.* The kingdom of this world in its ever enduring hostility to the kingdom of God has since the fall of the Babylonish Empire changed its name and the form of its manifestation, but not its essence nor its spirit. Its fall has been gradually preparing in a number of catastrophes, which stand in the relation of *prodrani* to the *acme*, and at the final consummation it will be fully accomplished. This ultimate overthrow the prophet

here depicts by giving to the special judgment upon the Chaldees the intensity of a universal judgment upon all nations and combining into the focus of one grand world-embracing catastrophe, the rays of past and future preliminary judgments. His view is on the one hand limited, in that he has the Babylonish Empire before him without being able to distinguish those that lie behind it in their succession. On the other it is so extended that by the aid of inspiration he can see in the fall of Babylon the fall of the Empire of Evil, and from the proximate can look to the remotest future. This gives the prophecy an import for all times.

In consequence of this intermingling of what is in actual fact sundered by long intervals of time, that which in an exclusive description of the judgment on Chaldees would be purely emblematic obtains in the light of subsequent prophets and of the book of Revelation a deep actuality of meaning. The judgment on the Chaldee, the fall of his royal house has taken place but not amid the convulsions of nature which are here described. These are by a kind of prolepsis woven into the representation of special judgment, inasmuch as it is preliminary, it is as it were the prelude to a final catastrophe, which shall ensue amidst such commotions of heaven and earth. All that in special judgments can be understood only at least chiefly as emblematical of events, partly political, partly such as take place in the invisible and spiritual world, shall in the final consummation be outwardly and literally realized to the full extent of its meaning. The entire history of the world is prognostic of its end; all individual judgments are links in that chain of development which reaches to the final judgment; they all prefigure what shall in the final catastrophe display itself when the outward shall be in perfect correspondence with the inward and the material with the spiritual both in intensity and extent. And herein lies the justification of the prophet, when combining as he does the impending special judgment in one with the final judgment, or it may be in his own mind actually identifying them, he describes the former in such terms, as if we undertake to sunder what the prophet has blended, are applicable to the special judgment only in an

emblematic sense, but belong to the final judgment in its strictest and most literal signification.*

The same characteristic we find in all the prophets. Isaiah chap. xiii. the judgment upon Babylon; but this expends itself in v. 9, etc., to a day of judgment, which shall embrace the earth and all the sinners that are upon it. The figures there as here are not barely allegorical emblems, still less (which would be unworthy of the prophet) hyperbole or fancy; but they in the most literal manner mean, what according to the strict import of the words they denote; for in the vision he sees close behind the judgment upon Babylon, and coalescing with it the final judgment upon the world itself. This incorporating of features from the universal into particular judgments sometimes finds place even in cases where except in such sudden glimpses the latter are *exclusively* described. See for a remarkable instance of this kind, Joel ii. 10, 11, where in a description of a devastation by locusts, language is used, which recurs iv. 15, 16, in the judgment of all nations.

The judgment announced in chap. i. as about to burst upon Judah had led the prophet to pray (iii. 2) that God would repeat on their behalf some such marvellous deliverance as he had wrought of old. And now (v. 3) in answer to his prayer, God comes to free his people and to punish their foes. The figure of the rising sun lies at the bottom of the majestic description, which follows. The divine glory breaks in over Teman and Paran, the region of ancient wonders, not as though the divine advance began at the first of these points and proceeded thence to the other, but the entire horizon which they bound is illuminated at the same instant and God comes from both at once. and now, as Selah intimates, the singers pause, while the instrumental accompaniment takes up the grand thought now announced,—'God is coming,'—and dwells upon it in a round of jubilate and elevated strains. In an instant his glory has

* The two leading peculiarities of prophetic representation are thus admirably stated by Crusius in his Hypomnemeta—Res quae prophetae praedicunt, plerumque sistuntur *complexe*, ita ut in universo suo ambitu summatim, spectentur, vel κατὰ τὸ ἀποτέλεσμα h. e. secundum id quod res erit ubi ad fastigium suum pertigerit, non item adduntur partes singulae, nec successivc graduum consecutio, aut periodorum temporis distinctio, etiam ubi de remotis vel per tempore longe dissita divisis dicitur.

already covered the heavens, and the earth is full of his praise,—not the acclamations of its inhabitants rendering praise; the effects of the theophany appear first (v. 6) and these are terror not praise,—but that which is deserving of praise, a synonym of glory. 'And there is brightness like the light,' i. e. of the sun. First there was a glory spread over the horizon; next it flashes up over the the sky and fills the earth with its radiance; now the concentrated brilliance, from which all this light had proceeded rises into view. Beams of light, by a frequent oriental figure here called horns, stream from him on either hand. And there—in the midst of his brightness—is the hiding of his power; this transcendently glorious appearance is not God himself, but the veil which he has thrown around his omnipotence. Pestilence and burning diseases (Eng. ver. marg.) the frequent instruments of his wrath, are here personified as attendants preceding and following the Lord of life and death. Quite a number of interpreters have adopted the notion that all theophanies must be squared to the scheme of an advancing storm; and the one before us has not escaped the same fate, and as might be expected the strangest mal-interpretations have followed. Here all is light and brightness, not clouds and tempest. And even in those representations, it is never a mere storm, that is depicted, but always something extraordinary and supernatural to which a natural storm bears only a partial analogy. For although nature is itself a revelation of God, yet it becomes so in a more immediate and remarkable manner, when God appears for judgment and nature serves on the one hand as the instrument of his vengeance, while on the other it mirrors forth his majesty or sympathizes with what man endures.

Thus far the sun-rise of the Theophany, so to speak. The brightness that veils God though it has risen into view, is yet afar only filling the world with the beams of its distant glory. Now it comes into closer contact with the earth and its inhabitants. He stands and—not, measures the earth (though the verb might easily have this sense) whether with reference to the division of Canaan among the tribes, or to a future division of the territory of their enemies among his people or in the sense of measuring with his eyes i. e. to survey—but,

shakes the earth, but he simply treads upon it and it quivers. He looks and makes the nations quake. Everlasting mountains—not symbols of nations or kings, but in the literal sense—burst asunder, not as obstacles to be removed out of the way of God's advance, but from fright which they are represented as sharing in common with man. Perpetual hills sink, as all that is lofty must before the Almighty. The everlasting ways ascribed to him are not mountain-tops considered as the road over which God comes but literally goings of eternity or remote antiquity are his, he goes forth now as he did when he appeared of old. By the mountains here Delitzsch understands the dark granite mountains of Seir, as those lay nearest the scene of the theophany; and to the epithet everlasting he gives the geological sense, which certainly suits Seir very well, of primitive as opposed to stratified, mountains whose formation goes back to the time of the original creation not the work of subsequent deposition and upheaving. Cusham (perhaps the same as Cush or Ethiopia) and Midian, nations bordering on the Red Sea and in the immediate neighborhood of this magnificent descent are singled out in their terror, not by way of contrast to others who do not share it, but as an instance of what is universal.

The language now suddenly changes from the form of narration in which the prophet has been describing what he saw to that of direct address. The apparition grows more and more distinct. The Lord has come forth from the brilliancy in which he was hid, equipped as a victorious warrior with chariot and horse. The sea and rivers (Delitzsch supposes the Nile and Astaboras of Ethiopia) are seen in fearful agitation (an evident allusion to the miraculous passage opened through the Red Sea and the Jordan.) And the prophet, too much excited by his desire to know the object of this terrific display, of which he is not made aware till v. 13, to remain longer a quiet beholder earnestly asks, if they are the objects against which God's wrath is directed. Against rivers has there been kindled, O Lord, against the rivers thine anger? against the sea thine wrath? that thou art riding upon thy horses, thy chariots of salvation. Being bared bare is thy bow,—he is seen stripping from it its covering that it may be

ready for use,—sworn the arrows by thy word,*—the command of God has bound them as by oath to execute their commission, they shall not fail to strike wherever they are aimed. This completes the draught of Jehovah as a conquering hero; the singers hush (Selah) while the instruments prolong loud notes of reverential praise. The address begun v. 8 still continues, Thou art cleaving the earth with rivers. The bursting forth of streams from the bowels of the earth is another accompaniment of that majestic appearance, of which it had been asked if it was in wrath against the sea. All nature is seized with consternation at the sight of the advancing deity. Mountains writhe distracted, deluging rains sweep by, the ocean roars, its waves dash against the sky, the sun and moon affrighted shrink back from view into their habitation,—the same from which they came forth when they rise (Ps. xix. 5), and into which they enter when they set, but into which they now suddenly from the midst of heaven withdraw themselves, not because overpowered with superior brightness, but terror stricken—at the light of thine arrows that are flying, at the bright flashing of thy spear. The spear and arrows of God are lightnings, not as natural phenomena accompanying a supposed storm, but as the weapons of his wrath. In indignation thou art marching through the earth, in anger thou art threshing the nations. And now the sudden certainty breaks in upon the prophet that this display of fearful majesty, which has filled the world with wild dismay, and before which he has just seen the nations beaten like dust and chaff is not directed against all nations without exception. Thou hast gone forth for the salvation of thy people, to save thy anointed,—an epithet not of Judah but of their king, and that not any individual king as Josiah, Jehoiakim, etc., but the king absolutely; and as the view of the prophet is complex embracing the full realization of the idea as well as its present imperfect mani-

* This clause, the second of the two before Selah in v. 9, though consisting of but three words is one of the most difficult in the whole book as may be supposed from its having been interpreted in more than a hundred different ways. Our author's discussion of it in which we cannot of course follow him here presents an extremely beautiful specimen of exegetical skill. We have given above the translation which he adopts without assuming to decide whether it be absolutely the best. The sense of the English version is that all this God is doing to fulfil his word and oath given to the tribes of Israel.

festation, Christ the last and most glorious successor of David on the throne is not excluded. That the Davidic king including even the greatest of David's sons should be an object of divine assistance is a representation found elsewhere in the Old Testament, Zech. ix. 9, Ps. xxii., and need create no difficulty.

The accomplishment of this work of deliverance is now set forth in three distinct figures. First, the house of the wicked is dashed to pieces; head, neck and foundation are all torn away and not a vestige is left remaining. Next, the ranks of the enemy are made to turn their arms against each other, and to perish by their own weapons. Thou hast pierced through with his own darts the head of his hosts, (literally, inhabitants of villages and unwalled places,) which come like a whirlwind to scatter me, exulting secure of their prey like a robber lying in wait for some poor defenceless wanderer. The prophet sees the deliverance, but he sees too the danger that must precede it; and this as the nigher more powerfully affects his mind. With a trembling heart he beholds the advancing hosts as they rush on certain of Israel's destruction, and the similarity of peril to that in which Israel was when pursued by Pharaoh and the forces of Egypt gives rise to the third figure. The enemy follow Israel flying through the sea with its heaped up waters. God marches after them riding on his horses and chariots of salvation, v. 8. That Israel is saved and that their enemies are destroyed is not added. Just at the moment of intense expectation the figure is broken off. Israel's peril is seen; his deliverance is certain but it lies yet in the future and this leaves room for human despondency. The same fear, which oppressed the prophet at the outset v. 2, returns again upon him. A distant deliverance does not extinguish his alarm at the approaching calamity. I heard,—not God's majestic approach, for that was presented to the eye rather than the ear, and was besides to his people an occasion not of terror but of joyful expectation because its object was their rescue,—but the same that he had heard with similar feelings before v. 2, viz. the prediction in chap. 1 of a speedy judgment upon Judah. I heard and all within me (both physical and spiritual) trembled; at the voice my lips quivered;

rottenness enters into my bones (paralyzing all my strength,) and I tremble where I stand, that I must quietly wait for the day of trouble, for his coming up against the people who shall invade them in troops. It is the being obliged to await this righteous inevitable chastisement which gives rise to the feelings just expressed. The next verse expands the idea of the day of trouble by giving the consequences of the invasion; it is a prophetic picture of the desolation of the holy land by the wars with the Chaldeans and in part also, for the prophet does not chronologically separate them, its mournful condition during the Babylonish exile. But the confidence of faith triumphs over all, and with the exultation of victory the psalm closes.

ART. IV.—*Essays of Sir W. Jones and H. T. Colebrooke, Esq.*, published in the 1st, 5th, 7th and 8th vols, of the Asiatic Researches.

2. *Vedanta Sara*, translated by Rev. W. Ward. 1st vcl. of Ward's "View of the History, Literature, and Mythology of the Hindus."
3. *Account of Indian Philosophy*, 1st and 4th vols. of "Ritter's History of Ancient Philosophy."
4. *Sketch of the Religious Sects of the Hindus*, by H. H. Wilson, LL.D., F. R. S. Boden Sanscrit Professor, Oxford, Calcutta, Bishop's College Press. 1846.
5. *Two Lectures on the Religious Practices and Opinions of the Hindus;* delivered before the University of Oxford, on the 27th and 28th of February, 1840, by H. H. Wilson, M. A., Boden Professor of Sanscrit, etc. Oxford, 1840.
6. *Calcutta Review*, Nos. VI, VII, and VIII, respectively for June, September and December, 1845.
7. *North British Review*, No. II, August 1844.
8. *Friend of India*, a weekly newspaper edited by J. Marshman, Esq., Serampore. Vols. of the years 1845 and 1849.*

* The writer makes the acknowledgment once for all that he is indebted to these sources for the materials of which his article is compiled.