THE

PRINCETON REVIEW.

APRIL, 1867.

No. II.

ART. I.—*The Spirit of the Fathers of Western Presbyterianism.*

ON Tuesday, February 12th, of the present year, a centenary convention was held at Pittsburgh, Pennsylvania, composed of representatives of the twenty Presbyteries contained in the four Synods of Pittsburgh, Allegheny, Wheeling, and Ohio, which was designed to commemorate the visit to that region of the Rev. Charles Beatty and the Rev. George Duffield, by the appointment of the old "Synod of New York and Philadelphia." While the interest in the religious history of that region, so important in itself and in its influence upon the Presbyterian Church, is fresh, it is a favourable time to consider some points in the character and labours of its pioneer ministers.

It may be premised that this is a late hour to hold a "centenary" convention. The visit of Messrs. Beatty and Duffield was made in the summer of 1766; and the commemoration of that event is a year too late. But we cannot grant that to have been the kindling of the light of Presbyterianism in that territory. In the early part of the last century large numbers of the people from the North of Ireland were driven by the

Antichrist. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 3, 4.

ART. IV.—*The Position of the Book of Psalms in the Plan of the Old Testament.*

THE Old Testament is in several respects a unit. As it is contemplated in literary history and in diplomatic criticism, it has an external and mechanical unity, inasmuch as it constitutes one volume, its sundry treatises having been collected at a very ancient period, since which time it has had a common history, the record of its preservation, circulation, and interpretation, is the same for all its parts, and the principles and methods by which the state of its text is to be ascertained or its true text restored, are the same throughout. In the question of the canon, or the evidences of a supernatural revelation, or the doctrine of Divine inspiration, we recognize beyond this external unity, and lying at the basis of it, a formal oneness of its several parts, a unity of source, and, in so far as this determines it, of character, the whole being inspired of God and divinely authoritative, constituting the sum of the inspired writings belonging to the former dispensation. Such a unity, however, might be little more than negative, distinguishing the Old Testament Scriptures as a body of writings to be classed by themselves, because diverse in this important particular from all others, but without establishing any positive relation or intimate connection between themselves. Again, systematic theology attributes to the Old Testament a real and essential unity, inasmuch as the whole is occupied with one great theme, the will of God, in regard to man's duty and salvation; and this is consistently treated throughout, so that entire harmony reigns everywhere, and each part agrees perfectly with every other.

But beyond all this, deeper than all, and comprehending all, the Old Testament is possessed of a structural and organic unity, exhibiting not only harmony, but arrangement and skilful disposition. Not only do the revealed teachings contained in it agree perfectly together, but there is a method in their communication. The unity, which we discover, is not that of a tame uniformity. There are endless diversities in detail; yet with all, there is not only no jar or discord, but nothing fortuitous or at random. Everything is designed agreeably to a well-considered, prearranged plan and purpose, so that nothing is superfluous, nothing lacking, and nothing out of place. Above the human agents yet controlling them and operating through them, we trace a Divine scheme unfolding from first to last. Each part has its specific function in the plan of the whole, and contributes in its measure to fill up the general design. And there is a reason and a fitness, which determines not only the aggregate amount and purport of its revelations, but which graduates the proportion of its several parts and fixes their relative position. There is a propriety in each being what it is and standing where it does. So that to alter the disposition of its parts, even if the whole mass were retained in its integrity, would be a dislocation and dismemberment, impair its organism, disturb its well-adjusted relations, and obliterate some of the traces of His wisdom, who arranges all things by number, weight, and measure.

We propose now to take an individual book of the Old Testament, and inquire into its position and meaning in this general scheme. With this design we have selected the book of Psalms, on account of its intrinsic interest and importance, as well as because it will afford a sufficient specimen of the method of study to be pursued in such inquiries, and supply a test of the correctness of the views already indicated.

Looking at the Old Testament in its organic character, three things are necessary to the due appreciation of any book that it contains, viz., a knowledge, first, of the constitution of the book itself; secondly, of the place it holds and the function it fulfils, in that more general division of the Old Testament to which it belongs, that is to say, in the inspired writings of its own class or period; and thirdly, of the relation in which it

stands to the Old Testament as a whole, and the part assigned to it in the work of that entire dispensation or economy.

In regard to the first of the points suggested, the constitution of the book of Psalms, we shall confine ourselves to such a general consideration of its character as will prepare the way for the second and third points which form the main topic before us, its relation to other books of its own period or class in the Old Testament, and its position and value in the scheme of the whole. It would be impossible in the limited space at our disposal, as well as foreign to our more immediate purpose, to characterize the individual psalms or even to discuss the internal structure and divisions of the book and the mutual relations of its several parts. We are, however, concerned to inquire into the formative principle of this book, by which its contents and extent are determined, which gives it its specific character and constitutes it an organic part of the Old Testament revelation.

Each of the books of the prophets represents the work performed by one inspired servant of God, an individual organ employed in the communication of his revelation. The specific task committed to each, by the Divine author of the revelation, defines the function of the book in the economy of the whole. But the Psalms not only consist of one hundred and fifty distinct compositions, varied in their style and subject, each complete in itself and unconnected with any other, but these have besides proceeded from different authors and even belong to different ages. There are psalms from Moses, David, Solomon, Asaph, Ethan, Heman, and the sons of Korah, besides forty-one whose authors are unknown, and even the time when they were written can only be doubtfully conjectured. Some critics have entertained the opinion that there are psalms of as late a date as the period of the Maccabees, which describe the troubles and triumphs of that eventful and glorious epoch. But although this conclusion is at variance with the well-established fact that the canon of the Old Testament was definitively closed before that time, there can be no doubt that some of the psalms were written during and after the Babylonish exile. This book was accordingly prepared at intervals extending over the entire period of the composition of the Old Testament itself.

Shall we then seek to ascertain the organic relations of this book and its function in the revelation of the Old Testament, by sundering the psalms which belong to different periods, and then in each period distinguishing the psalms of each different author, presuming that each psalmist has his specific function to perform, and each successive age of psalmody has its peculiar mission? But whatever advantages may accrue from the adoption of this method, and however it may contribute to a better knowledge of the history of sacred song, and to a fuller acquaintance with the mutual relations of these inspired lyrics, this belongs properly to the study of the inward structure and organization of the book itself. In respect to the general structure and plan of the Old Testament this book must, like the rest, be contemplated as a unit.

For, 1. The form and compass of each book is authoritative as well as its contents. And in this particular instance there must be a reason why all these various compositions from different authors and different ages were included in a single collection instead of being dispersed in several. The principle of unity which presided over the collection and brought it together into one whole, will indicate to us its specific character and its organic relations.

2. It is impracticable to divide the psalms with certainty and accuracy either in respect to their age or authorship, so that we must either seek another mode of fixing their organic relations, or we must content ourselves with the results of a vague approximation and abandon the hope of obtaining anything more. The latest and best results of criticism concede the correctness of the titles to the psalms, to which it was at one time the fashion to refuse all credit, thus turning everything topsy-turvy, and throwing the whole matter open to wild conjecture, with no fixed or reliable criteria on which to base it. Still one-third (50) of the whole number have no titles, or none which afford any hint of the author or of the occasion upon which they were composed. If the absence of titles could be compensated by proofs or evidences of any other sort, this objection might be removed; but the wide divergence in the results of those, who have presumed to speak oracularly on the

subject, only show how fruitless and vain is the attempt, except in a few individual cases.

3. Fortunately it may be added, that such a division of the psalms is unnecessary for the purpose we have in view at present. Whatever minor diversities and individual peculiarities are due to the various authorship of the Psalms and the period of their composition, these are not of sufficient magnitude to mar the essential unity of its character or the general homogeneity of its contents. The fact is, that in spite of all the admitted diversity of age and authorship, a substantial truth is conveyed by the name popularly given to the book and which it has borne for ages, if not from the beginning, the Psalms of David, and there is a just foundation for this appellation. More than half of the entire number, embracing some of the most striking and important of the whole, were written by him. These set the example and gave the key-note for the rest. Those which were written by others, his contemporaries or successors, though far from servile imitations or indolent repetitions, are yet altogether in his vein. They are conceived and written in his spirit. There is such a general sameness as to justify us in saying that those which are not properly David's, are nevertheless Davidic in character. The sweet singer of Israel was the leader of the whole choir of inspired singers; and we would have little difficulty in imagining from the contents of the psalms that they might all be from the pen of David, if it were not for occasional allusions to later events and minor qualities of thought and diction which indicate differences of individual style and manner.

And this affords, as we think, the only satisfactory solution of the fact already adverted to, that many of the psalms are destitute of titles indicating the author and occasion. This circumstance on the one hand tends to confirm the originality and truth of the titles, where we do find them, showing that they are not prefixed by arbitrary and unfounded conjecture. Why should they be confined to a limited number of psalms, when gratuitous conjectures, if they were such, could be multiplied without restraint, and could have been applied with the same ease to all the rest? On the other hand, this fact cannot be accounted for by the assumption that the author and occa-

sion of such psalms were unknown to the collectors of the canon.

For, 1. It is the oldest psalms and those most remote from the time of the collectors which have titles. It is confessed that, with very few exceptions, those only which are later than the time of David, are without them. Some of the psalms were plainly written after the exile, and yet their authors, though contemporaries of the collectors of the canon or but little removed from them, are never named. If the fact were the reverse of what it is, and the earliest psalms were destitute of titles and those of later date were attributed to their respective authors, it might with some show of reason be explained on this hypothesis; but the actual state of the case precludes it.

2. The contents of some of the post-Davidic psalms plainly indicate the occasion on which they were composed; *e. g.* Psalm 137, "By the rivers of Babylon there we sat down," &c. It is not supposable that there could have been any question in this case as to the circumstances under which the psalm was written. Again, Psalm 83 speaks of a confederacy "of Edom and the Ishmaelites; of Moab and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot." They had combined with the view of cutting off Israel from being a nation; "that the name of Israel may be no more a remembrance." God is earnestly invoked to persecute them with his tempest and make them as stubble before the wind. All these circumstances point to the invasion by these combined powers in the reign of Jehoshaphat, and their miraculous overthrow recorded 2 Chron. xx., the historian making explicit mention of psalms sung on that eventful day. And yet although the occasion is so directly inferrible from the psalm itself, there is no allusion to it in the title, which merely mentions Asaph as the author. If the collectors had felt at liberty to introduce any titles that they pleased, of whose correctness they were satisfied, and had aimed to include in them all that they could ascertain of the origin of each individual psalm, some of these titles would not have been so meagre and others would not have been wanting.

3. The analogy of the rest of the Old Testament. No

prophecy, however brief, is anonymous. Even Obadiah, though one of the oldest and at the same time the shortest of the books of prophecy, is ascribed to its proper author. On the other hand, the books of history are as a general rule anonymous. The reason of the distinction manifestly lies not in the ignorance of the collectors of the canon. The fact is too uniform to have a casual or contingent origin. It is founded in the nature of these classes of writings respectively. The history is sufficiently authenticated by being a true record of events, of which the people at large were cognizant. Prophecy depends for its authentication on the knowledge of the person of the prophet and that he was a duly authorized and inspired messenger of God: If anything can be inferred from this analogy, it would be that the names of the psalmists have been preserved so far as any important end could be answered by it. And where they are omitted, it is not because they could not be ascertained, all knowledge of them having been lost through lapse of time or accidental causes, but simply because it would serve no valuable purpose to record them.

4. It also deserves to be noted in this connection that the only psalmists, whose names have been preserved to us, with the single exception of Moses, the author of Psalm 90, were David and a series of persons more or less connected with him and dependent upon him, viz., his son Solomon and various Levitical singers appointed by David to conduct and oversee the music of the sanctuary or their descendants. Psalms by others than these great masters of song are inserted in the collection anonymously, for the names of their authors would really have no significance. They introduce no element entirely new; they indicate no fresh stadium in the unfolding of Divine revelation. They but continue the work of those who have gone before them. They have no individuality that it is of consequence to preserve. Their personality is absorbed or lost in that of David and his sacred singers, in whose character they are acting and in whose track they follow.

5. It is further to be observed that the psalms of different writers and of different ages are not kept distinct and arranged in regular order in this book, but are to some extent at least mingled promiscuously together. It is true there is not an

entire absence of arrangement. The remark at the close of Psalm 72, "The prayers" *i. e.*, psalms, "of David, the son of Jesse, are ended," reveals this by calling attention to the fact which is true in a general sense, that the body of those that precede (62 out of 72) were written by David, while comparatively few of his are found in those that follow (17 out of 78). Whether there was any principle of arrangement beyond this general one, by which the deviations from this may be accounted for, and a fixed plan or method can be shown to have been pursued throughout, it does not concern us at present either to deny or affirm. We only remark, without inquiring into the reason of it, or whether it has any reason, that the psalms of David, after being gathered into a solid nucleus at the beginning of the book, continue to be scattered along throughout the remainder to its close. If these, agreeably to the hypothesis of Hengstenberg and Dr. Alexander, form texts upon which other psalms are based, or centres around which they are clustered, our conclusion will be thereby confirmed, though the truth of this hypothesis is not essential to our argument. In other parts of the canon, where the chronological arrangement and the distinction of authors are needed to mark the progress of revelation and preserve its various steps in their integrity, these are not neglected. The minor prophets, for example, in early catalogues of the canon form a single book. They are so named and enumerated. And yet the writings of each prophet are kept distinct, and the arrangement is chronological from first to last. This has, it is true, been disputed, but we believe it to be capable of satisfactory proof, and we may be allowed to assume it here. Now if it had been of similar consequence in the Psalms, the same method would undoubtedly have been observed. That it has not been, fortifies the conclusion before reached by various independent considerations, that the function of the Psalms in the economy of revelation is to be sought in the general character pertaining to the whole book, rather than in the personality of their separate authors and the distinct periods of their composition. They all stand upon essentially the same platform, and represent the same stage in the progress of Divine communication.

What is then the uniting principle or specific character of the

book of Psalms? It is very obvious that they are not a heterogeneous miscellany. The most superficial inspection shows them all to belong to the same species of composition. They are all poetical; and although we know little of Hebrew versification, and this is not the place to develope what we do know of it, we have little difficulty in assigning all to the same species of poetry, the lyrical. It is equally plain, however, that this book does not include all the lyrical compositions of the Hebrews. The one thousand and five songs of Solomon found no place here, and all but three have been suffered to perish. Nor does it contain all their extant lyrics. Not to mention the antediluvian fragment from the mouth of Lamech, David's lament over Saul (2 Sam. i.) though written by the sweet singer of Israel himself, was never inserted. Nor does it embrace all the Hebrew lyrics on sacred subjects, not even such as were inspired and canonical. Witness the numerous poetical compositions in the historical books or passages of the Old Testament from the song of Moses at the Red Sea, to that of Hezekiah upon his recovery from mortal sickness. Witness also the lyrics written by the prophets, as the prayer of Jonah, that of Habakkuk, and the triumphal songs of Isaiah: and besides, the Song of Solomon and the Lamentations of Jeremiah, which, though purely lyrical are ranked as separate books. These are not included in the book of Psalms, and could not properly have been put there. The Psalms were inspired songs designed for permanent and public use in the worship of the temple.

The two essential qualities of these inspired lyrics, which adapt them to a place in this book are, first, their public, and second, their devotional character. They are, in the first place, not mere private formularies of devotion. However individual the occasion by which many of them were suggested, to wit, such as sprang directly out of the psalmist's personal experience, and though all of them were born of the devout feelings of individual hearts, they are adapted and designed to guide and express the devotions of the people of God. And in the second place, they are not merely meditations on sacred subjects, but worship, the soul speaking to God or before God, of whatever possesses the thoughts or affects the heart. They

were designed for public solemn utterance at the temple, the house of God, in his immediate presence, as an act of devout worship to him.

The combination of these two elements gives to the book its unity or specific character. First, they impart to it the negative unity of segregation or distinction from all other portions of divine revelation.

They form the most marked contrast with the books of the prophets, whose posture is prccisely the reverse of that of the psalmists. The latter speak to God in their own name and that of their fellow-worshippers in the attitude of lowly adoration, pouring forth their inward experience in the language of praise and thanksgiving, or struggling after conformity to the will of God or the sensible manifestation of his presence and favour. The prophets, on the contrary, speak to men in the name of God, with Divine authority making known his will and commanding obedience or submission. Correspondent with this difference of attitude, this altered relation to God is the respective difference of the function allotted to each in the work of Divine revelation. The chief function of the prophet is the objective enlargement of this revelation; he is charged with fresh communications on the part of God, sent directly, immediately from him, originated by him without any human agency or intervention. The prime function of the psalmist is subjective appropriation, of what God has already revealed; but with this is connected an expansion of the Divine revelation from this inward or subjective side on the principle announced by our Lord, "To him that hath, shall more be given, and he shall have abundance." As he pours out his heart before God, and struggles into a realizing apprehension of what has before been made known to him, new views are imparted by the Holy Spirit, not in the way of his illuminating energy merely, but by a direct revelation. So, however, that this connects itself uniformly with trains of thought or states of feeling in which his soul had been pouring itself out before God. The Divine supernatural suggestion comes to him in the line of his own wrestling and spiritual struggles. Or to express the distinction in another form, the communication made to the prophet has primary reference to the necessities of others, mostly a national

necessity of fresh Divine guidance. That which is made to the psalmist has direct and primary reference to his own individual needs.

The Psalms are further clearly distinguishable from those books which, though poetical are not lyrical, but aphoristic. These belong not to the sphere of feeling but of reflection. They represent the struggles of the individual man to master the problems of the word and works of God, to comprehend the harmony of the Divine law with the course of the world. They aim to satisfy the reason respecting the conformity of God's revelation with the external facts of human life; while the aim of the psalmists is to realize this conformity as an internal fact in their own hearts and lives.

The Psalms are also distinguished from all the rest of the lyrical poetry of the Old Testament. This is either not the direct language of worship, but simply of elevated feeling awakened by themes drawn from God's truth and his providence, as the Song of Solomon, the Lamentations, and most of the lyrics scattered through other books; or else like the private and individual songs or supplications of Jeremiah, Jonah, and Hezekiah, or the national song of Moses, though the utterance of devout worship, they were not intended to be employed as such on any other occasion than that upon which they were originally used. In either case they did not belong to the public and permanent devotions of the sanctuary.

But in the second place, besides this negative unity of uniqueness, the possession of a marked character peculiar to itself, by which it is sundered from all other books and parts of Scripture, and as the ground of which, it must be contemplated apart and as forming a class by itself, it is also possessed of the more positive unity of a self-contained completeness. It is the religion of the Old Testament pouring itself out before God; it is the devotion which it breathes in the full circle of its utterances in the presence of the great object of its worship. It is the embodiment of the devout spirit of the ancient economy in holy song, in fitting words of roused and elevated feeling. It is that spirit, uttering itself on all sides in every variety of outward situation or inward frame, in the contemplation of God, his attributes, word and works—of man, his origin, condi-

tion, duties, sins, and wants; in fine, of all the great themes which the religion of Israel supplies. It must consequently have the unity and the completeness of that religious spirit, the sum of whose devotional utterances it is.

Having now reached the conception of what the book of Psalms is in itself considered, and found in it a principle of unity which redeems it from the semblance of being an aggregation of disconnected compositions and gives to it organic completeness, we proceed to inquire further respecting its place in the greater organism to which it belongs. What is the precise function of this book in the scheme of Divine revelation? As the Old Testament may be contemplated under two principal aspects as a divinely conducted expansion of the Mosaic law and as a preparation for Christ, we shall have to look at the task assigned to this particular book from both these points of view.

In regard to the former, or the advance made by the Psalms upon the antecedent portions of Divine revelation, we remark,

1. There is a progress in the mode of communicating truth. In estimating God's great scheme of instruction conveyed in the Scriptures, and judging of the relative effectiveness and value of its several parts, we must not leave out of sight the variety of methods employed in the presentation of these heavenly lessons, with their various measures of attractiveness, clearness, force, and vividness. Besides the fact that these are mutually supplementary, one supplying the deficiencies of another, there is a noticeable advance from first to last in the mode of teaching as well as in the teachings themselves. The volume of inspiration opens with the lessons of fact recorded in the stately march of history. Then follows in the Mosaic law the train of sacred rites and symbols, not only transacted once, but publicly repeated again and again in mute pantomime, until they were perfectly familiar. And then these hallowed songs, adding to association with the solemnities and pomp of the temple service the charm and power of national ballads, with their vivid imagery, and glowing thoughts, and spirited language, and harmonious periods, adapted to the melody of music. These have an influence, not like that of the facts of

history gathered from what has been once transacted, nor like that of the ritual, dependent on its public repetition at a single central spot, but extending to all times and every place, reaching every domestic circle and every individual breast.

In the onward progress of revelation, the Psalms were followed by Proverbs embodying the highest practical wisdom in brief sententious sayings, which are easily lodged in the memory and become household words in everybody's mouth, verified by daily observation, and potent guides in the conduct of every-day life. And then to complete the cycle of Old Testament instruction, discourses uttered at important crises by the prophets, to which belong not only the added emphasis and earnestness of public delivery, but all the weight and authority due to these men of God, to whom it was given to survey the future and, as the immediate messengers of God, make known his will for human guidance. While the proverbs merely give general rules for the direction of human conduct, the prophets are the immediate voice of God pointing out the specific duty of each particular occasion.

There is thus a continuous series in the methods of teaching, which become ever more definite and particular, from the lessons wrapped up in the facts of history in their solitary occurrence, through the rites perpetually repeated afresh but only at the sanctuary, and the psalms, which, learned at the sanctuary are repeated and sung in every habitation, and the proverbs more brief and pointed, and hence more familiar and oft repeated, but nevertheless general in their application, to the prophets, whose specific lessons for individual emergencies conclude the whole. Particularity is thus carried to its final term, its farthest possible limit. The lesson is brought to every time, and place, and person, and emergent necessity. And the result is a vast accumulation of details, a storehouse of materials provided ever as the occasion demanded it, a help for each particular need as it was developed, a supply for every want as it was felt. And yet, with all this growing minuteness of specification, the Old Testament as a whole is incomplete, for there is no general summing up of these particulars, no comprehensive glance thrown over the whole, redeeming them from their apparent isolation and incoherence, presenting them all in com-

bination and mutual relation, and constructing with or developing out of this chaos of confused details a harmonious and symmetrical unity. This task is reserved for the New Testament, which is thus in its methods of instruction, as in every thing else, the complement of the Old.

The New Testament opens with a delineation of that all-perfect life in which all the types and prophecies, however apparently conflicting with each other, find full accomplishment, in which every line of the Old Testament, however irregularly drawn and viewed apart from its end in seemingly inextricable confusion, is yet seen to converge in one focus of celestial light. Then this light is traced as it begins to radiate and diffuse itself amongst men in the founding and spread of the early church and the labours of the apostles, after which follow the Epistles. And in them we have, for the first time, what was now first in its proper sense possible, since the needed basis had been given in the actual manifestation of the Son of God and his atoning death, the seal of vision and prophecy, and in itself the sum of all revelation,—in them we have the first formal elaboration of doctrine and the unfolding of a system of ethics in its principles and its applications. And the volume of inspiration closes with a sublime vision of this church, into which the gradual accumulations of former ages have been poured and gathered up, founded on the death of Christ, and instinct with the life of his indwelling Spirit, guarded by his apostles both in doctrine and in practice, itself the consummation of the past as it marches on to its own consummation in the future. The Apocalypse is just a panorama of the divinely conducted course of the church from its incipiency through its militant to its triumphant state.

And thus the Bible completes its circuit, ending where it began with a new heaven and a new earth wherein dwelleth righteousness, with man in the full enjoyment of the communion of God. The blessed place in which he dwells, has its tree of life and its river of the water of life, only the garden which the hands of man were to till is replaced by the strong foundations and the solid walls of that magnificent city, whose builder and maker is God.

2. In addition to this advance in the manner of teaching

there is a progress in the medium by which instruction is conveyed. The revelation of the Bible is not an abstract but a historical revelation. Its doctrines rest upon a basis of fact which at once lends them confirmation and assists to an understanding of them. The Most High makes himself known, not by the way of mere description, but of progressive manifestation. What description could convey such a notion of the supramundane God or of his infinite attributes, as the simple story of the creation, with its products spread out before the eyes? or such a conception of his wrath against sin, as the fact of the flood? or of his forbearance and gracious care, as his dealings with Israel in the desert?

Accordingly in this system of Divine instruction the lessons of history hold the first place, the record of those facts which display the attributes of God, which give intimations of his will and purposes, disclose the principles of his administration, or in which visible and earthly relations are the counterpart of the unseen and the heavenly. But facts are, after all, mute instructors. They may be beheld, and yet the lessons involved in them not be discerned or apprehended. The phenomena of nature have been before the eyes of men from the beginning, and yet the untutored never suspect the laws and principles which underlie them; and science, with all the thoroughness of her investigations, has not yet penetrated to the bottom of them, and never will. And if this is the case with sensible things, how much more with spiritual things. They require an interpreter, that their bearing may be distinctly seen and their hidden meaning be evolved. This function the psalmists perform in relation to antecedent as well as current history. They recite the facts recorded in the Pentateuch and the book of Joshua, God's wonders of old, not only making these instructive memorials more familiar to the mind and impressing them upon the heart, but they deduce in verbal formulæ the lessons they convey. They do the same with subsequent facts and those of their own day. They do it with individual as well as national experiences, the psalmists' own personal history as well as the history of Israel. They do this with the permanent objects and relations of history as well as with its transient facts; everywhere they detect the spiritual

hid under the veil of the sensible. He who took David from the sheepfolds was himself the Shepherd of Israel, leading Joseph like a flock. The mountain fastnesses that protected him in time of persecution were emblems of the Rock of his salvation, his refuge, and his hiding-place.

The same function of verbal interpretation is performed for the ritual symbols of the law. The worship of the sanctuary was a divine pantomime full of sacred meaning; every object and act was expressive of religious truth. But there was no accompanying explanation. The worshipper was left to penetrate the hidden sense of these mysteries as he was able. Now the psalmists were steeped in the spirit of the Mosaic institutions. The law was their meditation all the day; and their constant prayer was, "Open thou mine eyes, that I may see wondrous things out of thy law." The relation between the Mosaic ceremonial and the Psalms is the most intimate possible. The words of the one are identical with the tangible objects and visible acts of the other. The one uses symbols of speech, the other symbols addressed to the eye, but both are the direct offering of worship, formulating and externizing the same conceptions and relations. Accordingly the language of the Psalms is often borrowed from or moulded by the ceremonial. They do not enter largely into formal expositions, like the Epistle to the Hebrews, but they abound in instructive allusions. They speak of the sanctuary and its holy hill, the privilege of dwelling in the house of the Lord, and being hid in the secret of his tabernacle, of Him who dwelling between the cherubim shines forth, of the multitude keeping holy-day, the clean hands and the pure heart demanded, the purgation with hyssop, the anointing with oil, the table spread in the presence of enemies, the lighting of the candle, the prayer set forth as incense, and the lifting up of hands as the evening sacrifice. They guard against material and gross conceptions. Will God eat the flesh of bulls and drink the blood of goats? The sacrifices of God are a broken spirit. Sacrifice and offering thou didst not desire; in the volume of the book it is written of me.

And where the allusion is not direct and explicit, still the great ideas of the ritual are those that breathe everywhere in the glowing words of the psalmists. This intimate connection

was expressed by joining the psalms with the ritual in the temple worship, and perhaps even by the outward formal division of the Psalms into five books like those of Moses, so that they form as it were another Pentateuch.

The value of the book of Psalms as an interpreter of the law, both in its history and its ritual, however, is not limited to its positive expositions, whether formally or incidentally given, or by a parallel unfolding of the same ideas and principles in a different form and connection. We must also take into the account its suggestive and stimulating effect. It furnishes starting-points and opens up lines of thought, which can then be followed out, though no authoritative exposition is provided for all the details. It supplies a clue by which the labyrinth can be threaded, gives a key by which doors, which else would have remained closed, may be unlocked. By lifting the veil, though it be only partially, and giving a glimpse of what is hid behind it, it not only imparts new ideas, but excites inquiry, rouses investigation, leads men to ponder what yet remains, and penetrate into what is unexplained with greater or less success.

3. We have seen that the Psalms employ a method of instruction which comes closer to the individual man than preceding methods of Divine teaching, and that they expound to the understanding what had previously been less clearly taught in other ways. It remains to be added in the third place, that they also apply it to the heart. The lessons unfolded in the Psalms are not drawn out in cold didactic statements and formulas of doctrine, but uttered as the language of devotion. The truths of religion are vitalized and exhibited in their due influence on the soul and its inward life. The ritual was a service of external forms, valueless indeed, unless accompanied by the state of heart which it was designed to awaken and express, yet as far as the positive statute was concerned, purely external. The history taught its lessons of God, but it was in facts apart from the personal experience of those who read or heard it. The Psalms are uttered from the depths of the heart, with a sense of God's nearness and a conviction that his favour is the one indispensable necessity. They are filled with expressions of the most solemn awe of God, devout thanks-

givings for his mercies, earnest supplications for his pardon, and fervent breathings after communion with him. He is seen in every experience of life, every trouble wings a petition to him, every joy calls forth accents of praise. The Psalms are just the religion of the Old Testament practically realized in the heart and the life.

We have now seen in what several ways the Psalms are an advance upon the forms of revelation that preceded them. The inquiry next arises, what is the positive increment to the sum of Divine knowledge thus made? To what extent are germs of truth expanded which were previously latent or undeveloped, or what accession is made of truths not before imparted? This is substantially equivalent to the question, which, as has already been stated, we were to consider in the last place, What preparation is made in the Psalms for Messiah's coming?

That this is really the same inquiry stated in a different form, will appear from the consideration that the only development of doctrine to be found in the Old Testament respects the Messiah and such truths as are dependent upon or intimately related to this great central and cardinal doctrine. Every thing else was made known with as much clearness and explicitness in the earliest as in the latest stages of Divine revelation. Thus the unity and spirituality of God, his self-existence, eternity, and infinity, his holiness, his moral government, his claim to the supreme affection of the soul, man's original state and his fall, are taught no more distinctly in any part of the Scriptures than they are in the books of Moses. But the doctrine of a Redeemer and of the redemption which he was to effect was gradually unfolded, beginning with general and vague intimations, and ending with the fulness of gospel disclosure. This naturally involved a similar procedure in respect to all associated doctrines. Hence the same progressive disclosure attaches to the subject of the Trinity on account of the distinct office assigned to each of the sacred persons in the economy of redemption; the future state and the resurrection, since these belong to the completeness and glory of Christ's redemption; the greatness of the love of God, since its highest evidence is the gift of his Son; and the mysteries of Divine providence, since the last elements of the problem could only be furnished

by the cross of Christ. The entire development of doctrine is controlled and conditioned both in measure and manner by the direct revelations made respecting the Messiah. These afford the key to all the rest. It is ever the central figure, without which nothing can be properly understood or duly estimated. As he is lifted into greater prominence or made better known, a corresponding progress follows as of course in the entire system of doctrine concatenated with his person and work. And on the other hand, every fresh step taken in the communication of any of these concatenated doctrines is an indirect advance in the knowledge of Messiah, and is attended by a corresponding progress in the direct revelations respecting him. And as in the onward movement of a circle, where the centre acts on the periphery and the periphery reacts upon the centre, and these cannot be sundered the one from the other, nor their mutual relation disturbed, the true motion of the whole is measured by the centre, whose steady progress invariably sums up the particular velocities of every individual point; so in this grand circle of revealed truth the proper measure of the total advancement is found in the doctrine of the Messiah, which regulates and governs all the rest, and the particular progress of any other individual doctrine must find its explanation in its bearings from this.

The positive accession made to the knowledge of the Messiah in the Psalms, and indeed in all the poetical books taken together, is less considerable than in the prophets. This arises from the general design of these portions of the Old Testament respectively. The leading aim of the poetical books is not so much to make new disclosures of truth never before revealed, as to bring home to the heart and understanding what had already been communicated in God's word and providence. It was to place clearly before the inner consciousness of God's people what had been previously revealed either explicitly or implicitly; nevertheless new elements of truth are not wanting. For this process was conducted not by the human reason or the unaided religious sense, but by the Spirit of God, who inspired the psalmists as truly as the prophets, and fitted each for the precise task in the general scheme of his revelation, which he allotted to them. And even the legitimate unfolding of germs

previously bestowed was not possible without his immediate superintendence and direction, nor without the addition of fresh materials. For this growth, if we may call it so, or expansion of divinely imparted ideas, must not be confounded with a mere logical development of principles, whose last result is in every case implicitly embraced in the original proposition from which it is deduced. The process of which we are speaking proceeds regularly from stage to stage, but there is ever an increment as well as an evolution; and the former is essential to the latter. The forcible and untimely tearing open of the bud will not produce the flower. It requires a continuance of the same process and the same vital agency to convert the bud into the flower, as was concerned in the original production of the bud itself. And so in each successive stage of Divine revelation. The same spirit of truth, who imparted the earliest and most elementary lessons respecting the coming salvation, communicated every succeeding lesson, until the series was complete, each attaching itself nevertheless to that which went before and growing out of it, though not identical with it, since it contains both a fresh deduction from the preceding and an addition of elements and materials entirely new. In the revelation made through the prophets the new predominates; and that which was made through the psalmists and other inspired poets the remodelling of the old; and yet both new and old are found in both, though in varying measure and proportion.

Extreme opinions have been held respecting the Messianic teachings of the Psalms. On the one hand it has been contended that no direct and explicit reference to the Messiah occurs in the entire book. And on the other, that such references are to be found in every individual psalm. The middle ground is here the true one. There are explicit references to the Messiah in this book, and these are limited to particular psalms, not spread over the whole number. And yet there is this element of truth in both the erroneous conceptions of the book above referred to, that those psalms which are in the strict and proper sense Messianic, are not to be sundered entirely from the rest, as though they stood alone by themselves, were totally distinct in character from the others, and had no links of connection with them. The unity, which we have

already seen to belong to the book of Psalms as opposed to the superficial notion of its miscellaneous and unconnected character, asserts itself here also. It is important to a proper understanding of the book as a whole, that this should be seized and rightly apprehended. It consists of a great number of separate productions, but these have their mutual relations and connections, and form together one whole.

This unity, however, does not establish a uniformity. And herein lies the error of the extreme views above cited. It cannot be argued that since some psalms are Messianic, therefore all are Messianic; nor, on the contrary, since some manifestly do not relate to the Messiah, therefore none do. The unity, which prevails, is consistent with diversity. It is that of distinct but intimately related parts, which we have already seen to spring from a common root, and which, as we are about to show, coöperate to a common end.

The Messianic psalms instead of being reduced by forced interpretations and gratuitous assumptions to a level with the rest, or, on the other hand, discriminated from them too sharply and thus entirely isolated, are rather to be regarded as an integral part of a connected system of thought and feeling. These constitute the crowning portion of the pyramid, resting upon and sustained by all that lies beneath it, while the same lines traverse the whole from base to apex, determining its figure and dimensions. They are the foci, to which every ray more or less directly tends, and into which it ultimately falls; luminous points into which the brightness diffused over the whole is gathered up and concentrated. They form not merely the most important portion of all, but that to which the rest in their measure contribute; the advanced lessons to which the rest are preliminary and preparatory, paving the way for them step by step. The teaching regarding the Messiah is not suddenly or spasmodically injected, as it were, without antecedent explanation, or anything to account for its introduction, standing apart from its own context and all its surroundings, and disconnected from all other objects of religious thought and meditation. It is interwoven most intimately with the whole, and forms in fact its centre and heart, the seat of its life, whence vitality is derived to all the rest. And it is by the entire complex system

of Old Testament teaching, not by a few isolated predictions having direct, immediate, and exclusive reference to Christ, that the preparation for his coming is made.

It is here just as it is in the prophets. Their predictions of Messiah are never isolated passages, sundered from the body of their ministry and having no connection with it, sudden glimpses into the distant future, but standing quite apart from the rest of their disclosures. The Messianic revelations are the centre and heart of each prophet's work, bound indissolubly with every fibre of the whole. The mode and manner of his exhibition of Messiah is shaped by the tenor of the entire prophecy in which it is found. While on the other hand the estimate set upon each book of the prophets, and its proper classification and position in the scheme of the Old Testament, is regulated by its Messianic contents. It has been greatly, as we think, to the prejudice of the Christological study of the Old Testament that Christ has been sought and found only in detached parts and passages; that what is directly Messianic has not been viewed in its vital connection with the entire dispensation in which it is found. Hence the failure to see the *whole* Old Testament just in that light in which it chiefly presents itself, and should be principally regarded, as one continuous scheme of preparation for the coming of the Son of God.

It is very easy to trace currents of thought throughout the book of Psalms, which set in the direction of the Messianic idea and finally issue in it, showing us how the whole body of their religious ideas tended to this point, culminated in it and formed a preparation for it. We shall also discover, if we look at the subject from this point of view, a completeness in the Messianic teachings communicated through the inspired poets, which so far from being fragmentary or incoherent, are just the consistent development on all sides of a definite scheme of thought, leaving no aspect of it untouched, and yet never passing beyond it. This, too, will enable us to see the relation which subsists between the Messianic preparation of the Psalms and that of the other poetical books, since each fulfils its own specific part in the scheme of which we have spoken. This is most largely, but yet not fully, unfolded in the book of Psalms. It still needs the others for its complement; and the integrity and

symmetry of the whole is only then ascertained when all are viewed together.

We have already seen that the Psalms are in their fundamental character utterances of worship. The worshipper feels himself to be in the immediate presence of God, and all distracting thoughts are excluded. God and man confront each other: everything else fades out of sight. God's relations to man and man's relations to God are the two domains within which the thoughts are rigidly confined. These domains, though distinct, are correlative. For every aspect under which the one can be contemplated, there is a corresponding aspect belonging to the other. Now man in his relation to God may be regarded passively or actively, that is to say, in his privileges or his duties. In other words, he may be conceived as a creature endowed of God, or as his servant subject to his law. In the latter case he has obstacles to surmount, and foes to contend with. This suggests a twofold aspect, under which, as God's servant, he may be contemplated, viz., in the heat and fury of the conflict, or after he has passed successfully through it, that is to say, as struggling with evil, physical and moral, and as victorious over it. For the man, in the attitude of the psalmist, whose aspirations go forth toward God, and who is striving to realize in his soul what his relations to God involve, there are these three aspects under which he may consider himself. And since the Psalms are not designed for private and individual devotion merely, but for public worship, the psalmists associate with themselves the entire class of those whom they represent and for whom they speak.

1. Man as a creature endowed of God.
2. The righteous man struggling with his foes.
3. The righteous man victorious over his foes.

Now each of these categories suggests a contrast in the correlative sphere of God as related to man. To the first stands opposed God as the creator and benefactor of man. To the double aspect under which the righteous may be contemplated in respect to his contest with his foes, stands opposed a twofold contrast, one lying on either hand. First, the positive contrast of God, who will deliver or has delivered him from the power of his foes. Secondly, the negative contrast of the absence of

God as a deliverer, in which case evil dominates and man is vanquished.

For the sake of greater clearness, although at the risk of tiresome repetition, we will now place these triple correlates together. They are,

1. Man the creature endowed of God, and God the creator and benefactor of man.

2. The righteous beset by foes and God his deliverer.

3. The righteous victorious by God's delivering aid, and he who is without God utterly failing though possessed of every earthly advantage.

This we take to be the foundation structure of all the Messianic teaching communicated through the psalmists and inspired poets. Each of the six ideas represented in this simple scheme of triple contrasts, culminates either positively or negatively in the Messiah, in one or other of the poetical books, and if we are correct in our opinion of the matter, there is not another idea in these books which does. Messiah is not in this portion of the Old Testament represented under any other aspect, nor reached directly or indirectly by any other process of thought.

Messiah, in whom God became man; the Word was made flesh, is thus approached at once from the Divine and from the human side. This was the case likewise with the typical teachings of the antecedent history. There is, on the one hand, a series of human types, men raised up to discharge important functions or accomplish great deliverances, and prefiguring Messiah in some aspect of his work or some feature of his character. Along with these we find another series of works and deliverances wrought by the immediate hand of God, or by his messenger, who is identified with himself, the angel of Jehovah, which also prefigure the ultimate salvation. These two lines converge and meet in him, who is at once God and man.

The factors of the sacred history are thus the very same as the parties to every act of worship, God and man. And the Messianic lesson of the history is so far virtually identical with the lesson of these songs of worship, that both point forward to him who unites the Divine and human natures in his single person.

The Psalms, nevertheless, make a great advance beyond the teachings of the history in both clearness and fulness.

1. They utter in intelligible and unambiguous language, what in the types was expressed more darkly and doubtfully in symbols, whose prospective design and bearings may not have been known and in many cases perhaps not suspected.

2. They explicitly combine what in the types of history stood as yet unconnected side by side, the human and the Divine in the person of the Messiah. The psalmists develope distinctly to their own consciousness and that of others, the deep and pregnant meaning of the prediction by the prophet Nathan concerning a son of David, who was at the same time to be the Son of God. This earliest intimation of the union of the two natures in Messiah is couched in language not wholly free from ambiguity and doubt. But it is corroborated and expanded by the psalmists in such a way as not to leave the shadow of a question how it was understood by them. In rising to the doctrine of the Messiah from the human side they ascribe to him titles, attributes or works, which evidence divinity. And this is in fact the most certain indication that Messiah is in such cases the person intended. A man is described in human relations but with Divine qualities, and the latter are expressed in terms, which could by no exaggeration or flattery be applied to a mere man.

Those psalms which approach the doctrine of Messiah from the Divine side appear to be less certainly Messianic in the consciousness of their writers. They contain undoubted Messianic elements, they form part of the preparation for the full doctrine of the Messiah, part of the process of thought by which the mind of the chosen people was led up to the complete disclosure of the truth upon this subject. But it is not clear that the writers connected them with Messiah in their own minds. They speak of God under those aspects, which, as we learn from the New Testament, belong in the economy of the Trinity distinctively to the Second Person; but they do not exhibit a distinct apprehension that their words apply to the Messiah.

After these suggestions respecting the fulness of teaching in the Psalms on this point, as compared with that of antecedent

Scriptures, we proceed to show that the scheme of thought already presented precisely covers the Messianic contents of the Psalms, and the associated poetical books.

I. Man as a creature endowed of God is lifted into the Messianic sphere by attributing to him gifts or endowments which transcend the measure of what is merely human. When the limitations of our nature are lost sight of, and the bounty conferred is not bounded by the capacity of man to receive, but takes its dimensions only from the power of God to give, then the theme rises above the level of God's grace to ordinary men, and the subject of such an experience must be the Messiah. The eighth psalm affords an example of this. It is a devout meditation upon God's goodness to his creature man, in the midst of which occur the following expressions: "Thou hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put *all things* under his feet." Whether the psalmist had Messiah distinctly in his thoughts as the bearer of universal sovereignty, when he penned these lines, may not be very clear. These universal terms might be so limited by the context as to bring them down to the level of God's bounty to our race at large. But at the least the psalm trembles on the verge of the Messianic idea. It presents a thought which leads directly to it; and which, whether fully developed to the consciousness of the psalmist himself or not, is seized upon and developed into full Messianic dimensions by the apostle Paul, who repeatedly recurs to it in that view. And we are inclined to think that the argument for the direct and conscious Messianic character of this psalm may be made stronger than is commonly allowed by those who view it as an isolated production, by taking into view the three following considerations. 1. The doctrine of Messiah's universal dominion is plainly and repeatedly taught by David elsewhere. 2. His constant method in such cases is the same that is adopted here, to rise from the human to the Divine by simply removing all limitations. And this, it may be remarked by the way, is the very method which we employ in striving after a just conception of the Divine attributes. 3. The first seven psalms form a connected series, dwelling upon the same thought in its different aspects and applications and culminating in the

second psalm, which is an explicit assertion of Messiah's universal dominion. This series is immediately followed by Psalm viii., which describes the honour put upon man and his universal dominion. Now why must the highest possible illustration of this subject, the dignity of Messiah sprung from human race be lost sight of, especially when the very position of the psalm seems to link it directly with the second, where this theme is made prominent?

The correlative idea is that of God the creator and benefactor of man. It has been said already that Messiah as approached from the Divine side does not appear to come as distinctly before the consciousness of the inspired singers, as when arrived at from the human side. We may add here that while the Psalms furnish elements, and so to speak initial points in each of the lines of thought that lead from the contemplation of God to the Messiah, it is distinctively the province of the other poetical books to develope these and carry them out into higher forms and to a more distinctly Messianic character. The Psalms, which are predominantly practical in their nature, come to the doctrine of Messiah chiefly though not exclusively from the human side. The other poetical books, which may be characterized as predominantly speculative, start chiefly from the Divine side.

God considered not as the absolute Godhead, but relatively to his creatures and particularly to man, brings the line of thought within the range of what distinctively belongs to God the Son. An example may be found in Psalm cii., "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same and thy years shall have no end." And again in Psalm 97, beginning, "The Lord reigneth, let the earth rejoice," and proceeding, verse 7, "Confounded be all they that serve graven images, that boast themselves of idols; worship him all ye gods." That these passages offer elements for the development of Messianic thought is plain from the use made of them in the Epistle to the Hebrews, where they are applied to Christ. And this is not merely in the way of

accommodation, as appears from the fact that the claims of Messiah are argumentatively deduced from them.

The Psalms proceed still further in this line of Messianic development, when they distinguish the divine angel of the Lord, or the Word of the Lord, from God himself, and attribute to them a sort of separate agency relative to the creation or to man. The same thing, it may be remarked in passing, is done in respect to the Spirit of the Lord, thus laying the basis for the New Testament doctrine of the Holy Ghost. The inward distinction in the Godhead, thus cursorily suggested in the Psalms, is however developed into new prominence and at considerable length in the book of Proverbs, which in chap. viii. erects the Wisdom of God into a separate person, and attributes to him an agency which belongs appropriately to God the Son. Able commentators have, from the earliest periods, found here explicit reference to Christ.

II. The next tract of thought, which slopes upward into a Messianic region is that of the righteous beset by foes. The decisive test here again that Messiah is the subject, is the ascription of attributes to the sufferer, or the anticipation of results from his prospective deliverance, which transcend the limit of what is merely human. The freedom from imperfection and removal of limitations are absolute, and extend through the entire psalm in the case of the 22d, beginning "My God, my God, why hast thou forsaken me?" and which Strauss, of mythical notoriety, pronounced "the programme of the crucifixion." At other times there is only a partial infusion of the supernatural, which is confined to particular expressions, and mingled with others in which confession is made of sin, or the merely human is implied. Thus in Psalm xvi., to expressions that any suffering saint might employ are added the words, "Thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption." The apostle Peter declares that this was fulfilled in its full sense only in the resurrection of Christ. In Psalm xl., "Sacrifice and offering thou didst not desire . . . then said I, Lo, I come: in the volume of the book it is written of me," which is so far Messianic that the Epistle to the Hebrews developes from it the intrinsic superiority of Christ's sacrifice. And yet the same psalm con-

tinues, verse 12, "Mine iniquities have taken hold upon me so that I am not able to look up." The same phenomenon recurs Psalm lxix. and cix. Such psalms have mingled reference to Messiah and to the entire class of righteous sufferers, to which he belonged and of which he was the most conspicuous example. They accordingly serve to mediate, as it were, between those psalms which relate exclusively to a merely human subject and those which are exclusively Messianic, linking this entire department of thought in all its applications and modes of expression into one connected whole.

The psalms which portray the Messiah as a sufferer and as an object of hostility to wicked men, set forth mainly his priesthood upon one of its sides, and connected with this his prophetic office. His priesthood, or rather his sacrificial character, is shown in the unparalleled intensity of the sufferings which he endures. But though these are declared to issue in good to others and in the salvation of the whole world, they are not explicitly stated to be vicarious. And even the personal offering which he presents as distinguished from the merely animal sacrifices of the law, is not spoken of as a substitution or expiation, but simply as obedience and submission to his heavenly Father's will. "Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God." The full doctrine of Messiah's vicarious sufferings for the sins of men is reserved for Isa. liii. His prophetic office is shown in such expressions as "I will declare thy name unto my brethren." Ps. xxii. "I have preached righteousness in the great congregation." Ps. xl., etc.

The correlative idea to that of the suffering righteous is that of a delivering God. The psalmists in their distresses constantly call upon God as their Saviour and Redeemer, an office which belongs specifically to God the Son. But it is in the book of Job that this idea rises most conspicuously into the Messianic region. Job, as the prince of sufferers, was himself a distinguished type of the suffering Son of God. But his triumphant burst of faith, though it may not have been consciously directed to the Messiah, has been recognized in all ages as containing an evident Messianic element. "I know that my

Redeemer liveth, and that he shall stand at the latter day upon the earth."

III. The seed of the woman was condemned to struggle with the serpent and his seed, and suffer the bruising of his heel. This struggle would be most intense in the case of the great champion, by whom the final and decisive victory was to be achieved. Messiah was, therefore, identified with the cause of all who steadfastly fought this battle with evil. His estate of humiliation and suffering would be generically the same in its character and results with the persecutions and sorrows endured by the righteous as a body, only of unexampled intensity, free from sin and followed by results of unlimited magnitude and glory. The particular form and drapery of the representation were borrowed chiefly from the experience of David, for the double reason that this was more vividly present to the psalmist's mind, and that the types of history belonging to this specific class for the time culminated in him.

The strife was not to end, however, with the bruised heel of the seed of the woman. It had been promised that it should terminate in the crushing of the serpent's head. This brings us to the third and last phase of thought, which takes on a Messianic colouring, viz., the triumphant righteous together with the converse of the picture, these being the positive and negative poles of the same idea, the issue of the contest with evil, first, as waged by God's help, and secondly, as carried on without him.

The most conspicuous type was here again afforded by the experience of David, to which that of Solomon was added by a natural sequence. The appropriateness of making this the starting point from which to rise by the usual method of removing all limitation and imperfection to the splendour of Messiah's triumph, lies not merely in their individual, but also in their official relations. David was advanced from the midst of sore trials and malignant persecutions to a throne, which in Solomon attained a yet loftier measure of magnificence and renown. But they were besides the divinely constituted heads of God's earthly kingdom at the zenith of both its temporal and spiritual prosperity and power, apt emblems, therefore, of Him in

whom that same kingdom, under a different form, should reach its final consummation.

The kingdom of David, with his successful wars, affords the model, which in Psalm ii. is heightened into an impotent and unavailing combination of all the kingdoms of the world against the King, whom God had set in Zion, and whose hands wielded a sceptre of iron, which could dash to pieces the most formidable opposition as easily and completely as a potter's vessel. In Psalm lxxii. the image is drawn from the peaceful and prosperous sway of Solomon, which is expanded to the full dimensions of the earth and made to endure for all time. But as the subjection of the nations is not merely a forced but a voluntary one, it is represented in Psalm xlv., under the additional emblem of a marriage alliance with a beautiful princess, attended by a retinue of kings' daughters and with bridal presents brought from rich and powerful states. The Song of Solomon is simply an expansion of this same idea to a more extended allegory. In Psalm cx. a new dignity is added to the monarch. Like Melchizedek, who reigned in Jerusalem ages before either David or Solomon, he is not only king but priest; he not only rules a willing people and is victorious over his prostrate foes, but has in addition the sacerdotal privilege of near approach to God, and this too in the most unrestricted and unlimited sense. The high priest himself could only come once in the year into the most holy place, and stand before the symbol of the throne of God; Messiah takes his permanent seat at God's right hand. Other priests were not suffered to continue by reason of death; Messiah is a priest for ever.

We have before seen how Messiah was set forth in his estate of humiliation, together with his prophetic office and his priesthood upon one of its sides. This is now completed by his estate of exaltation, the other side of his priesthood and his office as king.

But the kingdom which has thus far served as a type of Messiah's exaltation and glory, is capable of being considered from a different point of view, as worldly and transitory, and as such fitted to illustrate by contrast what it has hitherto been employed to represent by comparison. This is the aspect under which it is regarded by the remaining two poetical books, which

are therefore negatively Messianic. Ecclesiastes sets forth the unsatisfactory nature of all the splendour even of Solomon, when enjoyed without God. And the book of Lamentations at once completes the series and links this with the lessons of the succeeding period by bewailing its overthrow in consequence of its ungodliness, a result which it required centuries to develope.

To sum up the results at which we have arrived. The Psalms unfold the doctrine of the Messiah for the most part consciously and from the human side. They portray him as the man raised to sovereignty over the universe, as the righteous sufferer whose unparalleled sorrows result in the salvation of the world, as the triumphant monarch who subdues all opposition, rules peacefully over the whole world and to the end of time, is wedded to his people in holy love (an idea expanded likewise in the Song of Solomon) and who is a priest as well as a king. The other poetical books develope the doctrine of the Messiah for the most part unconsciously and from the Divine side. He is the Wisdom of God celebrated in Proverbs, the Redeemer in whom Job declared his confidence, the founder of an empire which has neither the unsatisfactory nature of worldly grandeur set forth in Ecclesiastes, nor its transitory character as shown in the Lamentations.

Art. V.—*The Philosophy of Mathematics.*

Whilst there are few who have not some knowledge of this science, fewer have ever asked themselves, What is Mathematics? and when the question is proposed a less number still are able to give a satisfactory answer. Unlike most other sciences, the name of this is not distinctive. Mathematics—*τα μαθηματα*—literally means, *things to be learned.* Accordingly, when the Greeks used the expression in a technical sense, they meant all the then known sciences. The subsequent use of the word in the restricted sense in which it is now always employed, is arbitrary, except so far as this usage may