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## CONTENTS.

|  |     |
|--|-----|
| <b>EDITORIAL:</b>  |     |
| Notes.—The Ring and the Wheel. Two Professors. Outside and Inside. Living in Other Lives. Still Forward! Telling What and Telling How.....   | 385 |
| The English Bible Before Wiclif.....   | 385 |
| <b>NOTES ON OPEN LETTERS:</b>  |     |
| A Scheme of Sunday-school Scrap-Books, and a Proposed Sunday-school Librarians' Conference.....  | 388 |
| <b>FROM CONTRIBUTORS:</b>  |     |
| Consider [poem]. By the Rev. M. Woolsey Stryker.....   | 387 |
| Rehoboam's Reign, and the Monuments of Egypt and Assyria. By Professor Francis Brown, D.D.....   | 357 |
| The Septuagint and Jeroboam. By Professor W. Henry Green, D.D., LL.D.....  | 388 |
| Religion and Common-Sense. By the Rev. S. F. Hotchkiss.....  | 388 |
| The Teacher's Outside Work. By Margaret E. Sangster.....   | 389 |
| <b>FOR CHILDREN AT HOME:</b>   |     |
| The Book Tommy Tucker Hid. By Ernest Earleton.....   | 389 |
| School Life in Damascus. By Miss Ida Hinman.....   | 389 |
| <b>LESSON HELPS:</b>   |     |
| Lesson Calendar.....   | 390 |
| [Lesson 1. July 5. Revolt of the Ten Tribes. 1 Kings 12: 6-17.]  |     |
| Lesson Text.....   | 390 |
| Lesson Plan.....   | 390 |
| Lesson Analysis.....   | 390 |
| Lesson Bible Reading.....  | 390 |
| Lesson Surroundings.....   | 390 |
| Critical Notes. By Professor W. Henry Green, D.D., LL.D.....   | 391 |
| The Revolt of the Ten Tribes. By William M. Taylor, D.D., LL.D.....  | 391 |
| Illustrative Applications. By H. Clay Trumbull.....  | 392 |
| Teaching Hints. By the Rev. A. F. Schaeffer.....   | 392 |
| Hints for the Primary Teacher. By Faith Latimer.....   | 393 |
| Blackboard Hint.....   | 393 |
| Hints for Lesson Hymns.....  | 393 |
| Question Hints. By Miss Anna T. Pearce.....  | 393 |
| Oriental Lesson-Lights.....  | 393 |
| <b>BOOKS AND WRITERS:</b>  |     |
| Publications Received.....   | 394 |
| The New Revision and its Editors.....  | 394 |
| The Reformers. The Women of the Reformation. The Nature of Mind and Human Automatism. The Works of John Ruskin. The Bishop of Africa. Joyful through Hope. There's a Friend for Little Children..... | 394 |
| <b>LITERARY NOTES AND NEWS:</b>  |     |
| A New Edition of the Book of the Dead. A General Sunday-school Library Catalogue.....  | 394 |
| <b>WORK AND WORKERS:</b>   |     |
| Convention Calendar.....   | 395 |
| Summer Assemblies.....   | 395 |
| The Church Choral Union. By Dr. C. R. Blackall.....  | 395 |
| Workers in Council.....  | 395 |
| Councils in Prospect.....  | 395 |
| Sunday-schools.....  | 395 |
| Temperance.....  | 395 |
| Personal.....  | 396 |
| <b>WORTH REPEATING:</b>  |     |
| True Living [poem].....  | 396 |
| An Old Convent in Cairo.....   | 396 |

Everybody knows the faults of great men. That is not because great men have more faults than other men; but because the little faults of great men are more prominent than the great faults of little men. A finger-ring close to the light will cast a wider circle of shadow than a cart-wheel at a distance from the light; but that is no reason why the cart-wheel should reproach the finger-ring with the greatness of the shadow that it casts. What a pity that all the cart-wheel critics, in the church, in the home, and in business life, cannot remember this simple fact.

Few men in America are more diligent or more intelligent students of the ancient monuments than Professor Francis Brown of Union Theological Seminary. Our readers will turn therefore with interest to his article in this number, which combines the light thrown by the Egyptian and the Assyrian monuments upon the reign of Rehoboam, and which discusses the famous Egyptian inscription that has been thought by some to contain a reference to Rehoboam himself. In another column, Professor

W. Henry Green examines the remarkable story of Jeroboam, as it appears in the Septuagint version, as throwing light upon the first and second lessons of this quarter's series.

That which is outside of a man is always of less importance to his real life than that which is inside of him. The same earth, the same air, the same sunshine, nourishes the deadly nightshade and the juicy grape; it is the nature of the plant that makes all the difference. Good tools will never of themselves make a good mechanic; and a good mechanic was never yet spoiled simply because he had not the best tools. There is material for thought in this truth for those who claim that their good intentions are always spoiled by their outward circumstances. Perhaps the difficulty is rather in the inside than the outside; perhaps if all the difficulties were removed from the inside, there would be found to be no difficulty at all on the outside.

No man's life is wholly confined within the limits of his own living. Sometimes this familiar truth strikes one with all the freshness of surprise. The Sunday-school teacher hears that a sentence once spoken to a heedless boy has blossomed into that boy's life, and is now bearing a great harvest in a distant city. The writer pens a paragraph, and, months later, takes up an Indian or Australian paper, to find that that paragraph has started a hot discussion in which the truth has been carried farther than he could otherwise have hoped for. When such facts as these come unexpectedly to the knowledge of the worker, he feels as if he himself had been working unconsciously in that distant city, or in that far-off land. And, after all, there is a share of truth in the thought. A part of his life has indeed gone into that distant work, of which he now hears only incidentally; and that life is diffusing itself into wider channels of usefulness through many another life. There is cheer here for many an unknown laborer. You do not know in what distant fields your life is working; you do not know how far the light has been carried which was kindled at your flame.

It is not in man that walketh to direct his steps—or even to halt his steps. Having started on the journey of life, he must keep journeying. However much he loves the present, he will be crowded out into the future; however uncertain the future seems, he must test it. On the express trains of this life no stop-over checks are given, and each passenger must go on, and on, and on; ceaseless roar of progress in his ears; ceaseless flash of passing objects before his eyes; ceaseless breath of motion on his forehead. He cannot stop, and, being a passenger, he cannot even see the track ahead! But God can see it, and does. Standing on the rear platform of an express train in its swift flight down the slopes of the Alleghanies, one sees again and again the beautiful landscape behind blotted out by sharp curves and smoky tunnels. A flash—and green mountain vistas open up, with the steely flash of rivers at their base. A shadow—they are gone, or are fading in the distance. So in the journey of life. We are sometimes saddened by the frequent necessity of abrupt separation from that which is lovely, and which we love. We are sometimes frightened at the thought of the future

into which we are being borne, seeing as little of it as the mountain railway traveler sees of the rails ahead. We need be neither saddened nor frightened, if we remember that, as on every railway train there is always one watchful face looking forward in our behalf, so God sees and guards our futures, unseen to us, and that this same rushing progress of life that bears us from so much, may, if we are faithful, bear us unto more. For, at most, what are mountain vistas of the Alleghanies, what are the joys of this life, to those who are journeying home?

What is wanted in many of the Sunday-school conventions now being held over the country, is less telling *what*, and more telling *how*. When a Sunday-school worker has succeeded in getting sufficient leisure to permit him to go several miles, or several hundreds of miles, to attend a convention, he ought not to be expected to listen patiently to addresses on the importance of Sunday-schools, the necessity of discipline, or the urgent need to win the scholars' attention. If a speaker has nothing more to tell than that, he would do much better to remain silent. Everybody who attends a Sunday-school convention is convinced, before he goes, of the importance of Sunday-schools, but everybody does not know how to start a new Sunday-school in a neighborhood where there is none. Nobody knows better than the new beginner in Sunday-school work, the necessity of keeping his scholars in order, and of winning and holding their attention; but perhaps none knows less than he how to do those necessary things. Remember these facts the next time you speak in a Sunday-school convention. If you feel inclined to devote half an hour to prove the importance of getting one's scholars to come out publicly on the Lord's side, just keep your seat long enough to enable you to find out what practical means will help toward that consummation. Then when you have found how, you can rise and tell how. Do that well, and you will be a useful speaker. Sunday-school workers sometimes get very tired when they have to listen to a speaker discoursing drearily on the importance of something of whose importance they never had a shadow of a doubt; but they never get tired of listening to a speaker who tells them of new methods of wielding their weapons effectively in the service of their Redeemer and King.

## THE ENGLISH BIBLE BEFORE WICLIF.

Everything connected with the English Bible is of special interest in the year which sees the publication of the complete Revised Version. It is therefore worth while to note, by way of information or of reminder, as the case may be, that the people of England had vernacular versions of a considerable part of the Bible centuries before the appearance of the Wiclif translation.

The version by Wiclif and his followers, appearing about 1380, was the first complete translation of the Scriptures into English, and the first, doubtless, in any Teutonic tongue, unless we believe that Bishop Ulfila, in the fourth century, rendered the whole Bible into Gothic, from the Septuagint and a Greek New Testament manuscript. This Bible of Ulfila, partially preserved, and accessible in an inexpensive form, is the oldest translation extant of any part of the Scriptures in a Teutonic language. It was, of

name, and the head above this shield, are in no way distinguished from the rest, and the name itself has the same determinative with them. Others (R. S. Poole, G. Rawlinson, etc.) read, "Judah, a kingdom." But *malk* (Heb. *melek*) cannot mean kingdom, and "kingdom," in Hebrew, would precede the name "Judah." Poole (Smith's Bible Dict., art. *Shishak*) disregards the former objection almost wholly, and meets the latter by supposing the Egyptian scribe to have treated "kingdom" like an Egyptian determinative, which follows its word. To this may be replied: (1) There is already the determinative indicating a place; (2) Either the Egyptians understood *malk* to mean "kingdom," or they did not. If they did, why should they not have translated it, to make it intelligible to readers? If they did not, why should they have treated it as a determinative?

The great difficulties attending all these attempts at explanation confirm the antecedent probability that we have in *Judha-malk* the name of a town not yet identified.

The positive contribution of the *Assyrian* monuments to Rehoboam's history concerns his date. These monuments prove that Ahaziah, king of Judah, was killed by Jehu (2 Kings 9: 27) not later than 842 B. C. The years of reign of all the kings of Judah, from Rehoboam to Ahaziah, if added together, make ninety-five. Rehoboam cannot, therefore, have begun to reign before B. C. 937. Probably it was three or four years later than this, so that the date (975) given in the margin of our Authorized Version, must be brought down more than forty years. Sheshenk's campaign against Jerusalem would then fall not far from B. C. 930, but a little after that date, rather than before it.

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## THE SEPTUAGINT AND JEROBOAM.

BY PROFESSOR W. HENRY GREEN, D.D., LL.D.

The Septuagint, or old Greek version of the Scriptures, contains a long passage inserted in 1 Kings 12, between verse 24 and verse 25, which gives a somewhat different account of Jeroboam and the circumstances attending his accession to the throne from that given in the Hebrew.

It begins (comp. 11: 43): "And King Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Rehoboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, and he reigned twelve years in Jerusalem" (inconsistent with 14: 21). The name of his mother is given with a slight euphonic variation from the Hebrew text (14: 21, 31) as Naanan (Naamah), but with an addition not there sanctioned, "daughter of Ana (Hanun, 2 Sam. 10: 1, 2), son of Nahash, king of the children of Ammon." Then, after characterizing Rehoboam's reign, "and he did that which was evil in the sight of the Lord, and walked not in the way of David his father," it proceeds (comp. 11: 26 ff.), "And there was a man of Mount Ephraim, a servant to Solomon, and his name was Jeroboam, and his mother's name was Sarira, a harlot; and Solomon set him as taskmaster (lit., ruler of the whip) over the levies of the house of Joseph. And he built for Solomon Sarira in Mount Ephraim, and he had three hundred chariots of horses. He built the citadel with the levies of the house of Joseph; he enclosed the city of David, and was aspiring to the kingdom. And Solomon sought to kill him, and he feared, and fled to Shishak king of Egypt, and was with him until Solomon died." Upon hearing in Egypt of Solomon's death, he asked leave of the king to return; who, to induce him to remain, gave him as his wife Ano, the elder sister of the queen, Thekemina (Tahpenes). After the birth of his son Abijah, he renewed his request to be permitted to leave Egypt, and he accordingly "came into the land of Sarira in Mount Ephraim; and the whole tribe of Ephraim assembles there; and Jeroboam built there an intrenchment."

The narrative of his child's sickness and death is then introduced substantially as in 14: 1-18. The prophet Ahijah, who is stated to have been sixty years old, is introduced as though he had not been mentioned in the history before. Jeroboam says nothing to his wife about disguising herself, and makes no allusion to Ahijah's having told him that he should be king, as 14: 2. And Ahijah says nothing of Jeroboam's having been already raised to the throne, and having introduced idolatrous worship. He simply announces to her that upon her return to Sarira (not "Tirzah," as 14: 17), the child shall die, and pronounces sentence upon Jeroboam and his race in the terms of 14: 11.

Then "Jeroboam went to Shechem in Mount Ephraim, and gathered there the tribes of Israel. And there

went up thither Rehoboam the son of Solomon. And the word of the Lord came unto Shemaiah the Enlamite (Nehelamite, Jer. 29: 24, 31, 32), saying, Take to thyself a new garment, which has not come into water (comp. Jer. 13: 1), and rend it into twelve pieces, and thou shalt give to Jeroboam, and say to him, Thus saith the Lord, Take to thyself ten pieces to clothe thee therewith. And Jeroboam took them. And Shemaiah said, This saith the Lord respecting the ten tribes of Israel."

Then follows the interview of the people with Rehoboam, the delay of three days, his consulting with the old men and with the young men, his insolent answer to the people, their revolt, Rehoboam's flight to Jerusalem, his assembling an army, which dispersed at the command of the Lord by the prophet Shemaiah, substantially as it is related in 12: 3-24, though with numerous verbal differences, and with the omission of some minor particulars.

Dean Stanley, in his History of the Jewish Church, and again in his article on "Jeroboam," in Smith's Dictionary of the Bible, says that it is difficult to choose between this account and that of the Hebrew text, but gives the preference to the former. The decision of this question will be governed largely by the opinion which is entertained of the comparative accuracy of the Septuagint and the Massoretic texts in general. Conceiving, as I do, that the latter is immeasurably superior to the former in all respects, that the substantial correctness of the Hebrew Scriptures is incapable of being impeached, while the Septuagint shows numerous and evident marks of arbitrary alterations, I have not the slightest hesitation in believing that the true original narrative is that which is found in our ordinary Bibles, and that the account in the Septuagint is a garbled modification of it. Its various portions have, as Bishop Walton expresses it in his Polyglot, been "stuffed together" (*consarcinata*) from a diversity of passages.

The Hebrew text is confirmed by all the other independent ancient versions, the Targum, the Syriac, and the Vulgate. This peculiar form of the story is found only in the Vatican manuscript of the Septuagint, not in the Alexandrian, which, however, in general, follows the Hebrew more closely, and probably represents a text which has been corrected by it. Unfortunately, this portion of the Old Testament is not in the Sinaitic manuscript, the other great authority for the Septuagint text. But what is very remarkable, and stamps this story as a subsequent insertion, is the fact that it is inconsistent with other portions of the Vatican text itself. Thus in 14: 21, it agrees with the Hebrew in stating Rehoboam's age on ascending the throne to be forty-one years, and the length of his reign seventeen years. The counter-statement that he was but sixteen years old, was probably suggested by the fancy that it conformed better with his consulting "young men" of his own age. The Vatican manuscript also contains the account in 11: 29 ff., of the prophet Ahijah's interview with Jeroboam, which the story we are examining ignores, or rather refers to a different time and to another prophet. Apparently, offense was given by such a prediction uttered at such a time, as though the prophet encouraged his subordination, or led him to it. To avoid any such implication, Solomon's hostility is traced, not to his knowledge of this prophecy, but to Jeroboam's aspiring to the throne, of which the Hebrew text says nothing. And as this prophecy seemed inconsistent with Ahijah's denunciation of Jeroboam and his race, it is transferred to another prophet, Shemaiah, who, in consequence, perhaps, of this ill-omened communication, receives an appellation associated with a false prophet of Jeremiah's time, who bore the same name, but was a totally different person. The reproach cast upon Jeroboam's mother by calling her "a harlot," while the Hebrew text styles her "a widow," indicates further the animus of the piece.

The alleged marriage of Jeroboam with the sister of the queen of Egypt is simply transferred from Hadad, another adversary of Solomon 11: 19, 20. The birth of his son in Egypt likewise derived from this same incident, and the transfer of the child's sickness and death before the schism removes the latter still farther from the beginning of Rehoboam's reign; and like the express statement that he "did that which was evil in the sight of the Lord," is meant to suggest that the schism was the penalty of his own criminality and misrule, and not merely of his foolish bravado at the time of his expected coronation. But the denunciation of Jeroboam 14: 11 is thus left unexplained; for, according to this story, the crimes which deserved this judgment had not yet been committed. Jeroboam's "three hundred chariots" is probably just an exaggeration of the state and equipage affected by Absalom prior to his analogous rebellion (2 Sam. 15: 1). The change of the

name of Jeroboam's mother from Zeruah to Sarira, and of the place of his residence from Zereda to Sarira, is easily explicable from the confusing of similar Hebrew letters. In fact, the whole thing is readily explained on the assumption that the Hebrew form of the narrative is the genuine, correct, and original form, from which the other has been concocted. And in the majority of instances, the motive can be pointed out which led to the changes that were made.

Whether the story as it is now found in the Septuagint was originally composed in Hebrew and thence translated into Greek, or was first written in Greek as we now have it, it might be difficult to determine with certainty. The numerous and striking Hebraisms both in the use of words and in forms of expression plainly show that it was either translated from the Hebrew or written by one the actings of whose mind were controlled by the modes of Hebrew thought. The style is that of the contiguous portions of the Septuagint Version. The alterations and transpositions, for the sake of removing imaginary incongruities in the sacred text, find very frequent parallels in the course of that version. The strong probability is, as I conceive, that it was originally written in Hebrew or Chaldee as a life of Jeroboam for popular use reproduced and modified from the scriptural narrative; and that this rendered into Greek was by some transcriber inserted in the Septuagint at this point, who thereupon dropped 14: 1-20 from its proper place in the text as superfluous, but did not erase such preceding passages or verses as are here repeated with or without alteration.

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## RELIGION AND COMMON-SENSE.

BY THE REV. S. F. HOTCHKIN.

Thucydides said of Pericles, "that he was by his natural intelligence the best judge, on the shortest deliberation, of any matter in hand, and also the ablest forecaster of what the issue would be." A writer in the Library Magazine refers to Mr. Delane, late editor of the London Times, as an exemplification of this quotation. Editors, acting under constant emergencies, require common-sense; but kings, bishops, clergy, lawyers, physicians, and teachers, and all in public station, specially need it.

Reid declares (Intellectual Powers, Essay 6, Chap. 2) that the understanding which makes a man act prudently in life makes him capable of discerning truth and falsehood in self-evident matters "which he distinctly apprehends."

As a sound eye or ear gives a true report, so it is claimed that obvious truths should be recognized by the undepraved mind. Among such truths Monsieur Jaques places "the moral law, human liberty, the existence of God, and the immortality of the soul." See Krauth's edition of Fleming's Vocabulary of Philosophy, under the head "Common-Sense."

Common-sense is much admired in worldly matters. When General Grant, by close observation of the lay of the land, told Mr. Creswell the way to reach home, when he had lost his road, in his own neighborhood, he exhibited this faculty.

The power of Lincoln's anecdotes lay in the fact that they were only frames to a good picture, or nutshells for a toothsome kernel; as the figure of changing horses in crossing a stream at once indicated the danger of changing leaders in troublous and uncertain times. Stories are as the air to the ballad; they display vividly the excellence of the thought that lies underneath.

General Washington and Dr. Johnson were noted men of common sense.

When the good German pastor, Oberlin, would instruct his French mountaineers in agriculture, he planted two gardens where they must pass, and view the result of his work. When he wished new roads, he led the way with his pickaxe, and thus in both cases overcame prejudice.

Common-sense may be cultivated, and a position like that of Robinson Crusoe would develop it; for necessity forces invention. Children should sometimes be thrown on their resources to this end.

In religion, we properly hear of "the rubric of common-sense" and "sanctified common-sense." Sensible men take medicine in sickness, so prayers and sacraments repair spiritual weakness. It is sensible to breathe and also to receive God's Spirit, and to exercise both body and soul.

It is not common-sense to burn or destroy money, but the world admires the man who collects millions. What about the sense of the person who wastes invaluable time, and at death vainly cries, with a dying queen, "Millions of money for an inch of time"? Is it sensible thus to cast away hope of salvation in life's short