

## ◆THE◆OLD◆TESTAMENT◆STUDENT◆

VOL. VII.

JUNE, 1888.

NO. 10.

IT is not improper, we think, to refer editorially to the fact that on and after July 1st the subscription price of THE STUDENT will be advanced to one dollar and fifty cents a year. An earnest effort has been made to maintain the old price. It has been found impracticable. The subscription list, it is true, has been greatly increased during the past year; but the rate of subscription has been so low as not to allow a sufficient margin for improving the contents. And yet the constituency is so large and of such a character as to make such improvement necessary. Besides, the amount of material to be furnished in the coming volume requires an increase in the number of pages. We are confident that, under these circumstances, the friends of the journal, who now number many thousands, will raise no objection to the change in price. For six years the journal has been published at a loss, each year, of six to eight hundred dollars. From this time forward it must pay its way. Shall it not have the sympathy and support of those who believe in the work which it is trying to accomplish?

A YEAR ago the announcement was made of a series of Inductive Bible-studies. With this number the last of the series is published. We have sometimes doubted the propriety of giving so large an amount of space each month to material which was intended for study rather than for reading. But the multitude of testimonies received from those who have made an earnest study of this material has convinced us that no mistake has been made. Scores of institutions, hundreds of Bible-classes have done their work during the past year upon the basis of these "studies." The course has been a long one; a large amount of ground has been covered; perhaps too much material has been introduced; yet the results have been far greater and far more satisfactory than could possibly have been anticipated.

A SYMPOSIUM: SHALL THE ANALYZED PENTATEUCH BE  
PUBLISHED IN THE OLD TESTAMENT STUDENT ?

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I think well of the idea. Light never hurts. WAYLAND HOYT.  
Philadelphia, Penn.

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I hope you will consider it *very* desirable to accede to the Rev. Mr. Nordell's request as contained in his letter to you dated March 17th, 1888.  
Scranton, Penn. FRANK SCHELL BALLENTINE.

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By all means let us have all you care to publish on the Pentateuchal Analysis. It is one of the questions of the hour, in the details of which we should be learned.  
Cambridge, N. Y. (Rev.) F. H. T. HORSFIELD.

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I think a full publication of the documents claimed by Wellhausen (by different kinds of type) in the O. T. STUDENT would be an excellent testimony to the public of the wildness of his fancies.  
New York City. HOWARD CROSBY.

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I cannot see any advantage worthy the trouble to be gained by this proposition. Men of sense do not need such primer-like helps. When they know the matter referred to, they can comprehend what it includes.  
New York City. J. M. BUCKLEY.

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If the proposed publication of the Pentateuch documents in different kinds of type can be thoroughly well done, I think it would be a good thing; if done only moderately well, it would hardly be worth the doing.  
Auburn, N. Y. WILLIS J. BEECHER.

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I think Mr. Nordell's proposition a good one. I cannot see that the execution of it would result in any harm. In these times of Pentateuch criticism, we wish information on both sides, and certainly none can give it to better advantage than those who pursue these studies with a reverent spirit.  
Chicago, Ill. SAMUEL I. CURTISS.

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If the different documents claimed for the Pentateuch could be published in different kinds of type as a supplement to the O. T. STUDENT, I should be very glad. To publish them in the O. T. STUDENT while you are carrying the inductive Bible studies will, I fear, be injurious to its circulation and diminish its value.  
Chicago, Ill. EDWARD L. CURTIS.

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I read with great interest the Rev. Mr. Nordell's letter, requesting the publication in the O. T. STUDENT of the so-called "Pentateuchal Analysis." If possible, let us have the whole of it. Many of us who are deeply interested in O.

T. studies need just such a presentation of the subject by men thoroughly versed in the matter.

S. E. OCHSENFORD.

Selinsgrove, Penn.

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Allow me very cordially to endorse the views, and the suggestion, of the Rev. Mr. Nordell, in the current number of the O. T. STUDENT. I wish to say that, in my judgment, it is very important that the latest criticism of the Pentateuch should be fully discussed in a publication with the title which yours bears, and which has already done good service.

S. H. SYNNOTT.

Ithaca, N. Y.

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I have yours of 5th as to proposed reprint of Pentateuch. By all means print. "Whatsoever doth make manifest is light." If the documentary theory be right we ought to know it. If it be wrong (as I still heartily believe it to be) there is no better way to test and reveal its errors than to make its features plain. Ignorance can neither fairly criticise nor safely despise.

J. B. THOMAS.

Newton Centre, Mass.

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I have long wished that we might have the entire Hexateuch in English printed in different kinds of type, according to the most approved critical analysis of the documents. For example, like Boehmer's edition of Genesis in Hebrew. I would rather see it done in the O. T. STUDENT than not have it done at all; but would much prefer to see it in a separate volume.

M. S. TERRY.

Evanston, Ill.

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My impression is that the composition of the Pentateuch is far from determined, and that it would be better to defer publication till there is more light with more agreement. Premature theories, it has been often found, are no credit to scholarship and no advantage to the people. I may err in this instance, but from such information as I am able to get here, I give this opinion, which I should not have voluntarily offered.

ALEXANDER MCKENZIE.

Cambridge, Mass.

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I desire to second Dr. Nordell's request. I do not think better service could be rendered those who are desirous of getting at the truth, let it lead where it may. I think to have this question presented to us from a source whose candor, spirit and ability cannot be questioned, will be something to be very grateful for. Unquestionably there must be a reconstruction along certain lines. It were well to be guided thereto by friendly hands.

PHILIP L. JONES.

Philadelphia, Penn.

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In reply to your letter of the 5th I have to say that it does not seem to me that there are serious objections to the proposed method of printing certain portions of the Pentateuch. It would be essential of course for the O. T. STUDENT not to identify itself with any of the new theories. But apart from this it is well to be able to see just what is advocated. And I believe that such printing would make against the adoption of the views so earnestly advocated.

New York City.

T. W. CHAMBERS.

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Personally I should be glad to see "in different kinds of type the documents claimed by some critics to compose the Pentateuch." I have such unquestioning

faith in God's word that I fear no examination of the questions relating to its origin and composition. A true faith welcomes light from whatever quarter it comes and by whomsoever it is given. I am well assured that the word of our God will stand when its unbelieving critics and their criticisms are quite forgotten.

New York City.

R. S. MACARTHUR.

I see no objection whatever to printing in different kinds of type the documents claimed by some critics to compose the Pentateuch. It might not be well to print a *Bible* in this way—at least not till the existing questions are settled; but as your magazine discusses these questions, it seems to be entirely proper to aid the eye by use of differing type. It will be understood, of course, that this does not present the question as settled, but is merely an effort to bring it more clearly before the student.

New Haven, Conn.

T. T. MUNGER.

I think it would be unwise to publish in the O. T. STUDENT, in different kinds of type, the documents claimed by some critics to compose the Pentateuch. Many of the readers of that periodical are not versed in the questions at issue, and so far from being enlightened and strengthened would find themselves perplexed and harmed. Confine hypotheses and vagaries and the latest German conceits to the *Hebraica*, and in the STUDENT give only the assured results of sanctified Christian scholarship.

Morgan Park, Ill.

ERI B. HULBERT.

There are hundreds of young men in this country who are seeking to ascertain what would be the resulting conception of the Old Testament, if we accept the *alleged facts* of the Pentateuchal Analysis. What change would the critical theory make in the structural appearance of the Old Testament? Since we are warned by some not to accept the theory because of its *results*, we want to see more clearly what those results will be. The best defender of the faith just now will be the one who enables us most clearly to see the enemy. Whether the new Analysis be enemy or friend we want to see its work, if possible, pictured to the eye.

Springfield, Mass.

W. H. P. FAUNCE.

The request of Rev. P. A. Nordell for the publication, in different kinds of type, of the documents claimed by some critics to compose the Pentateuch meets with my hearty concurrence. I should be glad to see the publication, in that form, of two or three books in successive numbers of the STUDENT. What we want is light. If this will give light, let us have it. It will be an object lesson. If it reveals, in clear relief, the recklessness of the destructive school, great good will be done. Certainly no evil can come of it. It will give the readers of the STUDENT a basis for the more critical study of the Pentateuch, and those readers are supposed to be independent students, who do their own thinking.

Morgan Park, Ill.

T. W. GOODSPEED.

By all means let us have the translation of the Pentateuch as suggested in this month's OLD TESTAMENT STUDENT by the Rev. Mr. Nordell. It certainly would be an inestimable service you would thus render the ministry, who, not because of ignorance or want of interest, but purely because of inaccessibility to

libraries and books, and, for lack of time, have not the opportunity to inform themselves of the points involved in the suggested undertaking. Think of having "the whole or part of the translation of the Pentateuch, with the different documents distinguished by different type, so as to present the alleged facts clearly to the reader's eye, perhaps with a few explanatory foot-notes," and that all in *THE OLD TESTAMENT STUDENT*, which can be secured for a year for but *one dollar!* Why, what *could* be of more service and permanent value to thousands who would be profoundly grateful for the help it would be to them?

Columbia, Mo.

A. A. PFANSTIEHL.

I want to say a word as to Mr. Nordell's suggestion in the last *STUDENT*. For my part I should be glad to have what he suggests. Just how it ought to be done is a serious matter. In the first place, whose analysis will you follow? It seems to me great difficulty will be experienced in reaching an analysis that will give satisfaction. Either you will be too extreme for the conservatives or too conservative for the extremists. But if you can get over that difficulty then how shall it be printed? You can follow the present order, indicating the different documents by different types, or you can print each document by itself. Both methods have their advantages for the student. Whichever plan you follow, the annotation must be done to help the student understand the relations of these documents and their respective dates. I hope you will get enough encouraging answers to lead you to give us the documents as suggested.

Winfield, Kansas.

C. W. CURRIER.

I know of no way in which the dissection of the Pentateuch proposed by critics can be made so clear to students as by printing the text in diverse styles of type to correspond with the alleged diversity of writers and redactors. This would enable the reader to see at a glance to which of these any given passage is referred, to trace each of the so-called documents continuously and to comprehend more precisely what is involved in and intended by the composite theory of the Pentateuch. He could thus with greater ease acquaint himself with the phenomena in the case and appreciate the force of the reasons for or against the current critical hypothesis. The chief difficulty in the way would be found, as it seems to me, in the differences among the critics themselves. Nöldeke's scheme might be adopted for P. But who shall be taken as the standard in separating J and E? It might answer to follow some leading critic like Dillmann or Wellhausen in the text and indicate such deviations as are of any importance in the margin.

Princeton, N. J.

W. HENRY GREEN.

It does not seem to me advisable to publish in *THE OLD TESTAMENT STUDENT* a portion of the Pentateuch with different type to indicate what some critics regard as originally different documents. The persons who wish to investigate these critical theories would not be materially aided by such a publication, since from the learned works which they must use they could easily mark the corresponding portions of their own Hebrew or English Bible. A large majority of those who read the O. T. *STUDENT*, and especially the college students who are using the Bible lessons, would have no disposition, time, nor apparatus for investigating the questions involved; and upon them this method of printing would make quite a definite impression in favor of the destructive theories, with nothing

to counteract. Moreover, the periodical would thus seem to be giving its countenance, and a certain favor, to these theories; and this would not be corrected by disclaimer. As then the proposed publication would do very little good and very serious harm, I should greatly regret to see it made. JOHN A. BROADUS.

Louisville, Ky.

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On the whole, my judgment is rather against than for the project of Bro. Nordell. There are a few who might be really helped by the method proposed; but I fear that more would be perplexed or led to see differences which are really conjectural rather than established. I am also, pardon me, not satisfied that the work *can* be done in a way that will meet the views of critics ten years hence. Meanwhile the discussion will be popularized without being improved; every newspaper sciolist will think himself competent to judge of the evidence; and we shall have the Hexateuch for breakfast, dinner, and supper. But you know a hundred times as much about the question as I do; and if you are convinced that the times are ripe for such a step I shall try to believe that more good than evil will result from taking it. Personally, however, I long to have you give the highest evidence of conservative wisdom as well as of unequalled enterprise and the highest scholarship. In that way I believe you will do a supreme service to the cause of truth. The temper of the age is bold, and there is some danger of our going too far and too fast. Yet, of course, there is also danger in the other direction.

Newton Centre, Mass.

ALVAH HOVEY.

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Some objections to printing the "alleged" documents in the *STUDENT* have occurred to me, and some advantages to be derived from such a presentation. Chief among the latter would be the opportunity of knowing *what* the discussions are about. I think it would be desirable if the matter could be given in a separate form, apart from the *STUDENT* or any other periodical, that it might be in a convenient form for reference. At the same time I do not at all believe that any one will, or can, fairly decide the question at a *glance* by having the matter graphically presented to his eye. Such decisions would not be better than those formed from prejudices, i. e., without investigation and critical study. I do not see why everything desired will not be obtained from the proposed discussion in *Hebraica*. Such questions are not decided (at least finally) by the masses. They are decided by the few who do the work necessary, and, at length, the conclusions of the few are accepted as final and satisfactory by the rest. If presented as "*claims*" and not as "*facts*," I do not see that it would be harmful, yet I do not believe it would do very much good to a large portion of the readers of the *STUDENT*. Personally, I would be glad to welcome the fullest discussion, for no good can result from concealing the truth, in this or any other question. But during the discussion, if carried on in full view of *everybody*, some might be temporarily harmed. While the chopping is going on some would be hit with a chip, and at once conclude the tree had fallen.

Chester, Penn.

B. C. TAYLOR.

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The letter of Rev. P. A. Nordell in the current O. T. *STUDENT* interests me very much. I should rejoice in the publication of a series of articles such as he suggests, and think it would add much to the already great value of the *STUDENT*. I confess, however, that I do not share the apprehensions of Brother Nordell con-

cerning the "results" of the "Pentateuchal Analysis." If our "*traditional historical views*" and our "*notions of inspiration*" should get a little shaking up it will do us no harm; and probably lead us, through the settling down process, to *more accurate views and notions*; certainly *the essential facts will remain*. Whatever may be the outcome of the "Analysis" I do not think it should weaken Christian faith. Evidently Christianity does not stand or fall with any documents, but with Christ: so that if such a deplorable disaster could be conceived as that the Bible should entirely disappear, Christianity would not necessarily disappear with it. One proof of this rests upon the fact stated in another paragraph in this same number of the STUDENT, viz., "The Bible was *acted out* before it was *written out*." There were churches at Thessalonica, Corinth, Galatia, Rome, etc., before the epistles, with doctrine, exhortation, etc., were written by the Apostles. The continued existence of these churches did not depend upon these epistles, any more than their coming into being depended upon them. Notwithstanding, I think it would prove to be a great service if the question could be presented as suggested by Brother Nordell.

J. C. BREAKER.

Fulton, N. Y.

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I do not believe there is the general interest in the subject many imagine. Apart from a few scholars who have made a special study of it, how much do the great majority of ministers throughout the churches, without considering the great mass of Christian people, know or care about it? We are too much inclined to measure the interest of others in a subject by that which we ourselves feel. Besides, I fail to see of what practical value it will be to ministers in the exercise of their great mission. A few years hence the whole subject will go the way of "evolution" and of the theories of the Tübingen school, and while we may not be indifferent to the good resulting therefrom, we are in danger, I think, at the present time of exaggerating its importance. Do you not think that the talents of our church can be expended in a better way than by being diverted and disturbed over speculative theories of this kind? Again, the present effort in connection with the O. T. STUDENT is, as I understand, largely directed towards increasing its circulation among the young men of our colleges and Y. M. C. A.'s. Are they in a position to understand or appreciate this subject? Will they not wholly misunderstand the articles of which you speak? I am afraid it will shake their faith in the journal, as well as awaken serious doubts on the Bible. In the present state of public opinion, I am disposed to think it would greatly injure the success and usefulness of the STUDENT, which we would all deeply deplore. Do you not think that this subject as a special subject would better be kept out of the STUDENT? Some people think that even now they see a marked inclination towards the position of the destructive critics and are being alienated in consequence. There is a proper place for the discussion of this subject and others like it, but I do not think it is in the O. T. STUDENT. Let us be careful not to *force* a questionable subject of this kind on the notice of the church, when there are so many others of so much graver importance.

ANGUS CRAWFORD.

Alexandria, Va.

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I desire to second the request of the Rev. Mr. Nordell, made in the April STUDENT, for the publication of an Analyzed Hexateuch which would display at a glance the assignments to the various documents. I venture to address you

because I have gone through the six books marking each document with side lines in distinctive colored inks, and I can testify that the analysis thus before one's eyes is helpful, self-interpretive, and the best commentary upon the text and the controversy involved. Without such a graphic presentation of the results of criticism the average biblical student will continue in darkness, confusion, and fear lest the oracles of God should be destroyed. *Omne ignotum pro inimica*. Father Mills, of Torrington, used to pray that his people might be graciously enabled to distinguish between things that differ, and that his prayer may now be answered two points should be held clearly in mind. First—The publication of such an analysis would not endorse the naturalistic theological conclusions which Kuenen and others have joined to the criticism; between the two there is no essential connection. Naturalism is a "rider" upon criticism, not a part of it. Secondly—Such an analysis would not pronounce upon the date of the Priest-Code. Whether early or late it is certainly necessary to know what it is. I trust you will not be guided on deciding by mere show of hands. If the scholars who are your colleagues approve, then publish by all means, for they know exactly what they advocate or oppose; others who do not should be silent and refrain from teaching their teachers. Everything that can throw light on this fundamental question should have fullest publicity. Criticism can no longer be hushed up when such books as Briggs' "Messianic Prophecy" proceed upon it, and the promised theology of the Pentateuchal Documents will lay the whole matter before the average reader. I cannot admire that spirit which praises Stanley's Jewish church and reprobates Ewald ever behind and between Stanley's lines; such a habit of mind is full of danger; the actual contents of the Bible cannot be dangerous. Please do this work; if you do not some less safe and competent person will be sure to do so.

R. E. JONES.

Kalamazoo, Mich.

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I trust that the proposal to print, in different kinds of type, the documents claimed by some critics to compose the Pentateuch, will be carried out by you in the O. T. STUDENT. I have not the kind of mind which has capacity to see that there is any danger or possible harm in such a course. Now that the results of the critical study of the manuscripts of the New Testament have issued in the publication of the Revised Version, and yet the religion of Christ lives and grows and spreads, so may we not have also the results of critical study applied to the Old Testament, and especially the Pentateuch? We want facts, not traditions, and it was the "traditions of men," as opposed to the living truth, that Jesus not only opposed, but bade his disciples challenge and scrutinize. Every honest man knows that the early Christian "Fathers" and the Reformers of the 16th century after them accepted, along with the truths taught by Jesus, a large mass, a body of unsifted, unchallenged Jewish tradition. It is the duty of our time and age to sift, try, prove these things, and hold fast what is good. I can see more harm coming from your or our fear of publishing the results of critical work than I can see danger in making them public. What is true is what we must come to, if we are Christ's followers; and to know whether an assertion is true or not, we must see and judge. The truth is what we want, no matter what the immediate results to our prejudices or notions may be. As I believe in fathers and mothers instructing the pure minds of their growing sons and daughters in the mysteries of human biology rather than risk their inculcation in obscenity and by outsiders for wicked

purposes, so also I should rather have the results of honest scholarship given to the church by Christian teachers than by infidels and malignant enemies of Christ's truth. As a student of life in Asiatic countries, I have too often, and gratefully, seen the blessed results of honest criticism applied to ancient texts. The overthrow of hoary abuses, the abolition of cruel customs, and the tearing asunder of veils thickly woven of prejudice, have been among the results of free inquiry. To imagine that any ultimate harm can come from reverent scholarship applied to the literary form of the Word of God is to my mind simply an absurdity. Undoubtedly, sectarian notions will be jostled, and purely human traditions will lose their force, but truth cannot suffer, nor Christianity be weakened for an hour. The same logic which would forbid your printing the alleged ultimatum of critical scholarship applied to the Pentateuch would annul the Reformation and send us back to the "infallibility" of the Pope and his "infallible" Vulgate Bible. Let me say in conclusion that I expect in future as in the past to keep my people acquainted with the fruits of reverent and conscientious Christian scholarship.

Boston, Mass.

WM. ELLIOT GRIFFIS.

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## ANOTHER VIEW OF HOSEA 1 AND 2.

BY PROF. JAS. G. MURPHY, D. D.,

Belfast, Ireland.

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The narrative is historical, but to be understood in the following way: "And the Lord said to Hosea, Go, take unto thee a wife of whoredom and children of whoredom; for the land committeth great whoredom from after the Lord." The latter clause explains the former. It means that the people have forsaken the Lord for idols. To marry a daughter of the land, then, is to marry one tainted with this spiritual adultery. And to have children by her is to take children bearing the same spiritual taint; a zeugma of this kind being not unusual in language before and even after grammar was born. For the whole strain of the narrative leans to the meaning that the taking of children of whoredom refers, not to a previous offspring of the woman, but to the children borne by her in lawful wedlock to Hosea. It is from such children that all the subsequent lessons are drawn. Hosea therefore "went and took Gomer, the daughter of Diblaim," to wife. There is not a single word here to indicate anything improper in the conduct of the daughter. Diblaim himself may have had a leaning to idolatry. But the daughter may have understood what it is to leave father and mother and cleave unto her husband. And there is no intimation in the text that she afterwards deserted him. Nor is there the slightest hint here or hereafter that she had any children before her marriage to Hosea.

On the other hand the narrative goes on to state in the most simple and straightforward way that she bore to her husband three children, two sons and a daughter. The seventh verse runs thus: "Now when she had weaned Lo-ruhamah, she conceived and bare a son." It must be admitted that this is in the historical style, and tells strongly for the historical character of the whole statement. And the whole of the instruction conveyed to the people centres in these three