

here because it is too limited a view which regards the religious interest of the history of Israel as ceasing with the fall of Jerusalem. Dr. Neubauer does not, like Zedner, in his *Auswahl historischer Stücke* (Berlin, 1840), vocalize and translate the texts; he appeals to advanced Hebrew students and to historical specialists. May he have encouragement to proceed farther!

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RECENT OLD TESTAMENT STUDIES IN AMERICA.

DECEMBER 29th, 1886, the American Institute of Hebrew adopted the following resolution: "Resolved—that in the opinion of the Institute, it is desirable that theological schools should earnestly recommend to all who have theological study in view, that they master the elements of Hebrew, either in college or in the schools of the Institute, before entering the seminary or divinity school." Partially as a result of this action several colleges and universities are offering Hebrew as an optional to undergraduates.

An effort is being made toward the establishment of a "School of Biblical Archæology and Philology in the East" in connexion with the "Syrian Protestant College" at Beirût. The object of the proposed school is to furnish "a centre for instruction and assistance to recent graduates of theological seminaries who wish to pursue special branches; . . . to young men preparing to fill chairs of oriental languages or to become professors in theological institutions; to travellers anxious to do something more than merely make a hurried tour through the Holy Land; . . . and to all who, in any way, are attempting to gather from the lands materials for the clearer illustration of the Book."

The past year has not been fruitful in books on the Old Testament; on the other hand, many articles have appeared in various papers and reviews which are of value, and which indicate a lively interest in Old Testament study.

PERIODICAL LITERATURE.—Rev. S. J. Andrews, of Hartford, Conn., in an article on "The Worship of the Tabernacle compared

with that of the Second Temple,"¹ says regarding the theory of Wellhausen in respect to the structure of the Pentateuch: "I cannot hesitate to express my conviction that this inversion of Jewish history, advocated so strongly by many, will prove, on deeper examination, more and more untenable. It is an arbitrary forcing of history to meet the necessities of a theory of religious development, . . . taking that for progress which was in truth deterioration and decay. . . . Ezra and his helpers . . . well knew that they had entered upon a lower stage of national life, and that their great task was to strengthen the things that remained and were ready to die. To this end they enforced as rigidly as possible the law, that it might serve as a barrier against heathenism from without, and as a check upon lawlessness from within. To preserve in worship the old, so far as they could, was their duty, not to construct the new. The origination of a ritual like that of the tabernacle, with all its supernatural elements, was wholly foreign to the spirit that animated them, and to their perception of the needs of the time."

Prof. C. H. Toy, of the Divinity School at Harvard University, belongs, as is well known, to the modern critical school, and is one of its ablest exponents in America. Besides an article on "The Present Position of Pentateuch Criticism,"² he has written "On the Asaph-Psalms"³ and "On Maccabæan Psalms."⁴ He affirms that his critical conclusions, reached independently, agree in the main with those of Justus Olshausen and Edward Reuss. He holds, with the former, that the Maccabæan period was eminently fitted to produce a psalm literature. "It was a time which stirred the feeling of the nation to its depths, which called forth its highest energies, and aroused it to a pitch of intense enthusiasm . . . There would be nothing impossible in the hypothesis of Olshausen and others, that the whole Psalter, with a few exceptions, was produced during this period." He thinks however we may search the whole period from the eleventh century B.C., when writing began to be employed with some freedom, for the authorship of the Psalms. He considers the following, on internal grounds as belonging to the Maccabæan period: xliv., lxxiv., lxxix.,

¹ *Journal of the Society of Biblical Literature and Exegesis*, pp. 58-68, (Boston, 1886.)

² *Unitarian Review*, vol. xxv., pp. 42-68. (Boston, 1886.)

³ *Journal of the Society of Biblical Exegesis*, pp. 73-85. (Boston, 1886.)

⁴ *Unitarian Review*, vol. xxvi., pp. 1-21.

lxxxiii., lxxxvii. He also mentions incidentally that the Song of Songs belongs to the third or second century B.C.

Prof. J. P. Peters, of the Protestant Episcopal Divinity School, Philadelphia, discusses Jacob's blessing,¹ and concludes that "a consideration of the historical and political allusions in [it] . . . seems to show that it is a composition of a poet of the northern kingdom, at some time, probably, between the reigns of Jeroboam and Ahab. The blessing of Moses belongs to a later period, when amicable relations existed between the two kingdoms."

He thinks "it evident that in the first half of the eighth century B.C. the 'northern kingdom, rather than the southern, was the seat of literary, intellectual, and prophetic activity. The intellectual life which had begun in the days of David and Solomon perished with the great rebellion, to be revived later in the northern kingdom, when the conditions of national life were more favourable to such a revival than at Jerusalem. The fall of Samaria acted upon Judah as the capture of Constantinople acted upon Italy. Israelites sought refuge in Judah, bringing with them literary treasures and intellectual activity. The result was a renaissance, and the age of Hezekiah became the golden age of Hebrew literature."

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¹ *Journal of the Society of Biblical Exegesis*, pp. 99-116.
