

capital of their country with passionate affection. Both were repaid with deadly cruelty and persecution, and yet they could not cease to love. Each of them was the man of sorrows of his own age. But from the book of Lamentations we may draw a profounder resemblance. Jeremiah in this book attempted to solve the twin mysteries of suffering and sin; and may we not say that to do this was the purpose of the whole life of Christ? Jeremiah solved the mystery well; but it was left for Jesus to give the perfect solution, when He made sin the background on which to display to the universe the glory of love Divine, and when, by His suffering even unto death, He brought to the world joy unspeakable and life eternal.

JAMES STALKER.

ABRAHAM KUENEN.

THE death of Professor Abraham Kuenen, of Leyden, is an event which cannot fail to sadden every honest student of the Old Testament, to whatever school he may belong. "To our great sorrow, our dearly beloved father and brother departed this life to-day (Dec. 10), after a long illness, suddenly but peacefully, at the age of sixty." So runs the mournful notice which gives most of us our only information as to the circumstances of Kuenen's decease. Who has not heard of the great scholar who has left us?—heard of him, perhaps, with pain and regret as an enemy of God's word. Such he was not; his faith was firm and reverent. Note the words in which he expresses the lamentable omission of the quality of "reverence" in Steintal's definition of religion ("idealism on a naturalistic basis," *Theologisch Tijdschrift*, May, 1886). Could we know the course of Kuenen's development, as we doubtless shall before long, we should have the key to anything that repels English Christians in Kuenen. Perhaps we do not love ideal truth as he did; perhaps we feel that Bible-students must, for the sake of the general progress, put a bridle on their mouth, and check too excessive an individualism. But the more we know Kuenen, the more we shall see that, allowing for his

circumstances, he is much nearer to us than we had supposed. Take the first edition of that monument of critical scholarship, the *Onderzoek* (1861-1865), and see how moderate its results are. And now compare the second (part i., 1885-1887; part ii., 1889). Can it be said that there is any real extremeness in his conclusions? No; Kuenen is still as moderate and as circumspect as ever, but his eye for facts has become keener. I know that he opposed the old supernaturalism, and that he himself admits that his theological convictions may have reacted on his criticisms; but I know that he also assures us that neither his method nor his main results were the outcome of his theological principles. It was through critical exegesis that he came to the conviction that a dogmatic supernaturalism was untenable, and the canons of critical exegesis are independent of theological dogma. Let me confess, however, that what the Germans call *Mystik*, as distinguishable from *Mysticismus*, was comparatively deficient in Kuenen, that was not his *charisma*. His second great work, not the less great from a scientific point of view because it is popular, the epoch-making *Religion of Israel* (published in Holland in 1869), is singularly wanting in really deep and illuminative suggestions on the movement of religious ideas in Israel; we must still turn from Kuenen to Ewald, whose intuition of the chief characteristics both of prophecy and of prophetic religion is far beyond anything to which Kuenen seems to have attained! How clearly this incomplete comprehension of prophecy comes out in a third remarkable work of this great writer, which owes its origin to a liberal-minded Scottish layman (the late Dr. John Muir), entitled, *The Prophets and Prophecy in Israel* (1877)! But, as a controversial treatise, few will deny that the book has merits of the highest order; the only question is, whether the opposed doctrine might not have been left to fall of itself, or rather, to be superseded by something far higher and deeper, to which no thoughtful believer would withhold his assent.

Let not the reader blame me for speaking here of Kuenen the theologian. It is one of his merits that he *was* a theologian. Not to him are Delitzsch's words of dislike for a purely critical school of theology (see his correspondence with Martensen) justly applicable. He was indeed chiefly a writer; but he had a theology too. Yes; and he had a heart for the Church, and one of his latest works was the revision of a new popular Dutch translation

of the Old Testament Scriptures. But now let me return for a moment to Kuenen the critic. How great he was, was hardly seen in his lifetime. First, because he wrote in Dutch, and next because he was far above "the last infirmity of noble minds." Read, if you will, a few of his numerous criticisms on books in the Dutch periodical (the *Theologisch Tijdschrift*) of which he was a chief editor. How mild and gracious is his treatment even of those from whom he differs! Fairness one expects in an opponent, but *graciousness*—how seldom is this Christ-like temper found in a critic! I have already said that Kuenen was "moderate"; so he was. Sobriety was the dominant tone of his intellectual character. It was to this sobriety that we owe that vast accumulation of well-arranged facts which meets us in the *Onderzoek*, and in that marvellous series of articles on the criticism of the early narratives contained in the *Tijdschrift*. He was possessed by the genius of order, and it is this which permits us to cherish the hope that the third part of his great work (in the second edition) is sufficiently ready to be printed. For this restless writer was always far in advance of his printer. Alas! the tireless brain is stilled. Suddenly came the summons, but the servant was ready. *Pendent opera interrupta*. But he who has left his work was one who believed in spiritual immortality,

"Held we fall to rise, are baffled to fight better,
Sleep to wake."

T. K. CHEYNE.

OLD TESTAMENT NOTES.

A New View of Psalm xvi. 1-4.—May we permit our general view of the purport of a psalm to react upon our view of the text of a difficult passage? Professor Wildeboer is convinced that in Psalm xvi. the speaker is not a pious individual, but the Church-nation, in fact, the "Servant of Jehovah," of whom we read in the second part of Isaiah. The psalm is, on this as well as other grounds, not Davidic, but Exilic, or post-Exilic, and we may, in correcting the text of the very obscure second, third, and fourth verses, look for hints to the "Second Isaiah." Now it appears to Professor Wildeboer (of Groningen) that there is an allusion in vers. 2 and 3 to Isaiah lxii. 4 (Beulah . . .