

At the Literary Table.

THE BOOKS OF THE MONTH.

LIFE AND LETTERS OF JOHN A. BROADUS.

By A. T. ROBERTSON. (*American Baptist Pub. Soc.* Crown 8vo, pp. 471. \$1.50.)

Dr. Broadus is best known by his Commentary on St. Matthew, the work of a true scholar and a gifted exegete. Should this biography reach readers in this country it will carry the knowledge of a man who was greater than his works. Professor Robertson has done his part well. We are able to say even of this far-away brother in the Lord, 'Whom having not seen, we know and love,' and we understand better the apostle's mind, now henceforth to know no man after the flesh.

THE TORA OF MOSES. By W. W. MARTIN. (Nashville: *Barbee & Smith*. Crown 8vo, pp. 354. \$1.50.)

In this country a man is either a Higher Critic or he is not. In America he may be at once a Higher Critic and a fierce opponent of Higher Criticism. Professor Martin of Vanderbilt University tells us that his theory 'antagonizes wholly the literary analysis of the Pentateuch,' that 'the present volume demonstrates its failure in Deuteronomy,' and yet he divides the Pentateuch into sources and finds 'inconsistent statements' here and there throughout it. His idea is that the Law of Moses is found in Deuteronomy, according to two different versions, which he calls J and E; and what is left in Deuteronomy after these 'two ancient copies' of the Law have been extracted, does not belong to Deuteronomy, but has escaped from one or other of the three previous books of the Bible. Few men in this country are bold enough to publish independent work like this.

THEISM. By J. J. TIGERT, LL.D. (Nashville: *Barbee & Smith*. Crown 8vo, pp. 369. \$1.25.)

The expositor of Theism may desire to persuade us to begin with it or to end with it. Dr. Tigert would have us begin with it and go on unto perfection. He is not a Theist and nothing more, but he is a Theist. And he works over the old arguments for the being of God, travels with us, as he puts it, 'the paths that lead to God,' to show that they are still sound and serviceable, even though the statement of them may have to be varied not a little. He supports them by new instances and

illustrations, for he is a great reader and misses nothing that makes for lucidity. He adds new arguments also to the old, many reasons having been furnished even by our own generation why we should at least believe in God.

Messrs. A. & C. Black have published an English translation of Harnack's article on *The Apostles' Creed* in the new edition of Herzog. The article is to be called epoch-making, in spite of the abuse of that word. The translation is done by the Rev. Stewart Means, and it is well done (crown 8vo, pp. 88, 1s. 6d. net).

TENNYSON'S IN MEMORIAM. By A. W. ROBINSON, B.D. (Cambridge: *At the University Press*. Crown 8vo, pp. 310. 2s. 6d.)

This is at last the edition of the *In Memoriam* that had to be published. Why it did not come sooner is the puzzle, for it was not difficult to produce. It could have been produced even before the *Memoirs* came, for all the facts were known and even all the interpretations were accepted. It was the man that was wanting, sympathetic without gush, literary without wordiness. There is little room for improvement in this book.

Through the Cambridge University Press Mr. Kennett has published a beginner's book on the tenses of the Hebrew verb. He calls it (in remembrance of Driver's great book) *A Short Account of the Hebrew Tenses* (crown 8vo, pp. 112, 3s. net). It is the work of a teacher of large experience and great ability, and it will serve its purpose well.

THE CHRISTIAN DOCTRINE OF IMMORTALITY.

By S. D. F. SALMOND, D.D., F.E.I.S. (*T. & T. Clark*. 8vo, Fourth Edition, pp. 585. 9s.)

The continued circulation of Dr. Salmond's able and scientific book is a great encouragement to all serious students of theology. It used to be the heretical book that succeeded, and the more violent its heterodoxy the greater was its success. It is not to be supposed that all the people with itching ears are dead, but they appear to be actually in the minority for a time, and the earnest

study of the Bible is having its own. This is the fourth edition of Dr. Salmond's work. He has gone through it sentence by sentence in the light of the recent literature, and so thoroughly revised it, that the book has had to be entirely reset. That it is a greater work than before, no one will doubt. Dr. Salmond alters to make better. It is also a cheaper book, for which the publishers are heartily to be thanked.

A CENTURY'S PROGRESS. BY W. F. ADENEY, M.A. (*J. Clarke.* Crown 8vo, pp. 230. 3s. 6d.)

Of all the attempts that men made, when the old century drew near its end, to tell us what it had done, the best we saw was in a series of articles contributed by Professor Adeney to the *Christian World*. They were good enough to cut out and keep; but here they are now in an attractive volume. And the deepest impression that they make is probably this, that the world is actually making progress in moral and mental as well as in material things. And if it is humbling to see how many of the things which Professor Adeney counts marks of progress were resisted by the leaders in thought and in religion, it is also encouraging to know that they asserted their place in spite of that opposition, for it proves that as the heavens are higher than the earth so are God's thoughts higher than ours.

THE TEN COMMANDMENTS. BY G. CAMPBELL MORGAN. (*J. Clarke.* 12mo, pp. 219. 2s. 6d.)

Our Lord's advice to the young man who would inherit eternal life was, Keep the Commandments. It is His advice to us all. For without holiness no man shall see the Lord, and what is holiness but keeping the Commandments? So the study of the Commandments lies ever upon us. How can we keep them if we do not know or understand them? And we could scarcely find a simpler or more practical manual of instruction than this. Mr. Morgan magnifies the law and makes it honourable.

THE LIFE AND LITERATURE OF THE ANCIENT HEBREWS. BY LYMAN ABBOTT. (*J. Clarke.* Crown 8vo, pp. 415. 6s.)

The frank naturalism of Dr. Lyman Abbott's title is a sign of the times. Dr. Abbott is an evolutionist. He is not a Higher Critic. He does not know much about the Higher Criticism. For that he is content to draw upon popular

books that are in all our hands. If he comes to the same conclusion as the extreme critics, he does so unwittingly, and perhaps unwillingly. He is an Evolutionist. The Old Testament came into being as the literature of other nations did. The Hebrews spoke of a Covenant which God made with Abraham, but that was merely their religious way of speaking—they had a genius for religion, especially for religious speech. There is no such thing as God making a Covenant with any one. The Old Testament or Covenant is just the literature of the Ancient Hebrews. Certainly Dr. Abbott does not deny the Hebrews' God. But he places Him at the beginning—away beyond the Hebrew and other national beginnings, and does not let Him interfere in Hebrew life or literature (now that evolution has got the direction of affairs) any more than in Chinese life and literature. All of which works fairly well until you come to Jesus. And then it stops dead, looks foolish, and finds it has been wrong from the beginning. For Jesus was a Hebrew too, and yet evolution no more accounts for Him than for God the Father. But Dr. Abbott stops *before* he comes to Jesus. Though the New Testament is part of the literature of the Hebrews, he does not look at it: the *Ancient* Hebrews mean the Hebrews before Christ's advent, and Dr. Lyman Abbott is safe.

It is a natural book then. God is in it, of course, but as He is in other lives and other literatures. And there is no denying it, that such a method of handling the Old Testament is both useful and entertaining. For it is a great literature and a marvellous life. No literature is like it, not even the literature of Greece; and no life can for a moment be compared with it. This is the Old Testament without its explanation, but even then the Old Testament is the most wonderful literary product in the world. This is the book to read for the melody of the 51st Psalm. Elsewhere we must go for the meaning of the cry, 'Against Thee, Thee only, have I sinned.'

A HISTORY OF BABYLONIA AND ASSYRIA. BY R. W. ROGERS, PH.D., D.D., LL.D., F.R.G.S. (New York: *Eaton & Mains.* 8vo, Two Vols., pp. 449, 433.)

The history of Babylonia and Assyria now rivals in interest the history of Greece and Rome. Its only peer is the history of Egypt. We owe

it to the surprises of the spade, and still more to the perennial interest of the Old Testament. The literature of Babylonia is infinitesimal in amount and insignificant in quality. There no comparison exists with Greece or Rome. But the civilization is impressive, the ideas imperial, the men colossal. Babylonia and Assyria and Egypt, now that we know something of their personal and imperial life, have an interest of their own and must be studied, even in our schools, for their own sake. But it is on account of their connexion with Israel and the Old Testament that the fascination of these nations is so irresistible. That one day 'the Assyrian came down like a wolf on the fold' is more than all the other military movements of the great Sennacherib. Professor Rogers has not forgotten that. He has written his history to be read by the lover of the Old Testament. We must not for a moment suggest that he has an apologetic or even mainly a religious interest to serve. He has written as a historian, recognizing that the history of Babylonia and Assyria is also a branch of human science. But his sense of the greatness of his subject, and surely also the fervour of his well-chosen language, arise out of the conviction that the Assyrian was the rod of Jehovah's anger against Israel. The Babylonians and Assyrians have their place in the progress of human civilization, but their greatest achievement was the deportation of a proud little nation from the heights of Zion to the homeless plains of Mesopotamia.

Professor Sayce has already called attention to the very full account which Dr. Rogers gives of Assyrian discovery and decipherment. Nowhere else is that fascinating story to be found in such generous and appreciative relation. Nevertheless, the second volume seems to us the more valuable, and serves to mark its author as one endowed with a historical faculty of a very high order.

Messrs. Eaton & Mains of New York are the publishers of a Commentary on the Old Testament by C. M. Cobern, D.D. Only the Introduction to Ezekiel and to Daniel have reached us, but certainly this fragment promises well. Scholarship is thoroughly recognized, the Maccaean date of Daniel being unhesitatingly accepted, and yet there is a strong desire to conserve as much as possible.

THE LAW OF FORGIVENESS. BY J. M. SCHULHOF, M.A. (Cambridge: *Heffer*. Crown 8vo, pp. 174.)

The important thing when you set out upon the study of Biblical Theology is not to have your mind made up. That is why young men can and often do produce the best work in this department. Mr. Schulhof is presumably a young man. He has no theory about Forgiveness. He gathers the facts, arranges them, and tells us what they seem to say. If he is wrong, we can correct him. The examination of the words for 'Forgiveness' is especially careful and complete. And the whole impression is that Forgiveness is both comprehensible and joyful.

EVANGELICAL DOCTRINE BIBLE TRUTH. BY C. ANDERSON SCOTT, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 320. 6s.)

Mr. Anderson Scott is struck by the splendid isolation of the Church of England. Acknowledging no Church which will acknowledge her, she is acknowledged by no Church which she will acknowledge. He examines the situation. That she is not acknowledged by other Churches may be her misfortune, but that she does not acknowledge the other Churches in the land must be her fault. She calls herself Catholic; the rest she calls Protestant. He examines these words. From that he is led to consider other claims to separation which the Church of England makes—Baptismal Regeneration, the Sacrifice of the Eucharist, Apostolical Succession, and the like. His book takes the form of imaginary letters to an Anglo-Catholic. So there is no lack of courtesy. It is a countenance more in sorrow than in anger that we see. And whether the ideal Anglo-Catholic will turn or not, he will certainly acknowledge the fairness of Mr. Anderson Scott's argument and his marvellous acquaintance with the facts. It is a study in historical theology, most creditable to the author, most profitable to us all.

Professor Adeney of New College, London, has undertaken the editorship of a series of Commentaries, which he calls 'The Century Bible.' The first is out. It is St. Matthew, and is written by Professor Slater of Didsbury College, Manchester. The volume is conveniently small and very cheap (Edinburgh: Jack, 2s. net). The

appeal is evidently to a different class from that which the 'Cambridge Bible for Schools and Colleges' seeks to reach. It is the working preacher, let us say especially the 'local' preacher, that is in mind. There is an introduction which is clear, well-informed, and untechnical. Then the Authorized Version is printed in paragraphs; and after that comes the Revised Version, which is used as the basis for the brief expository notes. We are not sure if space should have been taken up with the Authorized Version. Otherwise the idea seems excellent, and in this volume it is excellently attained.

THE ELEMENTS OF DARWINISM. BY A. J. OGILVY. (*Jarrold*. Crown 8vo, pp. 160. 2s. 6d.)

A purely scientific account of Darwinism—forgetting that there is such a subject as theology in existence—is what Mr. Ogilvy has furnished, and he could not have served us better. Darwin's books are too many for us, even Wallace's books are beyond some of us. And yet we want to know what Darwinism is and what scientific persons now think of it. There is wonderfulness and a blessed simplicity in Mr. Ogilvy's way of presenting the subject.

THE ETHICS OF JUDAISM. BY M. LAZARUS, PH.D. TRANSLATED BY HENRIETTA SZOLD. (Philadelphia: *Jewish Pub. Soc.* Part 1. Crown 8vo, pp. 320.)

The issue in readable English of Dr. Lazarus' great book is something to be thankful for. The two volumes are to be divided into four parts and issued at short intervals. This part is sufficient to show that the translator is competent. For the book itself there is no other word but indispensable. It is not the ethics of the Old Testament of course, but the ethics of the Jews. Yet how can the student of the Old Testament or even the student of Christianity ignore the ethics of the Jews?

THE SPIRITUAL EXPERIENCE OF ST. PAUL. BY J. T. L. MAGGS, B.A., B.D. (*Kelly*. Crown 8vo, pp. 227. 2s.)

Is it possible that St. Paul has not yet come to his own amongst us? Our fathers were never done with him, but was it not his theology rather than himself they revelled in? More recently the cry has been, Back to Christ, and St. Paul has actually been left alone. He will come to his

own yet. And we shall understand that the man is greater than his theology or even his conversion. We have perhaps separated both too much from himself. This little book will help us to the larger estimate. It is a volume of penetrating, yet reverent sermons.

Mr. A. W. Cooke, M.A., has published the second volume of his *Palestine in Geography and in History* (Kelly, crown 8vo, pp. 266, with a map, 2s. 6d.). It contains a useful and seemingly very carefully prepared topographical index, and altogether deserves more than the welcome we gave to the first volume.

THE INCARNATION. BY THE REV. H. V. S. ECK, M.A. (*Longmans*. Crown 8vo, pp. 298. 5s.)

Messrs. Longmans have recently begun to publish a series of volumes under the general title of 'The Oxford Library of Practical Theology.' The series is edited by Canon Newbolt of St. Paul's and Principal Stone of Dorchester. These names raise expectation of a type of teaching which the present volume does not belie. Thus on the subject of the Actual Presence, Mr. Eck says that the act of consecration so alters the bread and wine that they become what they were not before, and are no longer common bread nor common wine but the Body and Blood of the Incarnate Jesus. And it is after that has taken place that faith comes in. Faith is the means whereby we recognize and receive that which already exists independently of it. In respect of the Incarnation proper, Mr. Eck's position is very conservative. 'It is difficult,' he says, 'to use any other epithet to characterize Dr. Ramsay's vindication of St. Luke's historical accuracy than the adjective triumphant.' And he will admit no discrepancy, interpolation, or even hesitation as to text or translation. In short, Mr. Eck has thoroughly made up his mind, and is just the man for a book of practical theology. In outward appearance, also, the book is most successful, and reflects great credit on the publishers.

JESUS CHRIST AND THE SOCIAL QUESTION. BY F. G. PEABODY. (*Macmillan*. Crown 8vo, pp. 374.)

'The poor ye have always with you.' And so also the social question. For it arises out of the condition of the poor, however far it travel. Now

it is not enough to ask, What would Jesus do? Jesus lived in other circumstances than ours. But undoubtedly the first thing to ask is, What did Jesus say? His acts were conditioned by His surroundings. His words are for all the ages. When we know what Jesus said on the social problem we begin to look at it aright. This is the service Professor Peabody has rendered. His first two chapters explain the principles of Christ's teaching, and we scarcely ever find ourselves in disagreement; we often find ourselves in hearty sympathy. The others apply these principles to the family, the rich, the care of the poor, and the industrial order. The last chapter is the most original. It deals with the correlation of the social questions.

HISTORY, PROPHECY, AND THE MONUMENTS.

By J. F. McCURDY, PH.D., LL.D. (*Macmillan*. Vol. III. 8vo, pp. 493. 14s. net.)

With this third volume Professor McCurdy completes his great work. It was one of the happiest of human conceptions in book-making, and he has proved to be the man to accomplish it. For title we much prefer that which in the second and third volumes is given second, 'Israel and the Nations.' Had that been the title of the book it would have explained the idea at once. It is a history of Israel as a nation among nations. To understand the history of Israel—internal as well as external—it is necessary to know a good deal about the history of the nations that Israel had to do with. The history of these nations is interesting in itself, and Dr. McCurdy knows it well, down to its latest spadeful of discovery. But it is Israel that has given Assyria its immortality, and it is as illustrating Israel that the history of Assyria is of importance to the world to-day. So the central figure in Dr. McCurdy's book is always Israel. He writes as a historian, of course, not as a theologian or preacher. For our theology and our sermons we must go elsewhere. But he has shown how great is the gain that comes even to the theologian and the preacher from the serious study of the place of Israel in history—he has shown that more fully and memorably than any other writer.

Under the title of *By Love Serve One Another* (1s.), Messrs. Marshall Brothers have published a brief biography of a bright active follower of Christ, Adelaide Maria Patchell, B.A.

THE REDEMPTION OF DAVID CORSON. By C. F. Goss. (*Methuen*. Crown 8vo, pp. 418. 6s.)

This is a story with a religious interest. The precariousness of the inner light, if unsupported by historical evidence, is made the occasion of keen spiritual temptation. Yet the mystery of the inner light is never vulgarized, its imperiousness never denied. The scenes and the persons are American; but the artist has skill, and they are also human. The artist's skill is seen yet more in this, that the most cherished thoughts are least obtrusively expressed; this above all other, that God is great and despiseth not any.

INTER AMICOS. EDITED BY W. KNIGHT, LL.D. (*Murray*. Crown 8vo, pp. 165. 5s.)

Inter Amicos is the happy title of a volume of letters which passed between Professor Knight of St. Andrews and James Martineau. They are theological, the younger man having most to say, the elder saying most. They will be most helpful to those who stand where Professor Knight then stood. But who will miss reading what James Martineau has written?

SERMON SEED. BY THE REV. ROBERT TUCK, B.A. (*Nisbet*. Crown 8vo, pp. 368. 6s.)

In this thick volume there are fifty-two texts, and every text is provided with Germ Thoughts, Scripture References, Various Renderings, Exegesis, Quotations from prominent expositors, Literature, and Suggestions for working out the Sermon. Mr. Tuck has great facility in work of this kind, and access to much homiletical material.

THE SOCIAL PROBLEM. BY J. A. HOBSON. (*Nisbet*. 8vo, pp. 305. 7s. 6d. net.)

There is no startling theory in Mr. Hobson's book to make it famous, as in Mr. Kidd's *Social Evolution*. That is because it is a greater book. He has surprises enough to waken a whole slumbering nation, but they are in the impassioned presentation of the facts of the life that surrounds us. More than any theorist could do, he makes us face our responsibilities. In his earnest, impressive way he shows us that the great hindrance to social progress is our own selfishness. If we would do what we already know to be our duty to do in our very neighbourhood, the social problem would be settled. But also, in his quiet, incisive manner, he shows us that social selfishness is the least profitable of human vices. There are things

within our reach which would benefit others and actually enrich ourselves. A little wider outlook, a little finer feeling, and again the social problem would receive a rapid solution. He does not preach. He does not directly ask us to put off the old man and put on the new. At least he does not use the language of the Bible. But what else is this: 'The supreme condition of social progress is for a society to *know itself*'?

DAVID LIVINGSTONE. BY T. BANKS MACLACHLAN. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 157. 1s. 6d. net.)

No books are so scarce as boys' books. The mere adventure novel is not the thing, nor is Pollok's *Course of Time*. Biographies of strong and good men are probably best. But how rarely are they written with the manly ring and the fascinating style. Try this one. Mr. Maclachlan has given us what we want. Whether he wrote for boys or not, his book will be devoured by boys. It is a true story. The author has been scrupulous to reach and state the truth. It is the truth in it that tells. It is because so great a hero lived and suffered in very deed that the book is the book for boys.

CALABAR AND ITS MISSION. BY THE REV. HUGH GOLDIE. (*Oliphant*. Crown 8vo, pp. 399. 5s.)

This missionary classic is now republished with an additional chapter by the Rev. John Taylor Dean, which brings the work of the mission up to date. The new chapter maintains the consecrated reserve of the rest of the book. Clearly the younger men are also ready to give themselves to the work and hide themselves behind it.

THE ACADEMIC GREGORIES. BY AGNES GRAINGER STEWART. (*Oliphant*. Crown 8vo, pp. 160. 1s. 6d. net.)

To gather the whole race of the learned Gregories among the company of 'Famous Scots' was an audacity which only a woman would have dared. Yet it is the gathering together that makes the success. Singly they scarcely deserve the name, much as they did for their own day and little world. But together they make one famous Scot who heartily deserves this book and all this admiration. It is one of the pleasantest books of this most pleasant series. Its style is gossipy—in the good and generous use of that word. And it has the rare merit of taking us right into the

charmed inner circle where not only the Gregories abide, but also greater men than they, even men so great as Burns and Hume.

TERRA FIRMA. BY D. WARDLAW SCOTT. (*Simpkin*. Crown 8vo, pp. 302.)

If there is contradiction, as Mr. Scott believes there is, between the story of the creation in Genesis and science, there are two ways of getting at the truth between them. One is by showing that science is right and Genesis wrong, the other by showing that Genesis is right and science wrong. Mr. Scott chooses the second way. And he begins at the beginning. The fundamental error is that science supposes the earth to be a globe. It is as flat as a pancake and as fixed as one of its own rocks. When this is established, other things follow. It follows that evolution is 'a dangerous form of Buddhist metempsychosis, altogether unscriptural, unnatural, and untrue.' It also follows that there are no more worlds than one, at least there is no need for more and no mention of any more in Scripture. The difficulty in the whole subject, as in so many others, is the want of proof. Mr. Scott says: 'Miss Giberne remarks that a German astronomer believes that the sun and the stars in the Milky Way are travelling to Alcyone, the chief star in the Pleiades, but wisely adds, Much stronger proof will be required before the idea can be accepted.' Yes, much stronger proof.

MANUAL OF CHRISTIAN THEOLOGY. BY ALVAH HOVEY, D.D., LL.D. (Boston: *Silver, Burdett, & Co.* Crown 8vo, pp. 500.)

Dr. Hovey is Professor of Apologetics and General Introduction in Newton Theological Institution, America. His *Manual of Christian Theology* is an undenominational and unsectarian but certainly not a colourless book. It is not simply biblical, though the Scripture doctrine, gathered with care and without prejudice, is always its foundation; that doctrine is tested by the facts of life as well as by the speculations of philosophy. If the positions are throughout what are called those of the Reformation, that is a testimony to the truth of the Reformation theology, there is no sign that Dr. Hovey is desirous of supporting or supplanting any system whatever. The sanity of the book, its unaffected language, its unmistakable conviction, its freedom from extravagance, all help to make it a good manual for students.

BRITISH POWER AND THOUGHT. BY THE HON. ALBERT S. G. CANNING. (*Smith, Elder, & Co.* Crown 8vo, pp. 320.)

Mr. Canning's new book is a prose version of 'Rule Britannia.' Its purpose is possibly to vindicate the present Boer War, but that subject is cleverly kept out of sight till the last chapter. We hear much of Britain's heroes and writers, and rejoice with the author that we are so unconquerable and altogether estimable a nation.

The somewhat indefinite title of *Modern Natural Theology* has been given to a book by F. J. Gant, F.R.C.S., published by Mr. Elliot Stock. The title is also somewhat inappropriate. Many things are in the book, but not much natural theology. All is in an admirable spirit, earnest and devout.

Professor Nestle's manual edition of the New Testament in Greek has been adopted in many colleges in this country, and is the daily companion of many private students. Already a third edition has been required, and Dr. Nestle has prepared it with characteristic thoroughness (*Novum Testamentum Græce cum apparatu critico, curavit Eberhard Nestle. Stuttgart: Priv. Württ. Bibelanstalt, 1901*). The changes are numerous, and they are due to various causes; chiefly, however, to the issue last year by B. Weiss of the third volume, covering the Gospels, of his *Neue Testament*. This alone has introduced so many new signs that the third edition differs considerably from the first and second. But, fortunately, the book is so cheap that anyone can afford to buy another copy.

The Songs of the Ascents.

BY THE REV. DAVID SMITH, M.A., TULLIALLAN.

III.

The Deliverance: A Jubilant Hymn and a Mournful Retrospect.

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| <ol style="list-style-type: none"> 1. If it had not been Jehovah who was on our side,
let Israel now say; 2. If it had not been Jehovah who was on our side,
when men rose against us; 3. Then had they swallowed us up alive
when hot was their wrath against us; 4. Then had the waters overwhelmed us,
the torrent had passed over our soul; 5. Then had passed over our soul
the proud-swelling waters. 6. Blessed be Jehovah
who gave us not as a prey to their teeth. 7. Our soul, like a bird, escaped
out of the snare of the fowlers;
the snare broke, and we—escaped. 8. Our help is in the Name of Jehovah,
Maker of Heaven and Earth.—Ps. cxxiv. | <ol style="list-style-type: none"> 1. Long have they oppressed me, even from my youth up,
let Israel now say; 2. Long have they oppressed me, even from my youth up,
yet have they not prevailed against me. 3. Upon my back the ploughers ploughed,
long made they their furrows. 4. Jehovah is righteous;
He hath cut the traces of the ungodly. 5. Let them be ashamed and turn backward,
all them that hate Zion. 6. Let them be like the grass of the house-tops
which, ere it is plucked up, withereth; 7. Wherewith the mower filleth not his hand,
nor his bosom he that bindeth sheaves. 8. Nor do the passers by say,
'The blessing of Jehovah be upon you!'
'We bless you in the Name of Jehovah!'—Ps. cxxix. |
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THE Deliverance has come! Cyrus has issued his decree, and the Exiles are at liberty to return home to the land of their fathers and the Temple of their God. It was a great day for Israel. One might imagine that every face would have been radiant and every voice exultant, and that all the sorrows of the past would have been clean swept away

by the flood of joy. And so indeed it was with most; but such is human nature that there are some who cannot forego the plaintive pleasure of woe. So accustomed are they to sit with Sorrow that she has become their familiar friend, and they cannot bear to bid her good-bye. They are made for melancholy and know not how to