

## ART. IV.—HARMAN'S INTRODUCTION.

*An Introduction to the Study of the Holy Scriptures.* By HENRY M. HARMAN, D.D., Professor of Ancient Languages and Literature in Dickinson College. Edited by GEORGE R. CROOKS, D.D., and JOHN F. HURST, D.D. New York: Phillips & Hunt. Cincinnati: Hitchcock & Walden. 1879.

AROUND any ancient monument the dust of centuries has settled, until its base is buried out of sight. In order to judge of the proportions of such a monument, or to ascertain how securely it stands, we must dig down to its foundations, and bring to light its buried parts. Troy could never have been understood by studying the Iliad only; Dr. Schliemann's pick and shovel must prepare the way for a proper appreciation of the city of Priam.

The same thing is true of any old book. Time works such changes in language, in the manners and customs of the people, and in the relative position of the nations, that in a few centuries a large part of the book becomes buried lore. Almost every author leaves great chasms in his writings to be bridged over by facts and opinions commonly known and accepted. But these facts and opinions in course of time sink out of sight, and others widely different are superimposed. In a few cent-

uries the bridges which connected the headlands of the narrative are all gone, and the new circumstances have either left the chasm with nothing to join its opposite banks, or have filled it up so high with *débris* that it is utterly impassable. The book thus becomes fragmentary, disconnected, and contradictory; nor is it possible to vindicate its integrity and give it a plain and consistent meaning except by reproducing in thought the state of things which existed at the time it was written. But this will require no little digging and delving in the lore of the past, and will necessitate the exhuming of the age in which, and the people among which, the book first made its appearance.

The Bible is the oldest of all authentic books, and for that reason presents many difficulties requiring explanation before it can be thoroughly understood. Moreover, its several parts were written in different ages of the world, and in various countries. And then it was all penned by men of a widely different race from us, having modes of thought and forms of expression peculiar to the East. When we remember that the governments under which these writers lived have perished from off the face of the earth, and that the Hebrew people no longer inhabit the country which then was theirs, we should expect to find more difficulty in interpreting the Bible than in any other book. One half of that old monument is buried beneath the drifting, shifting sands of time, and we can but very imperfectly judge of its symmetry as a whole, or of the strength of its base, by the portion which now remains above ground. It requires more learning and more labor to remove the accumulations of time from the Bible, and lay bare the manners and customs which were contemporaneous with its writers, than are demanded for the elucidation of any other ancient document. If, however, the labor and learning thus spent shall result in discovering that the shaft is a monolith, and that it rests upon the Rock of ages, the reward will be more than commensurate with the toil.

The necessity for a re-examination of the claims and contents of the Bible, for the purpose of directing attention and thought to its sacred truths, is made apparent by the attempt on the part of skeptical scientists to ignore and divert attention from this volume of our faith. Mr. James C. Southall says: "There

is a certain want of ingenuousness among many literary and scientific men with regard to the historical books of the Hebrew Scriptures which is reprehensible, and for which I have little respect. They studiously avoid all mention of these documents, when if they had been discovered in the valley of the Euphrates or the Nile they would receive great attention. I do not recollect that the 'Antiquity of Man' ever recognizes that the book of Genesis is in existence, and yet every one is perfectly conscious that the author has it in mind, and is writing *at* it all the time." \* The testimony of the book no less than that of the rocks requires careful study in order to be understood, and the Church, therefore, ought to put forth as much effort to concentrate thought upon the Bible as the world does to keep the discoveries of physical science ever before the mind. At a time like this, when skepticism is endeavoring to turn the current of thought away from revelation, the publication of an exhaustive "Introduction to the Study of the Holy Scriptures" is not only a valuable contribution to sacred literature, but also a priceless boon to all sincere inquirers after the truth.

Henry M. Harman, D.D., Professor of Ancient Languages and Literature in Dickinson College, is the first American scholar who has undertaken this stupendous work. Indeed, we had almost come to think that the time and patience required in the production of such a book were too great for the push and hurry of the American character, and that they could only be matched by the bull-dog perseverance of the English, or the tireless sitting capacity of the German character.

Dr. Nast gave us an admirable "Introduction to the Gospels" a few years since, but that was only a part of the great work that was needed, and, after all, its author was not a native of America, having had his birth in the Fatherland. The appearance, therefore, of Dr. Harman's "Introduction to the Study of the Holy Scriptures" within the last year is matter both of Christian gratitude and national pride.

The vast and varied erudition which he brings to this task makes him master of the situation, while his indomitable patience and perseverance never tire in exposing error and in tracking truth to its source. He seems equally at home in all the languages of the East, both ancient and modern. Greek,

\* Preface to "The Recent Origin of Man," p. 10.

Hebrew, Egyptian and Assyrian archæology are all at his fingers' ends. The discoveries of science and the testimony of travelers furnish a fund of knowledge on which he draws at will, and his thorough acquaintance with all that has been written by those who have preceded him in this particular department of study makes him quick to profit by the admissions of enemies and to take warning from the errors of friends. Indeed, his stores of antique and curious learning fit him for a task like this almost beyond a rival.

At the very outset of his Introduction he parts company with atheists and with the Tübingen school of critics, demanding in his readers belief in the existence of a God, and in the possibility of a supernatural revelation. He thus states the plan and scope of his work :

It is our purpose, in the present volume, to examine the Genuineness, Credibility, Integrity, Language, Contents, and most important Ancient Versions of the Canonical Books of the Bible. An inquiry of such a nature travels over a long period of human history. We are to consider books extending through a period of more than fifteen hundred years, the earliest of which appeared at the dawn of history, and the last were composed when the Roman Empire and Pagan Civilization were at their zenith of power. In the treatment of such a subject much depends upon the frame of mind with which it is approached. If our speculative system excludes from the universe an ever-living, free, supreme Intelligence, the Creator and Preserver of all that is, and acknowledges nothing but unintelligent physical forces, upon whose play all things depend, we are wholly unfit to deal fairly with the Sacred Canon. For in such a case Revelation, Miracles, and Prophecies are palpable absurdities. But Atheism can never be a positive affirmation ; and if the natural phenomena of the world furnished no proof of a personal God, we could yet philosophically admit the evidence which the facts of the Bible give of his existence. No *real Theist* can consistently deny the possibility of revelation, with its accompanying proofs—miracles and prophecies—and hence he is ever ready to listen to the evidence of the genuineness of documents that establish them. Nor will he take offense at a *written* revelation, when he reflects that it is by means of *books*, in the order of Providence, that mankind are instructed in the various affairs of the world.—P. 17.

Granted the existence of God and the possibility of a written revelation, our author sets out to determine what claim our Scriptures have to be regarded as such written revelation from God. In deciding a question like this the stream of inquiry

divides, as we follow it up, into three branches, namely, external, internal, and collateral evidence. These branches, however, flow so close together that, follow which one you will, the other two will always be in sight.

Dr. Harman does not attempt to complete the consideration of either one of these branches of evidence to the exclusion of the other two, but seems to delight in keeping them all constantly before the mind, so that their united force may be felt. He cannot, of course, avoid pursuing separately lines of inquiry which belong to one or the other of these classes of evidence, and for the time being must close his ears to all other voices, but it will not be long before he returns to bring up the other lines abreast with this. His mode of treatment reminds one of a skillful lawyer presenting his evidence to a jury. He does not divide it up into sections and bring all the witnesses who are to testify to any fact upon the stand in immediate succession, but so arranges the order of his witnesses that the testimony of each will serve to explain and confirm that of all the others. He may first bring a witness to identify a document; then he will read the instrument and put it in evidence; next he may call a witness to swear to the signature; then he will prove that the party admitted upon a certain occasion that he had executed such an instrument; then he will show in whose custody it has been kept from the time it was executed; next he will return to the document, and will establish from its orthography and grammar a correspondence with other papers executed by this party; and, finally, he may prove the fact that the party was in the place named at the time the instrument purports to have been executed, and that it was generally reputed to be his act, without any denial on his part.

He will so interweave external, internal, and collateral evidence that each will be supported by the other, and that the case will be sustained by the combined force of the testimony.

In the case of the holy Scriptures the first question which demands an answer is, Whence came the books which make up the Bible? They did not fall from the moon, they were not brought to earth by an angel, they were not revealed by some supernatural light in a cave of the mountain. We hold them to be the word of God; but how came we in possession of them? To answer this question our author proceeds to follow the

stream of revelation up to the several springs whose waters swell the great current. And, just here, I cannot refrain from expressing my gratification that in almost every instance he has gone to original sources for his information, and has given us the original text, either in the body of the book or in copious foot-notes. Nothing new could be said upon this head, for the facts are patent to all; but the disposition and arrangement of the facts, so as to give them their greatest force, is very skillfully made.

Confining his inquiries in the first part of the book to the Old Testament, it becomes of the utmost importance to determine the canon of the Hebrew Scriptures. It were manifestly a waste of time and labor to investigate books which never attained to the dignity of sacred writings among the Jews themselves; and so the sacred writings which have come down to us need sifting before we examine their claim to be the word of God. For this purpose our author travels through every ancient catalogue of the Old Testament—from that of Melito to that of St. Jerome. As the last mentioned catalogue is the one on which he bases the canon of the Old Testament, it may not be regarded as out of place to insert it here:

Of all the fathers of the early Church Jerome was the greatest Hebrew scholar, and the best versed in the literature of the Jews. His testimony as to the canon of the Old Testament is, therefore, very valuable. In the preface to his translation of the two Books of Samuel and of the two Books of Kings he furnishes a catalogue of books of the Old Testament as arranged in the Hebrew Bible, giving both the Hebrew and the Greek or Latin name of each. He gives, first, the five books of Moses, which he says are called **TORAH—LAW**. The second division, he says, is that of the **PROPHETS**, and he begins with Joshua the son of Nun. Next comes the Book of Judges, with that of Ruth in the same volume. The third book is that of Samuel, called First and Second Kings with us. The fourth book is that of Kings, contained in the third and fourth volume of Kings; fifth, Isaiah; sixth, Jeremiah; seventh, Ezekiel. Then come the Twelve (Minor) Prophets. The third division, says he, contains the *Ἁγιογραφα*, **HAGIOGRAPHHA**, (*Holy Writings*.) The first book is Job; next, Psalms of David, in one volume; three books of Solomon, namely, Proverbs, Ecclesiastes, and Song of Songs; First and Second Chronicles; Ezra; and the ninth, Esther. "Thus the books of the ancient law," says he, "are twenty-two: five of Moses, eight of the Prophets, and nine of the Hagiographa; although some often insert Ruth and the Lamentations in the Hagiographa, . . . and thus the books

of the ancient law would be twenty-four." In this catalogue are all the books that we have in our present canon of the Old Testament, and no others; Nehemiah is included in Ezra, and the Lamentations are included in the prophecy of Jeremiah. Jerome remarks on this catalogue: "Whatever is outside of these must be placed among the Apocrypha. Therefore Wisdom, which is commonly inscribed the 'Wisdom of Solomon,' and the Book of Jesus the Son of Sirach, and Judith, and Tobias, are not in the canon. The First Book of Maccabees I have found in Hebrew. The Second Book is in Greek." He observes, in his preface to Jeremiah, that "The Book of Baruch has no existence among the Hebrews, and the spurious Epistle of Jeremiah I have determined should be by no means commented upon."—P. 30.

From these Christian authorities he turns to Jewish testimony for confirmatory evidence of the Old Testament canon. It so happens that the writings of Josephus and Philo have preserved for us catalogues more or less perfect of the books held as sacred by the Jews in their day. Another is found incorporated in the prologue of the Greek translation of the Wisdom of Jesus the Son of Sirach, while the Talmuds furnish a fourth. These are all forced to bear their testimony to the canonicity of the books of our Old Testament.

Alongside these Jewish and early Christian catalogues he next marshals the ancient manuscripts of the Jewish Scriptures; and after them the many ancient versions—the Septuagint, the Targums, the Peshito, the Itala, the Vulgate, the Egyptian, the Ethiopic, the Armenian, the Georgian, the Gothic, the Slavonian, and the Arabic—together with the Samaritan Pentateuch and its versions. Early Christian literature is ransacked for information upon this subject, and every passage found bearing upon the canon of the Scriptures is made to take its place in this book. We are compelled to wade knee-deep among old Hebrew MSS., and through tomes of musty translations in all the languages of the Babel East. The conflict between these early authorities soon eliminates the Apocrypha, and leaves us the Old Testament canon in its integrity as we now have it.

Having thus determined the canon of the Hebrew Scriptures as a whole, our author next resolves the Old Testament into its several components, and regards each book as a separate document for the purpose of making each succeeding author bear testimony to the writings of his predecessor, so as to fix ap-

proximately the date of the oldest books of the Bible. In other words, he traces the volume as a whole book to within sight of its latest writer—farther than this it could not be traced, because it did not exist in its integrity—and from this point, taking each sacred author as an independent authority, he climbs, step by step, by means of their testimony, up the stair of evidence to the days of the Exodus and the writing of the Pentateuch.

Paley's argument from quotations and allusions must forever be conclusive.\* Any quotation from a book is proof unanswerable that that book was extant at the time the quotation was made. Well, by means of direct quotations from, or clear allusions to, or direct mention of, the Pentateuch, in the several books of the Old Testament, our author follows the Books of Moses back to the days of Joshua, who mentions them as writings well understood and of acknowledged authority among the people at that time. With the testimony of Joshua he closes the evidence from sacred authors, and concludes as follows:

It may be taken for granted that Moses was the great legislator of the Hebrews, since the proof is so strong that it may be said to have hardly ever been questioned. All the writings of the Jews, and their oldest traditions, agree that Moses was their lawgiver; and the Egyptians, Greeks, and Romans held the same view. Manetho, an Egyptian priest of Sebennytus, a man of great erudition, who wrote in Greek, about B. C. 300, the Egyptian History from their sacred writings, states that the Israelites left Egypt in the reign of Amenophis, and that their leader, a priest of Heliopolis, by name Osarsiphus—whose name was changed to *Moses* after he went over to the Israelites—*gave them laws*, for the most part contrary to the customs of Egypt, enjoining upon them not to worship the gods, nor to abstain from those animals held sacred in Egypt, but to sacrifice and slaughter them all. King Amenophis (Amunoph) is placed by Wilkinson at B. C. 1498–1478. Manetho's History of the Dynasties has been remarkably confirmed by the monuments of Egypt. Strabo, the great Greek geographer, (about B. C. 65,) in speaking of the Jews, remarks: "Moses, one of the Egyptian priests, possessing a part of Lower Egypt, left there, being disgusted with the existing institutions, and many, honoring the Divinity, left with him. For he said and taught that the Egyptians have not just conceptions of the Divine nature in representing it by beasts and cattle; nor have the Lybians; nor have the Greeks, who represent it by human forms. For that only is God which embraces us all, both land and sea."

The Roman satirist Juvenal (about A.D. 100) speaks of "the

\* "Evidences of Christianity," p. 134.



law, all which Moses delivered in the sacred volume." "Moses," says Tacitus, "gave the Jewish nation new rites, contrary to those of other men."—P. 71.

Having thus established the antiquity and integrity of these books, the question as to their genuineness next arises. In this field Dr. Harman's scythe cuts a broad swath. His intimate acquaintance with the state of ancient learning in all the countries which enter into this question, and his knowledge of the manners, customs, and languages of the peoples concerned, enable him largely to reproduce the state of society which existed in the days of the Exodus. He is not writing a work on the evidences of Christianity, and hence his book is not polemical in tone. He is preparing the way for the study of the holy Scriptures, and therefore contents himself with the task of removing causes of misapprehension, and with restoring, as far as may be, the ancient settings and surroundings of the Bible. He does not aim at dovetailing propositions into syllogisms for the purpose of forcing conclusions. He rather assigns to himself the task of collecting the materials out of which arguments are constructed. His arrangement of these materials is rather in the form of pictures of ancient society than in the shape of demonstrations of formal propositions. Reading his work, before we know it we feel at home among the patriarchs, and the meaning of lawgiver, psalmist, and prophet dawns upon us we know not how. The best possible explanation of an author's meaning is a knowledge of the circumstances under which the book was written. Thus (on page 67) he hedges in the Pentateuch :

As a preliminary to the discussion of the genuineness of the Pentateuch, there arises the question of the antiquity of the art of alphabetical writing among the Hebrews : for if it can be shown that the art was well-known among that people in the Mosaic age, the probability that their great lawgiver *wrote* his laws will be very great.

Writing in hieroglyphics, which preceded alphabetical writing, was known and practiced in Egypt at a very remote period. The sacred books of Thoth, the Egyptian Mercury or Hermes, were written, in part at least, as early as the time of Suphis, (Cheops,) to whom the books were attributed. This Memphitic king, according to Wilkinson, reigned about B. C. 2450. Numerous commentaries were written on these sacred books of Thoth. "Papyri are of the most remote Pharaonic periods, and the same mode of

writing on them is shown from the sculptures to have been common in the age of Suphis, or Cheops, the builder of the Great Pyramid." "Every thing was done in writing." They had decimal as well as duodecimal calculation, and the reckoning by units, tens, hundreds, and thousands, before the pyramids were built. Alphabetical writing came into use several centuries later. "From the Palestinians the people near the Mediterranean Sea received their alphabet. The sounds of the alphabet itself, as it is known to us, suit well the general lingual characteristics of the Semites. It corresponds to their peculiarity, for it expresses their inclination to gutturals, and the variety of their hissing or aspirated sounds. We can, therefore, assert with high probability that *its inventor was a Semitic*." That the Israelites possessed alphabetical writing when they went down into Egypt is quite evident, otherwise they would have adopted the hieroglyphic system of the Egyptians. The Phœnicians, who lived on the borders of Canaan, and whose language was nearly the same as the Hebrew, possessed writing at a very remote period. They attributed the invention of their alphabet to Taut, their world-god. The sacred writings of the Phœnicians, in which their cosmogony, the history of their gods and heroes, natural events, and astronomical, astrological, and psychological doctrines were contained, were called Taut-writings. Antiquity mentions seven such writings.

The existence of alphabetical writing among the Hebrews at the time of the Exodus being thus established, he proceeds to draw a picture of the arts and sciences in general in Egypt in the Mosaic age, to show that the statements of the Pentateuch respecting the arts employed by the Israelites in building the tabernacle, in making its utensils, and in adorning the priests, together with the allusions made to gold and other ornaments, are natural and credible, unless one can suppose that the Israelites, although dwelling in close proximity to the Egyptians for centuries, never learned any of their arts, and that no Egyptian artist ever appeared among them.

These collateral considerations create a strong presumption both that Moses wrote laws for the Jews and that the Pentateuch contains those laws. And now our author turns to the evidences of genuineness to be found in the books themselves. Having argued the unity of the Pentateuch from the one plan which pervades it all, showing it to be the work of one mind, he next proceeds to demonstrate its antiquity from the *archaisms* which it contains. I do not recollect ever to have seen so thorough and exhaustive a presentation of this class of evidence as is found in this book. Indeed, the chap-

ters upon this subject I regard as the gems of the whole volume. They give evidence of an amount of learning, labor, and patience which few men possess, and furnish an argument for the antiquity and genuineness of the Pentateuch which few minds can resist.

Language is a long-lived thing, but it has its youth, maturity, and decrepitude, like men and nations. The seasons in its life-time may be centuries, but they mark different stages of its development or decline. A language that had well-nigh perished may sometimes be revived and perpetuated for centuries, but its youth or maturity can never be restored when once it has been passed. Though the English tongue should become universal, and should continue to be spoken to the end of time, it would never again be characterized by the language of Spenser and Chaucer. A language may reach a second childhood, like an individual, but the second will be very unlike the first. Because language is thus ceaselessly progressive, the style, the idioms, the grammar, and the very words of any composition will go far toward determining the age in which it was written. A document found to-day written in English containing many obsolete words and forms of expression, together with antiquated spelling and strange grammatical forms, but containing no word or syllable that was not pure Anglo-Saxon, would unquestionably be assigned to a period prior to the Norman Conquest, and subsequent to the Anglo-Saxon ascendancy in England. The ages of stone and of bronze do not more clearly mark successive stages in a people's civilization than do the peculiarities of the language in which a book is written determine the age to which it belongs. Dr. Harman, with consummate skill, has collected and arranged the archaisms of the Pentateuch for the double purpose of establishing the antiquity of the Books of Moses and the unity of their authorship. We think he conclusively shows, not only that the books must have been written in the infancy of the Hebrew language, but that the same peculiarities run through all five of the books, and are not found in any other Hebrew books of great antiquity, thus showing these books to have been written by one and the same author.

The genuineness of these books being thus clearly indicated, our author next turns to examine the objections which have

been offered against the Mosaic authorship of the Pentateuch. Of the *document* hypothesis of the origin of the Pentateuch, he disposes as follows :

Respecting the document hypothesis, we may remark, first of all, that there is very little agreement, as we have already seen, among the opponents of the genuineness of the Pentateuch in regard to the *number* of the original documents, *when* they were composed, *by whom* and from *what* sources, and *when* the *final* revision of the whole was made. This want of unity in view is a strong proof that their theories rest upon no solid basis of facts. One feature, however, stands out prominently in nearly all their theories : they deprive Moses, as much as possible, of all connection with the composition of the Pentateuch.

The different names for the Divine Being—*Elohim*, *God*, *Jehovah*, (properly *Jahveh*.) and *Jehovah Elohim* (LORD GOD, Eng. Ver.)—found in different portions of the Book of Genesis, furnish the original ground for the decomposition of the Mosaic writings. In the other books of the Pentateuch (with the exception of the first few chapters of Exodus) the use of the divine names furnishes no support at all for the document hypothesis. But it must be borne in mind that the hypothesis that one document or more entered into the composition of the Book of Genesis and into the first two chapters of Exodus, by no means militates against the Mosaic authorship of the Pentateuch. That the traditions of the Hebrew people would be written down during their sojourn in Egypt, where they came in contact with a people who were accustomed to write the annals of their kings, and to compose works on science and religion, is highly probable. Joseph, who married the daughter of Poti-pherah, priest of On, might have compiled the annals of the Hebrews and the traditions respecting the deluge and the antediluvian world. But those annals might have been very defective, and have contained no account, or a very imperfect one, of the work of creation, the order of which none but God could know. The original document lying before Moses—for we can scarcely believe it at all probable that the Hebrews had two different documents which related the history of the world from the creation to the time of Moses—may have been used by him in the composition of Genesis. In this way we might find in Genesis a narrator, (*the Elohist*,) and an editor or reviser, the *Jehovist*, (*Moses*.) How far this is probably true must be determined from the phenomena exhibited in the book.—P. 88.

After patiently exposing the absurdity of Bishop Colenso's strictures, one by one, he finally takes leave of him with this remark : "There is one peculiarity of Colenso which must be noticed. Whenever any subject admits of different views or explanations, the one which creates a difficulty or absurdity is

almost invariably adopted by him. No other document of either the ancient or modern world would be treated in the same way."—P. 217.

Curious objections by the score are satisfactorily answered, and apparent discrepancies harmonized, until the ground is completely cleared of obstacles to the Mosaic authorship of the Pentateuch. At last he opens the books of the Pentateuch, and shows that *they claim* to have been written by Moses, while no rival author has ever arisen to dispute the claim. Finally, to place the divine seal upon these old books, he turns to Jesus Christ and his apostles for their testimony:

Our Saviour and his apostles every-where assume the Mosaic authorship and the divine authority of the Pentateuch. Our Saviour, in his controversy with the Jews, says: "For had ye believed Moses, ye would have believed me: for *he wrote* of me. But if ye believe not his writings, how shall ye believe my words?" How absurd this language would be, on the theory that the Pentateuch was written ages after Moses—If you do not believe in a work made up of traditions and myths in a late age and attributed to Moses, how can ye believe in me?—and this language from Him who is the *truth* itself!

In various passages Christ speaks also of Moses as if he was the author of the Pentateuch: "Have ye not read in *the book of Moses*, how in the bush God spake unto him saying, I am the God of Abraham," etc. Mark xii, 26. "If they hear not *Moses* and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi, 31. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in *the law of Moses*," etc. Luke xxiv, 44. "Did not *Moses* give you *the law*?" John vii, 19.

The Apostle Peter, on the day of Pentecost, says: "For *Moses* truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me," etc. Acts iii, 22.

The Apostle Paul, in his address to Agrippa, observes in respect to his teaching: "Saying none other things than those which the prophets and *Moses did say* should come." Acts xxvi, 22. And in Acts xxviii, 23, St. Paul expounded "both out of *the law of Moses* and out of the prophets." "For *Moses* describeth (Greek, *writes*) the righteousness which is of the law, that the man which doeth these things shall live by them." Rom. x, 5. This refers to Lev. xviii, 5, which St. Paul here declares that Moses wrote. "For even unto this day, when *Moses* is read, the veil is upon their heart." 2 Cor. iii, 15.—Pp. 224, 225.

The inspiration of the Pentateuch is left to be inferred from its contents. If it be a trustworthy history of the events which

it records, there is no escaping the conclusion that Moses was a divinely inspired man. Men always have believed and will believe to the end of time that God is on the side of truth. Whenever, therefore, they behold God's omniscience cropping out in prophecy or his omnipotence laid bare in miracles, they will believe in the truth of the man or the message in attestation of which the prophecy was uttered or the miracle performed. There could have been no deception in the miracles performed during the exodus. It was not a matter of faith but of positive knowledge with the Jews that the Red Sea parted at Moses' command. There could have been no mistake about the manna which fell, and on which they were fed. They knew whether the waters gushed forth from the rock when Moses smote it, or not; and they knew absolutely whether their clothing waxed not old throughout all their journeyings. There could have been no mistake about these and similar miracles; and the Jews would not have accepted as true the Pentateuch which contained these accounts, nor bowed obedience to its laws, had these miracles not occurred in their knowledge. But admit these miraculous interpositions of divine power through Moses, and at once he becomes the accredited agent and mouth-piece of God.

The authenticity and inspiration of the books of Moses, like the Siamese twins, are vitally united, and are, therefore, inseparable. If the books are not trustworthy histories of the events which they record, of course they are not divinely inspired. But if, on the other hand, we accept their statement of facts as true, it follows irresistibly that God breathed his own wisdom into their author, and clothed him at times with almighty power. The nature of the history determines the inspiration of the author. But the narrative of events in the Pentateuch cannot be rejected as authentic history according to any rule of criticism which would not destroy belief in all ancient history. The miraculous events, upon which the proof of Moses' inspiration rests, and about which there could have been no deception, have been attested by every Jewish writer from Moses down to the close of the sacred canon—they have been celebrated by the Jews in sacred songs, and commemorated by religious institutions and festivals through all the ages which have intervened since the events are related to have occurred.

The country over which Moses and Israel passed, in their flight from Egypt, bears names to the present day which are the echo of the miraculous events of the Exodus, and the atmosphere of Egypt and Arabia is still full of traditions respecting these events. With all these evidences corroborating the Mosaic record, it is not possible rationally to withhold assent to the authenticity of the Pentateuch. And since its authenticity establishes miracles and prophecy, the inspiration of Moses follows inevitably.

It is too late to object to the possibility of miracles and prophecy when the one has been performed and the other fulfilled before our eyes. De Wette saw and acknowledged that the Mosaic narrative enfolds the miraculous like a garment. He says: "If it is at least doubtful to the thinking intellect that such miracles really occurred, the question arises whether they did not so appear to the eye-witnesses and participants of the history; or were supposed by the reporters to have occurred in a natural way, but set forth in a poetic-miraculous light? But this must be denied as soon as the narratives are carefully considered. For there is wholly wanting in them that credulous poetic frame of mind which would contain the key to the miraculous." \*

Bishop Colenso's general objection to miracles is a weak thing to dispute the power of Moses' rod. It is thus stated and annihilated by our author, (pages 218, 219 :)—

"The order," says he, "of this wondrous universe, so manifold, so diverse, yet all tending to unity, to one great central Cause, a miracle, if really witnessed, would be like a jarring discord in the midst of a mighty music—not a sign of the master-musician's presence, but a token that for once he had failed to subdue the rebellious elements—would, in short, be simply frightful."† What shall we say to a miracle's being "a jarring discord in the midst of a mighty music?" Is this world nothing but harmonious music? What shall we say of earthquakes burying whole cities with thousands of human beings; of inundations laying waste vast tracts and destroying human life; of famines, pestilences, tornadoes, sweeping away houses, and sending ships with their precious freight beneath the waves of the deep? Is all this music in the ears and harmony to the eyes of Colenso? To these discordant and destructive forces add the passions of men, exhibited in horri-

\* Schrader's De Wette's "Einleitung," p. 257.

† "Lectures on the Pentateuch," etc., p. 369.

ble wars and devastations. In the midst of such a world as this, is an extraordinary display of omnipotent power in punishing the wicked and delivering the good—the manifestation of the divine power and Godhead, the revelation of Jehovah to man, a great light in the midst of moral darkness—is all this nothing but a jarring discord? In the midst of the wrongs and the darkness of the world, who has not felt, as did Isaiah, and prayed, “O that thou wouldest rend the heavens, that thou wouldest come down?”

The bed rock of the Bible has thus been reached; and, having found the Pentateuch to be the WORD of GOD, it is comparatively easy to determine, approximately, the age, genuineness and inspiration of the remaining books of the Old Testament.

To undertake to give an adequate idea of our author's treatment of these several books would be to transcribe a large part of his work. Suffice it to say, that the same thorough scholarship and careful research are brought to bear upon every portion of the Old Testament; and if in every case we do not agree with the conclusions of his logic, we cannot help being edified and profited by his learning.

His Introduction to the New Testament, which occupies the latter part of his work, does for the four Gospels what the course of investigation pursued in the case of the Pentateuch did for the Books of Moses. His examination of the authorities bearing upon the authenticity of the Gospels is thorough and exhaustive, and his accumulation of facts for the defense of the Gospels leaves nothing to be desired. But as the treatment of the New Testament is similar to the course pursued with the Old, it does not fall within the scope of this article to enter further into its discussion.

That the book is free from errors is not claimed, nor is it hoped that all the conclusions reached by the author will be accepted by orthodox Christians; but it contains so much that is rare and valuable that we can easily afford to overlook its defects. Dr. Harman is a scholar rather than a logician. The treasury of learning which he has given us in this volume is almost faultless. The mistakes are nearly all in the conclusions which he draws from indisputable premises. Without indorsing every thing contained in the book, we regard the volume, as a whole, as a grand contribution to sacred literature, and as an armory of truth from which the weapons of our warfare will be taken for a generation to come.