

milk." What does it mean, and why was the command given? An incident related to me when recently in Egypt will best explain. A small company were for a few moments unwilling spectators of a cruel scene. Among the company was a native servant, an excellent hearted fellow, but not knowing how to read or write. After looking upon the scene for a few seconds, he turned around and exclaimed, in Arabic,—“That is as cruel as seething a kid in its mother’s milk,”—precisely the biblical expression; but he had not derived it from the Bible. It is an oriental expression or simile used to describe an act of great cruelty. Upon inquiring later what the expression meant, the information was given that seething a kid in its mother’s milk meant the taking of the kid from its mother while it was yet sucking, and killing and eating it. And the reason why this was such an act of cruelty, or described an act of great cruelty, was because of the fact that, as with the dove among birds, so with the goat among animals, there is no animal which seems to feel so keenly, and expresses so painfully and humanly its sorrow over the loss of its young as a goat. The divine command was thus in this case, as in so many others, a humanitarian law.

The same humanitarian principle is seen operating in the divine, and at first strange, instructions given in Deut. 22:6,7. The parent bird will soon comfort itself with other eggs or other young, but it will not soon comfort itself with another mate. In the animal kingdom these are matters of actual observation.

AN OLD TESTAMENT LIBRARY.

BY THE EDITOR.

In fulfillment of a promise made in the December STUDENT, the following suggestions are offered, in reply to the question, “Having two hundred dollars to invest in Old Testament literature, what books shall I purchase?” In order to economize space, the list of Professor Peters, as being the simpler and the better of the two, will be taken as a basis. The suggestions offered will be under three heads: 1) Books in Professor Weidner’s list which, in the opinion of the writer, should have been included in the list of Professor Peters; 2) Books in Professor Peter’s list which, perhaps, might well have been omitted; 3) Books omitted by both Professors Weidner and Peters which the writer would have included in such a list.

I. BOOKS IN PROFESSOR WEIDNER’S LIST, BUT OMITTED BY PROFESSOR PETERS.

Gesenius (Robinson), *Hebrew Lexicon*.—Very old, it is true, yet everything considered, superior to Davies, which, it must be confessed, does not give the student the information which is needed.*

Kell, *Biblical Archaeology*, 2 vols.—Old-fashioned, but, nevertheless, very valuable for the collection of facts which it contains.

Curtiss, *Levitical Priests*.—A presentation of the subject, severely criticised by many critics, highly appreciated by the more conservative critics; perhaps

* It is a matter for congratulation that we are soon (within two years, perhaps) to have an edition of Gesenius worthy of the name.

unfair in some respects, but well worth study, because of the intrinsic importance of the subject.

Oehler, *Old Testament Theology*.—Containing much forced exegesis, and poorly arranged; but the only book in English treating, with any satisfaction, a department of study which, to-day, is recognized as one of the foremost in biblical and theological lines.

Orelli, *Old Testament Prophecy*.—Traversing the same ground as Briggs' "Messianic Prophecy;" differing from the latter not only in the special interpretation of many passages, but also in the general method of classifying results; very stimulating and suggestive.

Rawlinson, *Five Great Monarchies*.—Popular, somewhat behind the times, containing much material which a specialist would have omitted, but well presented and best calculated of any English work to give one a general view of the field covered.

II. BOOKS TO BE OMITTED FROM PROFESSOR PETERS' LIST.

Davies, *Hebrew Lexicon*.—See above.

Septuagint, with notes, etc. (Bagster).—A copy of the text is sufficient for ordinary purposes.

Bleek, *Introduction to the Old Testament*.—In some respects the best in English, but the English translation is now too much behind the times.

Duncker (Abbot), *History of Antiquity*.—Thoroughly rationalistic, and too expensive; far better add fifty or sixty dollars and purchase the "Encyclopædia Britannica," which contains articles written from the anti-traditional point of view on all important topics of Ancient History.

Josephus (text).—The average minister gets along with little or no knowledge of the original languages of Scripture, satisfying himself with a translation; under these circumstances it is hardly worth his while to spend money for a text of Josephus.

Cheyne, *Translation of Psalms*.—A good translation, but the notes are too meagre.

Ewald, *Prophets of Israel* (5 vols.).—Very valuable to a scholar, but containing too few notes, too arbitrary in treatment, and too expensive.

Tylor, *Primitive Culture*.—Too remotely connected with the matter in hand, a score of books should have the precedence.

Septuagint, Tischendorf or Van Ess. See below.

Hosmer, *Story of the Jews*.—One-sided and entirely unsatisfactory.

III. BOOKS NOT MENTIONED IN EITHER LIST.

Swete, *Old Testament in Greek*, vol. 1, Genesis–4 Kings.—Just issued, the second volume soon to follow. \$2.50.

Cremer, *Biblico-Theol. Lexicon of N. T. Greek*.—For those who already possess a classical Greek Lexicon.

Ewald, *Hebrew Syntax*.—The only really valuable work ever written on the subject as a whole.

Harmon, *Introduction to the Holy Scriptures* (\$4.00).—Following too slavishly the traditional stand-point, giving too much attention, comparatively, to the Pentateuch; but full of valuable material which every student should have close at hand.

- Toy**, *Quotations of the Old Testament in the New* (\$3.00).—Quite too liberal, needlessly offensive in places, but the only scientific treatment of the subject in existence; (a second volume is soon to appear).
- Blaikie**, *Manual of Bible History* (\$1.50).—Brief, but well-arranged; fresh and abreast of the times; truly excellent.
- Dod**, *Genesis* (Hand-book for Bible-classes), (.90).—Accepting the existence of different documents; constructive, not destructive; clear, and very practical.
- Stuart**, *Ecclesiastes, Proverbs, Daniel*, (3 separate vols.).—Critical, definite, and hardly surpassed.
- Curtiss and others**, *Current Discussions in Theology* (4 vols. \$6.00).—Recent, well-systematized, giving just the information which a non-specialist needs, but cannot obtain without the expenditure of a large amount of labor.
- Ragozin**, *Story of Chaldaea* (\$1.50).—Popular, and generally reliable.
- Ragozin**, *Story of Assyria* (\$1.50).—Same series as above, and of equal value.
- Terry**, *Hermeneutics* (\$4.00).—Full, able, and scholarly; not intended for classroom, but for reading and reference; no biblical library complete without it.
- Spurrell**, *Notes on Genesis* (\$2.50).—For use in connection with the original text.
- Simon**, *the Bible the outgrowth of theocratic life* (\$1.75).—Liberal yet conservative; emphasizing strongly, but none too strongly, the historical stand-point.

In closing, it may not be out of place for the writer to express it as his opinion that the time has past when certain books should be purchased, or indeed be accepted as gifts. In this category there may be classified the following, taken from Professor Weidner's list: **Bagster**, *Chaldee Reading Lessons*; **Bagster**, *Hebrew English Bible*; **Horne**, *Introduction to the Bible*; **Roberts**, *Old Testament Revision*; **Fairbairn**, *Typology*; **Gloag**, *Messianic Prophecies*; **Riehm**, *Messianic Prophecies*; **Leathes**, *O. T. Prophecy*; *Homiletical Commentaries* of most classes, although the *Pulpit Commentary* is by all odds the best; **Bonar**, *Leviticus*; **Cox**, *Job and Ecclesiastes*; **Fairbairn**, *Ezekiel*; **Pusey**, *Minor Prophets* ("too many bushels of trash to a single kernel of wheat").

The writer would also say that his experienced has tallied with that of Professors Weidner and Peters; it is easier to *feel* that a given book is or is not to be included in such a list, than to give reasons for the feeling. It is to be understood that these suggestions have no other possible value than that which belongs to them as the expression of the opinion of a single individual. In general, it might be added that the man who proposes to invest so much money in Old Testament books, would do well to study German.