

denote a week, as it is evident from the scope of the passage. As in the places to which we have referred, as well as in others, *yaumim* signifies a week, may we not justly infer, that in the verse under our consideration, it has the same meaning; and that the family of Rebekah did not wish unnecessarily to delay her departure, but merely wished her to tarry seven or ten days, the usual period devoted to festivity and mirth on marriage occasions in the east, that they might rejoice with her at home, as they could not accompany her to the residence of her intended husband. It has been justly observed, that "in matters of simple phraseology, or in those which concern peculiar customs, the Septuagint translation, especially in the Pentateuch, where it is most pure, may be considered a legitimate judge;" and this translation renders the Hebrew words '*hameras hosei deka*, about ten days.' The view which I have taken of this passage, and which is supported by the Septuagint, furnishes a striking proof of the integrity of Abraham's servant; and of the deep interest he felt in every thing connected with the happiness of his master. When he arrived at the house of Laban, he would not even take necessary refreshment, until he had delivered his master's message, and ascertained whether his embassy would prove successful, and having succeeded in accomplishing the object of his journey, he refused to remain even a few days to refresh himself after his toilsome journey from Canaan to Mesopotamia. "Hinder me not," said this pious man, "seeing Jehovah hath prospered my way; send me away that I may go to my master."

Let christians learn, from this example, to serve "their master who is in heaven," diligently and faithfully. He hath committed to us a far more important trust than that which Abraham committed to his steward, and we are to "occupy till he shall come." Happy will it be for us, if neither the importunities of friends,—the hurry of business,—nor the allurements of pleasure divert our attention from the great work which we have to perform. "Blessed is that servant whom his Lord when he cometh shall find watching."

### *Remarks on the word SELAH.*

"The Hebrew word *Selah* has occasioned much criticism and speculation; and after all the true meaning is perhaps not yet fully understood! It is used seventy-three times in the book of Psalms, and no where else in scripture, except in the song of Habakkuk, never appearing except in metrical composition or songs set to music: hence it has been a general opinion that it is a musical note or sign—a pause to raise attention; or a raising of the voice in music, as *forte* is used in modern times.

It is surprising that among all the writers on this subject, none of them have ventured a conjecture, which seems highly probable, and, I think, accounts better for the use and propriety of the term than any supposition that has hitherto been formed.