

have agreed in transforming the old Hebrew authors into men like unto themselves, the representatives of an age of printing, of libraries, and of books of reference, with centuries of European thought and prejudice behind them, and imbued with all the intellectual and spiritual prepossessions of a European race.

We cannot, however, understand the literature of the Orient aright without becoming Orientals ourselves, or interpret the history of the past without divesting ourselves as it were of our modern dress. It is not what we think ought to have happened which has really happened in the ancier East, nor has the history of it been recorded in the manner that seems to us most natural and fit.

There is only one way in which our studies are likely to end in true results, and that is by excluding from them as far as possible what the Germans would call 'the subjective element.' As in natural science, so, too, in the study of the Old Testament, what we want are not theories, however ingenious, but facts. It is true that a fact necessarily embodies a theory, but if it is really a fact the theory embodied in it is merely secondary and