

revenge he substituted forgiveness ; for war, peace ; for passion, self-control ; for hatred, love ; for pride, humility ; for worldliness, spirituality ; for false philosophy, divine wisdom ; for sacred places, renewed hearts ; for pompous priesthoods, regenerated men ; for idolatry, the only living and true God ; and for innumerable sacrifices, his own most precious blood. He prepared weapons, but they were not carnal ; he enlisted soldiers, but their fight was to be that of faith ; he erected a standard, but it was the cross ; he unfurled a banner, but it was good-will to men ; he sent forth ambassadors, but it was to the court of human conscience ; he described the boundaries of his kingdom—it was to include both worlds ; he sat down on his throne—it is at the right hand of the Majesty in the heavens, from henceforth expecting till his enemies be made his footstool.  
—*Rev. W. Leask.*

#### Jephthah's Vow.

When we consider the remote antiquity of the Old Testament writings, the peculiar language in which they are written, the subjects of which they treat, and the manner in which they were preserved and transmitted from age to age,—the difficulties which we meet with are no more than what we might expect, and what we actually find to a much greater extent in books of less antiquity, and under circumstances more favorable. It would require the constant performance of miracles to prevent the appearance of intricate and discrepant passages in Scripture. Passages of this sort have accordingly engaged the attention of commentators and critics, who have succeeded in clearing up some, and in throwing partial light on others. The vow of Jephthah, recorded in Judges xi., has, among other portions of sacred history, been the subject of much consideration and

controversy. This is the passage:—

“ And Jephthah vowed a vow unto the Lord, and said, if thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up as a burnt-offering.” The difficulty which presents itself here, is, whether Jephthah did offer up for a burnt-offering his daughter, who came out to meet him with music and dancing. Some persons say that the daughter was immolated, and others that she was only devoted to perpetual virginity. The latter have only circumstantial evidence in their favor, while the stronghold of the former has been the verbal construction of the vow. But a learned writer has greatly weakened, if not entirely demolished, this stronghold, by proposing another reading of the passage, so as to show that the daughter was not sacrificed. Instead of—“ I will offer it for a burnt-offering,”—והעליתיהו עולה,—he reads, “ I will offer unto him (*i. e.* Jehovah) a burnt-offering,”—והעליתי לו עולה. He grounds his reading on the rule, concerning the ellipsis of prepositions before the suffixes of verbs, found in Buxt. Thes. Gram. lib. ii. cap. 17, according to which the word והעליתי may be for והעליתי לו, by an ellipsis of the preposition לו. Bishop Lowth speaks thus of this rendering:—“ A late happy application of this grammatical remark to the much disputed passage of Jephthah's vow has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors ; had given occasion to dissertations without number, and caused endless disputes among the learned, whether Jephthah sacrificed his daughter or not,—in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very