

the race, and the flood of great waters is necessary to cleanse the earth. A prophet's view of sin is often just the opposite of his idea of God. As Hosea teaches that God is love, so sin is ingratitude and rejection of His love.

The Old Testament view of *Nature* is striking. The immediate presence of God in nature is assumed. He makes the sun to rise; He gives the rain in its season; the wind is His messenger; as a shepherd leads forth his flock, so He leads forth the stars of the heaven, and calls them by name. The miracle in the Old Testament is not unnatural, but the expected and natural expression of Him who fills nature with His presence.

The doctrine of *immortality* is presented with striking clearness and force. It is guaranteed by friendship and fellowship with God here; in death He will not leave His friend to see destruction (Ps. 16). In Job and in Psalm 73 immortality is grasped by faith because of the inequalities and injustice of life. It must be that after death these unjust conditions will be rectified. The Bible Philosophy is moral; righteousness is one of the ringing notes: "to depart from evil" is understanding.

#### THE SOCIAL TEACHING OF THE OLD TESTAMENT

4. Two sections of the Old Testament are of especial value in the study of social problems and their relation to our life: the Law and the Prophets. The provisions of the Mosaic Law are always humane; they imply the relations of brothers between man and man. Already in the Book of the Covenant (Ex. 21-23) the rights of the weak, of slaves and of strangers are safeguarded.

The Book of Deuteronomy is an ideal social code; the principles upon which all social relations are based are faith in the Holy God as a father, and love for our fellow-