

ence between the religious faith in each case *only* making the difference between the functions exercised respectively by the seer or by the soothsayer. According to 1 Sam. ix. 5-10, Saul, accompanied by his servant, went to a seer, with a suitable fee or compensation, to inquire about the best asses belonging to his father; and the parenthetical note in verse 9 furnishes convincing evidence that the Hebrew prophets might be consulted on such matters, and, indeed, on any matter pertaining to ordinary life.

As these facts were all familiar to Hebrew scholars, I did not consider a reference to them necessary in my article. Neither did I mention, as I might have mentioned, the well-known fact that Balaam, the son of Beor, one of whose oracles in Numbers xxiv. 17-19 has been considered Messianic by the Church, is never styled a prophet in any part of the Old Testament. He was merely a diviner, or, as he is called in Joshua xiii. 22, a soothsayer. Prof. Orelli characterizes him in one place as a "sorcerer," and in another place as a "clairvoyant."

But, while admitting that some of the phenomena of prophecy are to be found in heathendom, of which fact Balaam's oracles afford conclusive proof, I indicated clearly and distinctly the two distinguishing characteristics of Hebrew prophecy, namely, its *nature* and its *contents*. "By these two fundamental features," I say, "Hebrew prophecy is essentially differentiated or distinguished from any form of pagan prophecy." As I have further shown, its nature is peculiar in that it claims to be, as I believe it is, a special divine revelation; its contents are peculiar, in that they profess to unfold, as I believe they do, a special divine purpose. "Such prophecy," I have also stated, "is characteristic only of Judaism and of Christianity."

x } By a special divine revelation I mean a progressive revelation of God's truth to man, such as was not given to the pagan prophets; and by a special divine purpose I mean a gradual disclosure of God's purpose toward man, such as was not communicated to the heathen seers. In contrast to all other ancient systems of religion, the religion of the Hebrew prophets unfolds, by slow degrees, God's gracious purpose of deliverance for the race through his Messiah, that is, his purpose of