

tional Note" (pp. 102ff) an argument against the duty or the privilege of the individual Christian to understand the Master's commissions as for him. All this must be mediated by the church. In this our author violates at once the general spirit of his own argument and the spirit and teaching of the religion of Jesus. It is a pity to be so blinded by a sacerdotal conception of salvation.

The work is incomplete but is very useful and will contribute to a fuller understanding that God in Christ was forever aiming at the entire race.

W. O. CARVER.

## V. BIBLICAL LITERATURE.

**The Sermons, Epistles and Apocalypses of Israel's Prophets** from the Beginning of the Assyrian Period to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With maps and chronological charts. New York. 1910. Charles Scribner's Sons. Pages 516. Price \$2.75 net.

Professor Kent has already done much toward bringing the results of modern critical scholarship within reach of the intelligent layman. He knows how to present his material in attractive literary form. In the Student's Old Testament, a series of which the volume under review is a part, he aims to give modern readers a comprehensive view of the results of critical research in every department of Old Testament study. It is well worth while to have such a clear and comprehensive presentation of the modern critical view of the Old Testament, whether one accepts its fundamental assumptions or not. The general reader can thus find in a few volumes the gist of the whole critical contention and can weigh for himself the arguments for the critical analysis and reconstruction of the Old Testament documents.

Professor Kent does not confine himself to the presentation of the views of his predecessors of the critical school. His position as to Isaiah 40-66 is quite different from the views advanced by Duhm, Cheyne and other radical critics. The critical view for a long time was that Isaiah 40-66 was the

work of a prophet in Babylon between 550 and 538 B. C. Duhm separated Isaiah 40-66 into two main parts, and ascribed chapters 40-55 to the so-called Deutero-Isaiah in Babylon, while for the greater part of chapters 56-66 he assumed a Trito-Isaiah living in Palestine after the return of the exiles to Jerusalem. Cheyne prefers to assign chapters 56-66 to a group of prophets living in Judah after the return. Professor Kent advances a new theory, which he credits in the first instance to his colleague, Professor Torrey, of Yale, to the effect that the critics have been wrong in ascribing Isaiah 40-66 or even chapters 40-55 to a prophet living among the exiles in Babylon. He would assign chapters 40-66 as a whole to the period after Haggai and Zechariah and before the coming of Nehemiah to rebuild the wall of Jerusalem. He agrees with the thoroughly conservative scholars that Isaiah 40-66 was composed in Jerusalem rather than Babylon, but he places the composition in the first half of the fifth century B. C. rather than the opening year of the seventh century. The twofold mention of Cyrus in Isaiah 44:28 and 45:1 he regards as a later interpolation. The anointed one addressed in 45:1 he regards as the Messianic nation and not an individual. To our thinking, verses 4 and 5 of chapter 45 point clearly to Cyrus, and are impossible when applied to Israel.

If our author contends for the unity of Isaiah 40-66, he atones for the seeming reaction by sawing Daniel asunder. Here again he is following in the wake of his ingenious and original colleague, Professor Torrey. Daniel 1-6 is assigned to an author living between 245 and 225 B. C., while chapters 7-12 are ascribed to a writer of the Hasidean party about 166 B. C. The arguments in favor of the partition of Daniel are quite cleverly put, and it would not surprise us to see this theory widely accepted in critical circles.

On almost every page of the Student's Old Testament we find something to admire and something to oppose. Supernatural revelation and miracles dissolve and disappear in the crucible of the radical criticism. We do not now recall a single miracle nor a solitary prediction requiring supernatural

foresight that the learned author would accept as historical.

JOHN R. SAMPEY.

**The Legends of the Jews.** By Louis Ginzberg. Translated from the German manuscript by Henrietta Szold. Vol. II. Bible Times and Characters from Joseph to the Exodus. Philadelphia. 1910. The Jewish Publication Society of America. Pages 375.

It is quite the fashion in our day for critics to refer to the stories of the patriarchs in Genesis as legends. If they would really wish to read some legends of the patriarchs, the volume under review would be a capital beginning. The contrast between these Jewish legends and the biographical narratives in Genesis is very striking. If the Genesis stories are legends, we must surely postulate divine inspiration in the author of those marvelous stories. Take for a sample of the truly legendary the following account of the effort to find Joseph's dead body or the beast that had slain him: "The sons of Jacob set out on the morrow to do the bidding of their father, while he remained at home and wept and lamented for Joseph. In the wilderness they found a wolf, which they caught and brought to Jacob alive, saying: 'Here is the first wild beast we encountered, and we have brought it to thee. But of thy son's corpse we saw not a trace'. Jacob seized the wolf, and, amid loud weeping, he addressed these words to him: 'Why didst thou devour my son Joseph, without any fear of the God of the earth, and without taking any thought of the grief thou wouldst bring down upon me? Thou didst devour my son without reason, he was guilty of no manner of transgression, and thou didst roll the responsibility of his death upon me. But God avengeth him that is persecuted.'

"To grant consolation to Jacob, God opened the mouth of the beast, and he spoke: 'As the Lord liveth, who hath created me, and as thy soul liveth, my lord, I have not seen thy son, and I did not rend him in pieces. From a land afar off I came to seek mine own son, who suffered a like fate with thine. He hath disappeared, and I know not whether he be dead or alive, and therefore I came hither two days ago to find him. This day, while I was searching for him, thy sons