

The Modern Reader's Bible. The Books of the Bible with Three Books of the Apocrypha Presented in Modern Literary Form.

Edited, with Introduction and Notes, by Richard G. Moulton, M. A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. The Macmillan Co., New York. 1907. Pages 1,733.

We welcome everything that helps us to a better understanding and appreciation of the Bible, the foundation of our civilization and the chief inspiration of all that is good in our lives. There are two ways to approach it. One is the method of the commentator who by painstaking use of all the aids at his command seeks to know the books verse by verse; the other seeks to know the books in the large, to appreciate their meaning interpreted from the standpoint of literature. Both are necessary, but in the past the former has been emphasized almost to the exclusion of the latter which is the more natural and normal method. Isaiah and Paul flung out their great conceptions by means of words in current use without stopping to determine mathematically the exact meaning of each word. "The Bible is its own best interpreter" means that we must determine the sense of individual passages by the scope and meaning of the book as a whole. Prof. Moulton has done more than any other American, so far as the reviewer knows, to help us in this method of study. For several years individual books in separate volumes have been before the public. The whole is now gathered into one handy volume, and forms a chief aid to the proper understanding of the Bible. He has used the text of the revised version (not the American Standard) somewhat modified here and there to meet his purposes. Chapter and verse divisions and in some cases book divisions are omitted, being indicated on the margin only. The great sections are provided with headings indicating the contents, and the different forms of literature are marked by the art of the modern printer. This arrangement is specially helpful in the poetic and prophetic books and the wisdom literature. One may not always agree with the author's arrangement, but one is always stimulated and helped.

Nearly four hundred pages at the end are given to literary

introductions, notes, etc., on the various books. And they contain much helpful and suggestive matter; but the great contribution of the book, the one that gives it unique value, is the literary arrangement of the books. Every intelligent preacher ought to have a copy; and laymen with some literary taste and a love for the Bible would find it equally helpful.

W. J. MCGLOTHLIN.

A Critical and Exegetical Commentary. The Book of the Psalms.

By Charles Augustus Briggs D. D., D. Litt., Graduate Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II, Charles Scribner's Sons, New York. 1907.

This is the second and last volume of Dr. Brigg's commentary on the Book of Psalms, written for the International Critical Commentary. In a recent review of the first volume we noted the general position of the author and need not indulge in repetition. Much could be said by way of both adverse and favorable criticism, but we shall be brief.

No general matters relative to the Psalter are discussed in this volume as they received ample consideration in the first volume. The Table of Contents consists of a Commentary on Psalms li-cl. to which 545 pages are devoted, an Index of Hebrew Words, an Index of Proper Names and an Index of Subjects.

An immense amount of scholarship is displayed in this commentary which will doubtless remain for years one of the leading critical expositions of the Psalms. Booklearning and literary bias often play havoc with common sense and unfettered thought. The author almost slavishly adheres to the hypothetical evolution process of the Psalter, and the dissecting knife of Higher Criticism is often uselessly and mercilessly applied.

Yet the insight into the beauties and practical value of the Psalms is frequently deep, spiritual and refreshing. He encouragingly asserts that "Psalm 110 is a didactic messianic Psalm". But in discussing its Davidic authorship in the light of Christ's assertion that "David himself said in the Holy Spirit", etc. (Mk. 12:36, 37), he remarks that "Jesus is arguing