

ten about 165 B. C., the titles of the Psalms are, for the most part, based on the somewhat awkward conjectures of late compilers, and the wisdom literature as a whole is very late, "Job" probably taking its final form as late as 200 B. C.

Throughout this resumé of the radical position, the author has interwoven for the purpose of instruction or illustration, it may be supposed, a parallel account of the growth of the New Testament. It needs only to be remarked that the "parallel" is very much overworked, and it is only by the aid of a series of futile suppositions that any light whatever can be obtained upon the growth of one from the development of the other.

Nevertheless, the Old Testament has abiding value. It is full of ethical and spiritual power. The author does not feel that any of its beauty and worth has been destroyed. Ethical values are beyond the touch of the historical and literary critic. Taken as allegories and parables, the literature of Genesis sparkles with gems of lofty moral and spiritual truth. It may be admitted that full justice is done to this aspect of the book; and yet it ought to be remembered that the Old Testament would certainly lose no whit of ethical and spiritual value if it were considered according to the traditional view. I am not aware that the moral worth of the Law and the Prophets and the Writings is a modern discovery.

Evidence is not altogether lacking which leads us to conclude that the origin of the Old Testament is far different from the process outlined in this book, nor does it require us to under-estimate ethical and spiritual values.

DAVID J. EVANS.

### **The Message of Hosea to God's People of the Twentieth Century.**

By B. A. Copass, San Marcos, Texas, and published by American Baptist Publication Society, Philadelphia. Pp. 64.

True to its name, this booklet teaches lessons of purely practical life. The author's aim is not at all to consider critical points nor even to deal largely with the predic-

tive element in Hosea's words. Rather, he would have us hear and heed Hosea the preacher proclaiming God's faithfulness to the unfaithful ones of His choice. How well the task is done can be best known by only those who read the work as a whole; but the thought follows this course in the main: *Chapter I* considers Hosea's environment. From many points its statements strikingly suggest conditions of the present day. *Chapter II* gives a general outline of the book, and indicates the view that Hosea's was a real marriage with an actual literal adulteress. The latter point is further developed and quite convincingly maintained in the chapter at the end of the book. *Chapters III and IV* carry the burden of the work. Their respective subjects, "God's Conception of Sin in His People" and "God's Dealings with His Erring People", emphasize the fact that the message is to those already in covenant relations with God. Thus what the message lacks in breadth it gains in intensity. Apart from those most admittedly heinous sins denounced by the prophet, there are those in the twilight and less severely condemned among God's people to-day. Chief of these popular sins are: Rejection of the Word and desecration of the worship of God; instability in righteousness; covetous idolatry; commercial dishonesty; forgetfulness of God in need and in prosperity. In regard to God's dealings with his people for sin, the prophet considers the people as being either persistently rebellious or repentant and returning to God. The former are chastised by Jehovah in their persons, possessions, posterity, and privileges of religious life. And in all these things, history repeats itself too sadly in our day. But even for those in sin Jehovah yearns as a loyal, loving husband and father, and seeks to save them by His help, while demanding due and true repentance and righteousness. Just here the author must needs note Hosea's predictions of the second David to come and God's deliverance of His own from the power of death and Sheol. *Chapter V* recounts what and why the prophet

suffered and how all this should warn and win and instruct twentieth century children of God.

The work is all in all an intensely wholesome and stimulating one. Whatever one may believe as to the critical, literary features of Hosea, the message must reach our hearts. It cannot fail to be a boon to its hearers in these and other respects: It sets forth the major importance of the minor prophets as messengers to today—a matter too often unknown even to those preaching God's Word; it urges a revival of practical preaching so surely, sorely needed in this "age of greed and graft", and points preachers to these divinely designed examples of what such preaching should be; and it thus stimulates a zeal for righteousness in our spiritual Israel, than which nothing is so needed to-day. The author has wrought well, that he will do more such work among more of the prophets, is devoutly to be wished.

LEONARD W. DOOLAN.

#### **The Gist of the Old Testament.**

By Frank Seay, Montgomery, Ala. Published by Publishing House, M. E. Church, South, Nashville, Tenn. Pp. 86.

One of the most hopeful features of the Sunday School revival of to-day is the increasing hunger for the whole of God's Word. Many courses and treatises, large and small, are stimulating and meeting this want. In the booklet above, the author has specially considered the needs of the Sunday Schools for the present year. He follows the usual triple division of the Old Testament books, but places them in this order: History, prophecy and poetry; and adds a fourth class of matter, which he calls philosophy, or the wisdom literature. In general, the chronological order of the topics is pursued throughout. As the work is intended for only general use, it is necessarily general in its substance and plan. But no necessity excuses errors such as these: The exaggeration of the nomadic character of Abraham's personal life (p. 28); the thought of civilization of that age as being quite barbarous (pp. 28, 34); the misstatement about "a